BOOK 5

a textbook for
'AQAA'ID
AKHLAAQ
FIQH
AD'IYAH
AADAB
QASAS AL-AMBIYAA'
SIIRAT AN-NABII
TAARIKH AL-ISLAAM
TAFSIIR
HADIITH
and
ISLAMIC STORIES



mawlaanaa FEIZEL CHOTHIA
mu'allimah NAEEMA DESAI

age **12-13**

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

my faith ...ISLAM

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Mawlaanaa Feizel Chothia
Mu'allimah Naeema Desai

A TEXTBOOK FOR

'AQAA'ID
AKHLAAQ
FIQH
'AD'IYAH WA AADAAB
QASAS AL-AMBIYAA'
SIIRAT AN-NABII
TAARIIKH AL-ISLAAM
TAFSIIR AL-QUR'AAN
HADIITH
&
SHORT
MORAL STORIES

GRADE 5

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A TEXTBOOK FOR *'AQAA'ID*, *AKHLAAQ*, *FIQH, 'AD'IYAH WA AADAAB, QASAS AL-AMBIYAA', SIIRAT AN-NABII, TAARIIKH AL-ISLAAM, TAFSIIR AL-QUR'AAN, HADIITH & SHORT MORAL STORIES*

GRADE 5

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

Mawlaanaa Feizel Chothia
Ramadan 1430 AH / August 2009 CE

acknowledgements

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

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 Allaah, 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.

Mawlaanaa Feizel Chothia

***Mawlaanaa* 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 Islaamiyah* (*Daar Al-Uluum* 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-Hadiith* (Specialist in Prophetic Tradition), *Mawlaanaa* Fazlur Rahman Azmi and *Mawlaanaa* 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. *Mawlaanaa* 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. *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 literature.

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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 Allaah. 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.

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 Allaah 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 Allaah 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 Allaah shower His Mercy upon him / her

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‘AQAA’ID beliefs

بسم الله الرحمن الرحيم

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The true, faithful Muslim believes in all the messengers of Allaah without any discrimination among them. Every nation had a warner or messenger from Allaah. These messengers were great teachers of the good and true champions of the right. They were chosen by Allaah to teach mankind and deliver His Divine message. They were sent at different times of history and every known nation had one messenger or more. During certain periods two or more messengers were sent by Allaah at the same time to the same nation. The Holy Qur'an mention the names of twenty five of them, and the Muslim believes in them all and accepts them as authorized messengers of Allaah. They were, with the exception of Muhammad [s], known as "national" or local messengers. But their message, their religion, was basically the same and was called ISLAM, because it came from One and the Same Source, namely, Allaah, to serve one and the same purpose, and that is to guide humanity to the Straight Path of Allaah. All the messengers with no exception whatsoever were mortals, human beings, endowed with Divine revelations and appointed by Allaah to perform certain tasks. Among them Muhammad [s] stands as the Last Messenger and the crowning glory of the foundation of prophethood. This is not an arbitrary attitude, nor is it just a convenient belief. Like all the other Islamic beliefs, it is an authentic and logical truth.

The Qur'an commands the Muslims thus: "We believe in Allaah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob and the Tribes; and that which was given to Moses and Jesus, and that which was given to all prophets from their Lord. We make no discrimination between one and another of them, and we bow to Allaah" (2:136, cf. 3:84; 4:163-165; 6:84-87).

The Muslim believes in the Last Day of Judgement. This world will come to an end some day, and the dead will rise to stand for their final and fair trial. Everything we do in this world, every intention we have, every move we make, every thought we entertain, and every word we say, all are counted and kept in accurate records. On the Day of Judgement they will be brought up. People with good records will be generously rewarded and warmly welcomed to the Heaven of

Allaah, and those with bad records will be punished and cast into Hell. The real nature of Heaven and Hell and the exact description of them are known to Allaah only. There are descriptions of Heaven and Hell in the Qur'an and the Traditions of Muhammad [s] but they should not be taken literally. In Heaven, said Muhammad [s], there are things which no eye has ever seen, no ear has ever heard, and no mind has ever conceived. However, the Muslim believes that there definitely will be compensation and reward for the good deeds, and punishment for the evil ones. That is the Day of Justice and final settlement of all accounts. If some people think that they are shrewd enough and can get away with their wrong doings, just as they sometimes escape the penalty of the mundane laws, they are wrong; they will not be able to do so on the Day of Judgement. They will be caught right on the spot defenceless, without any lawyer or counsel to stand in their behalf.

All their deeds are visible to Allaah and counted by His agents. Also, if some pious people do good deeds to please Allaah and seem to get no appreciation or acknowledgement in this temporary world, they will eventually receive full compensation and be widely acknowledged on That Day. Absolute Justice will be done to all. Belief in the Day of Judgement is the final relieving answer to many complicated problems of our world. There are people who commit sins, neglect Allaah and indulge in immoral activities, yet they seem to be " superficially" successful in business and prosperous in life. And there are virtuous and Allaah-minded people, yet they seem to be getting less rewards for their sincere efforts and more suffering in the present world. This is puzzling and incompatible with the Justice of Allaah. If the guilty people can escape the mundane law unharmed and, in addition, be more prosperous, what is, then, left for the virtuous people? What will promote the cause of morality and goodness? There must be some way to reward goodness and arrest evil. If this is not done here on this earth – and we know that it is not done regularly or immediately – it has to be done some day, and that is the Day of Judgement. This is not to condone injustice or tolerate mischief in this world. It is not to sedate the deprived or comfort their exploiters. Rather, it is to warn the deviants from the Right Path and remind them that the

Justice of Allaah shall run its full course sooner or later. The Muslim believes in the timeless knowledge of Allaah and in His power to plan and execute His plans. Allaah is not indifferent to this world nor is He neutral to it. His knowledge and power are in action at all times to keep order in His vast domain and maintain full command over His creation. He is Wise and Loving, and whatever He does must have a good motive and a meaningful purpose. If this is established in our minds, we should accept with good Faith all that He does, although we may fail to understand it fully, or even think it is bad. We should have strong Faith in Him and accept whatever He does because our knowledge is limited and our thinking is based on individual or personal considerations, whereas His knowledge is limitless and He plans on a universal basis. This does not in any way make man fatalist or helpless. It simply draws the demarcation line between what is Allaah' s concern and what is man' s responsibility.

Because we are by nature finite and limited, we have a finite and limited degree of power and freedom. We cannot do everything, and He graciously holds us responsible only for the things we do. The things which we cannot do, or things which He Himself does, are not in the realm of our responsibility. He is Just and has given us limited power to match our finite nature and limited responsibility. On the other hand, the timeless knowledge and power of Allaah to execute His plans do not prevent us from making our own plans in our own limited sphere of power. On the contrary, He exhorts us to think, to plan and to make sound choices, but if things do not happen the way we wanted or planned them, we should not lose Faith or surrender ourselves to mental strains and shattering worries. We should try again and again, and if the results are not satisfactory, then we know that we have tried our best and cannot be held responsible for the results, because what is beyond our capacity and responsibility is the affair of Allaah alone. Muslims call this article of Faith the belief in 'Qadaa' and 'Qadar' , which simply means, in other words, that the Timeless Knowledge of Allaah anticipates events, and that events take place according to the exact knowledge of Allaah (Qur' an 18:29; 41:46; 53:33-62; 54:49; 65:3; 76:30-31).

lesson 1

OUTCOME OBJECTIVES T P

- learn about the purpose and nature of Prophethood
- understand the distinction between *Nabii* and *Rasuul*
- appreciate that Prophethood is an expression of Allaah's mercy and concern for humanity
- discover that all Prophet's preached the same message of Islam
- realize that Prophet's had the best of character as they were to represent the ideal example
- discern some of the commonality between Islaam and Christianity regarding Prophet's

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic beliefs regarding Prophethood
- match the columns about Prophethood correctly
- learn a new *Aayah* and a new *Hadiith*
- complete a crossword puzzle
- search for verses in the *Qur'aan* related to the topic

LESSON 1

Rusul



BELIEF IN PROPHETS

Read and explain the following. T

Since the beginning of Creation, Allaah has sent His guidance for mankind through selected people.
These chosen people are called Prophets or Messengers.
A Prophet is one whom Allaah has chosen to teach His message.
No person can become a Prophet on his own.
Once a Prophet, no Prophet can cease being a Prophet.
When Allaah chooses a Prophet, He purifies his heart to receive His message.
All Prophets are pure and sinless.

The Arabic word for Prophet is *Nabii*, and the word for Messenger is *Rasuul*.
The plural of *Nabii* is *Ambiyaa'*, and the plural of *Rasuul* is *Rusul*.

Prophethood is the way Allaah has chosen to communicate with mankind.
Sending a Prophet is the best way to deliver a message to human beings because not only do Prophets tell us what Allaah commands, but they show us how to follow His commands.
Prophets set an example for us to follow because, as human beings, we need examples and role models.
For this reason all Prophets were human beings.
They are Allaah's servants.
Prophets are not sons of god. Allaah is One and He has no partner or son.
Prophets are not angels either.

C T

Vocabulary

cease
.....
role model
.....
communicate
.....
conceal
.....
courageous
.....
oppose
.....

Allaah, in His mercy, has provided human beings with the guidance of Prophets to make this world a happy and peaceful place to live in.
There will also be a great reward in the life after death for those who follow the guidance of the Prophets.

Islam is the religion taught by all the Prophets.
The message of all the Prophets is one and the same.
Because Allaah is One, so too is His message.
The message that all Prophets (Ambiyaa') and Messengers (*Rusul*) brought was, "*Laa ilaaha il-lallaah*", "*There is no god but Allaah*".
They commanded their people, saying, "*Worship Allaah and obey His commands, and you will be successful*".

Allaah has also sent books of guidance through the Prophets (*Ambiyaa*') and Messengers (*Rusul*).
The difference between a Prophet (*Nabii*) and a Messenger (*Rasul*) is that a Messenger brings a whole new set of laws and a new book of guidance while a Prophet only preaches and follows the laws brought by the previous Messenger and may not receive a new book of guidance from Allaah.
Every Messenger (*Rasuul*) is a Prophet (*Nabii*) but not every Prophet (*Nabii*) is a Messenger (*Rasuul*).

Allaah sent Prophets and Messengers to every nation at different times.
It was necessary to send Prophets at different times to bring forgetful human beings back to the

right path (*Siraat al-Mustaqiim*).

Every Prophet spoke in the language of his people.
Every Prophet communicated the message of Allaah to his people faithfully.
No Prophet ever concealed or changed what Allaah revealed to him.

The Prophets had firm faith and trust in Allaah.
Their character was noble.
They were never selfish or mean.
They were truthful, honest and kind.
They were very courageous.
When in danger the Prophets were not afraid.
When wrongdoers opposed them, they stood firm.
When laughed at and tortured, they remained patient.
In the Prophets of Allaah we have the best examples for humanity to follow.

The first Prophet was *Nabii* Aadam [a].
The greatest of all the Prophets was *Nabii* Muhammad [s].
He was also the last Prophet (*Nabii*) and Messenger (*Rasul*) of Allaah.
Nabii Muhammad [s] is also called "*Rasuul-ullaah*", the Messenger of Allaah.
This is because he was given the Qur'an, the last book of guidance from Allaah and His final law to mankind.
Nabii Muhammad [s] is "*Khaatim ul-Ambiyaa'*", "The Seal of the Prophets".

The total number of Prophets (*Ambiyaa*') and Messengers (*Rusul*) is about one hundred and

twenty four thousand.
The Qur'aan mentions only twenty-five Prophets and Messengers. They are:

(Qur'aanic name)	(Biblical name)
1) Aadam	Adam
2) Idriis	Enoch
3) Nuuh	Noah
4) Huud	(not mentioned)
5) Saalih	Salih
6) Ibraahiim	Abraham
7) Ismaa'iil	Ishmael
8) Ishaaq	Isaac
9) Luut	Lot
10) Ya'quub	Jacob
11) Yuusuf	Joseph
12) Shu'ayb	(not mentioned)
13) Ayyuub	Job
14) Muusaa	Moses
15) Haaruun	Aaron
16) Dhul-Kifl	Ezekiel
17) Daawuud	David
18) Sulaymaan	Solomon
19) Ilyaas (ilyaas)	Elias
20) Al-Yasa'	Elisha
21) Yuunus	Jonah
22) Zakariyyaa	Zechariah
23) Yahyaa	John
24) 'Iisaa (iisaa)	Jesus
25) Muhammad	

As Muslims we believe in all the Prophets (*Ambiyaa*') and Messengers (*Rusul*) of Allaah.
To reject even a single Prophet of Allaah is an act of disbelief.

Match the blocks in the two columns correctly and connect with a line. **C**

COLUMN A	COLUMN B
A Prophet is one whom Allaah has chosen to teach His message	therefore Allaah sent Prophets and Messengers to every nation at different times
Sending a Prophet is the best way Allaah chose to deliver His message to human beings	therefore Allaah made all Prophets pure and sinless, having the best of character
The religion of all the Prophets is one and the same	because not only do Prophets tell us what Allaah commands, but they show us how to follow His commands
Human beings are forgetful and stray from the right path (*Siraat al-Mustaqiim*)	therefore no person can become a Prophet on his own.
The message of Allaah had to be communicated faithfully and the best example of it had to be set	because Allaah is One, and so too is His religion

ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"...Allaah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed..."

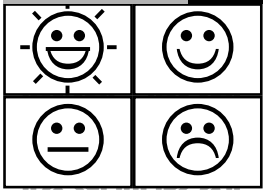
Hadiith

Our beloved Prophet Muhammad ﷺ said:

"Faith is that you believe in Allaah and His angels and His messengers and in the life after death."

"I am the last in the line of Prophets and you (O Muslims!) are the last community of believers."

Comments **T**



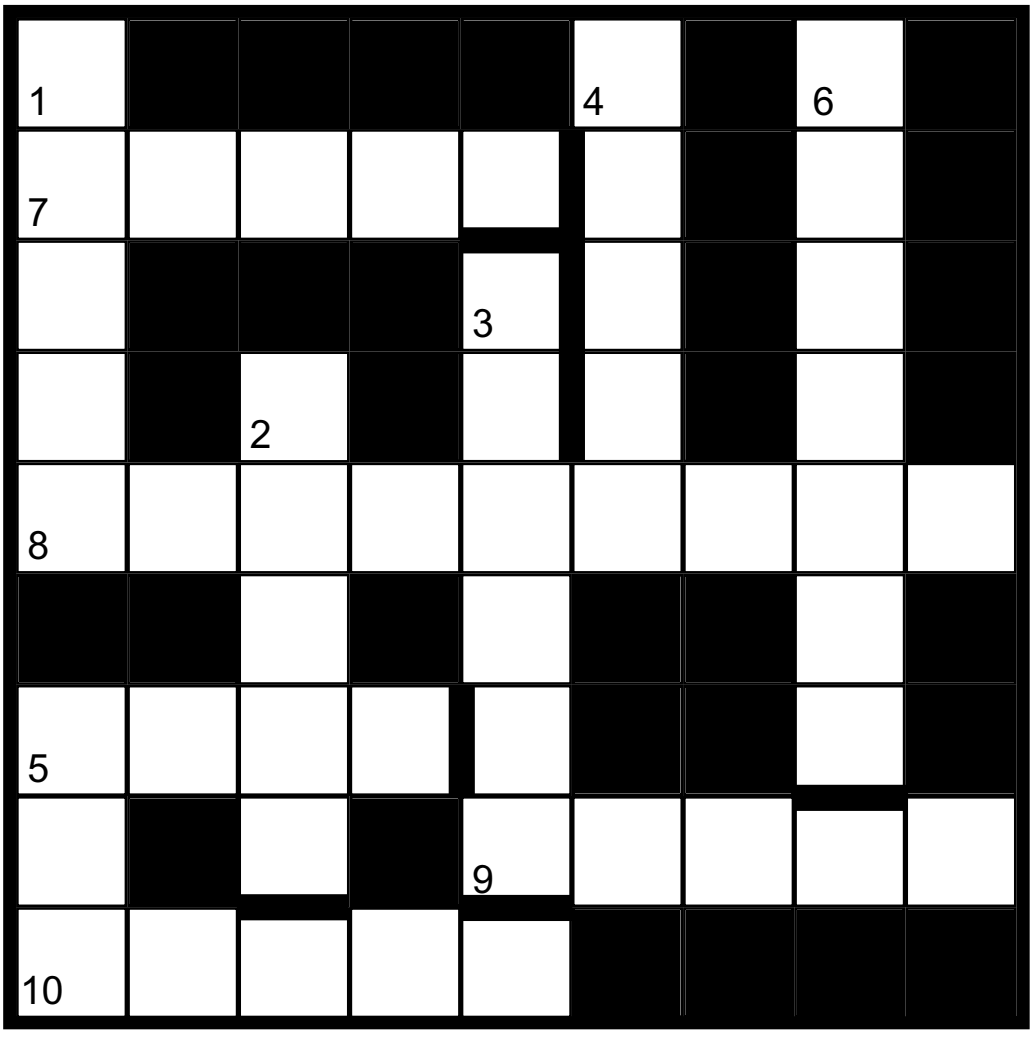
Complete the crossword puzzle. C

DOWN

1) The name of the first Prophet of Allaah.
2) The religion taught by all the Prophets.
3) One of the numbers in the total number of all the Prophets.
4) All Prophets were ..... beings.
5) The Christians believe this about ‘Iisaa [a] (Jesus).
6) A Prophet doesn’t commit a sin so he is .....

ACROSS

5) “*Khaatim ul-Ambiyaa”* means the “..... of the Prophets”
7) None of these creatures were ever made Prophets.
8) The Prophet who receives a book and new law is called a .....
9) This Prophet is called Joseph in the Bible.
10) The Arabic word for Prophet.



Ask your parents to help you find two short verses in the Holy *Qur'an* about Prophethood. Thereafter write the verses in Arabic with the English translation in the space below. **P C**

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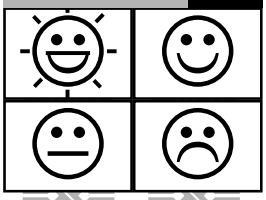
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Comments **T**

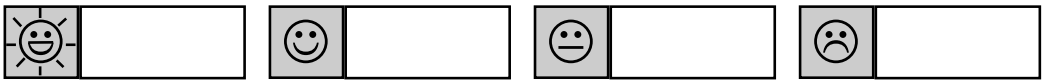


SUMMARY **P**

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

- listened to a lesson ☐
- matched the columns ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed a crossword puzzle ☐
- searched for verses in the Holy *Qur'an* ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about the Day of Judgement
- discern that everything besides Allaah will perish
- discover that all of humanity will be judged by their deeds
- understand that the Day of Judgement will be one of great fear, difficulty, trial and anguish
- realize that the blessed Prophet Muhammad will intercede on behalf of the believers
- appreciate that the best way to prepare for that day is by obeying Allaah's commands and following the *Sunnah* practice of Prophet Muhammad [s]

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic beliefs regarding the Day of Judgement
- answer questions about Judgement Day correctly
- learn a new *Aayah* and a new *Hadiith*
- identify the odd word in a group
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 2

Qiyaamah



THE LAST DAY

Read and explain the following. T

Just as Allaah created everything from nothing, so too will He cause everything to come to an end.
All of creation, including our world (*Dunya*) and universe, will be distroyed all at once in a single day.
The exact time in the future when this will happen is known to Allaah alone.
This day is called *Yawm ul-Aakhir*, The Last Day.
It is also called *Yawm ul-Qiyaamah*, the Day of Judgement.

When this day comes Allaah will command Angel Israafiil to blow a special trumpet called *as-Suur*.
The mountains will be thrown into the sky like fine shreds of cotton.
The oceans will explode into raging fires.
The sun, moon, planets and stars will crash into each other.
The skies will be torn apart.
All of creation will be destroyed, crumbling into nothingness.
Everything will vanish.
Only Allaah will remain.
There will be no one else.

A period of time will pass, the length of which is known only to Allaah.
Then Allaah will recreate Angel *Israafiil* and command him to blow *as-Suur* (the heavenly trumpet) a second time.
This will restore creation to life.
This is called *Ba'th*, the Resurrection.

Every human being will be resurrected and will

C T

Vocabulary

raging
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recreate
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resurrection
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individually
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intercede
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intense
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rise from their graves.
They will be brought to stand in attendance in rows, one behind the other.
The earth will be made flat and the sun will be brought to hang just above their heads.
It will be a time of great difficulty.
The Day of Judgement will then begin.
It will not be like any other day.
It will be an extremely long day, thousands of years long.

Everyone will be presented before Allaah.
The books of those who believed and did good deeds will be in their right hands.
The books of those who did not believe and did evil deeds will be in their left hands.
Allaah will question each person individually about their life on earth.
A person will have to answer for every moment of his life on earth - every word spoken, every action done and every intention ever made.

Everyone's deeds will then be weighed in a special scale called the *Miizaan*.
Even a deed as small as an atom will be weighed.
Only those whose good deeds outweigh their bad deeds will be successful.

Allaah will then decide who will go to *Jannah* (Paradise) and who will be sent to *Jahannam* (Hell).
Allaah is a fair judge and a kind Lord.
No one will be able to help anyone else.
No one will be able to speak on behalf of anyone else.

Everyone will be responsible for his or her own soul.

Only the blessed Prophet Muhammad [s] will be permitted to intercede for his 'Ummah (followers). This is called *Shafaa'ah*.
Shafaa'ah means to ask Allaah to show special forgiveness and mercy to people.
Allaah will forgive many people through His Mercy and through the *Shafaa'ah* of the holy Prophet Muhammad [s].

The holy Prophet Muhammad [s] will be gifted a special pond on the day of Judgement.
It is called *Kawthar*.
The pond of *Kawthar* is enormous, having water whiter than milk, sweeter than honey and more fragrant than musk.
The blessed Prophet Muhammad [s] will gather his *Ummah* (followers) and give them water to drink from the pond of *Kawthar* while all other human beings will be suffering intense thirst.
Those Muslims who drink the water of *Kawthar* will never feel thirst ever again.

People will then be made to walk over the bridge of Siraat.
The bridge of *Siraat* is thinner than a strand of hair and sharper than a sword.
The bridge of *Siraat* is built over the Fire of *Jahannam* (Hell).
The true Muslims will pass over the bridge like a flash of lightning.
The non-Muslims will not be able to cross the bridge and will fall into the fire of *Jahannam*.

We have to prepare for the Day of Judgement.
We have to do good deeds in obedience to Allaah and avoid all bad deeds.
We can easily do this by obeying the commands given to us in the Qur'an and following the example of the blessed Prophet Muhammad [s].

We all pray that Allaah guides us, and is merciful to us on the Day of *Qiyaamah*, and blesses us with the *Shafaa'ah* of Prophet Muhammad [s].

ACTIVITIES

Answer the following questions. **C**

1) What is the meaning of the words *Yawm ul-Aakhir* and *Yawm ul-Qiyaamah*?

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2) When will this day occur?

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3) What is the *Suur* and who will use it?

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4) Describe what will happen to the earth on that day.

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Qur'aan

Allaah ﷻ has declared:

"Everything will perish, except Allaah."

"Whosoever disbelieves in Allaah, and His Angels, and His Scriptures and His Messengers and the Last Day, he indeed has wandered far astray in error."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"When the Day of Judgement will dawn, and all former and latter ones will be gathered together on the field of reckoning , there will be great anxiety among the people... I will then intercede on behalf of people before my Lord."

.....

5) What is the meaning of *Ba'th*?

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6) How long will the day of Judgement be?

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7) What will Allaah question people about on the Day of Judgement?

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8) What is the *Miizaan*?

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9) Will your friends and family be able to help you on that day? Why?

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10) What is the meaning of *Shafaa'ah* and who will be honoured to do this?

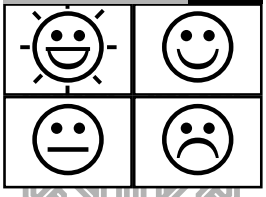
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Comments T



11) What is *Kawthar*? Describe it!

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12) Explain the *Siraat* and describe what will happen on it?

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13) What is the best way to prepare for the Day of Judgement?

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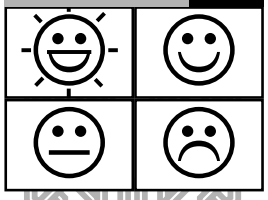
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C

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.

Qiyaamah	*Yawm ul-Aakhir*	*Dunya*	*Ba'th*
Suur	Jibraa'iil	Israafiil	end
grave	resurrection	moon	second
prophet	*Miizaan*	scale	deeds
Shafaa'ah	Muhammad	forgiveness	*kaafir*
Muusaa	*Kawthar*	pond	thirst
Siraat	bridge	*Jahannam*	*Jannah*

Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about *Qiyaamah*. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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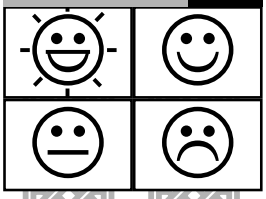
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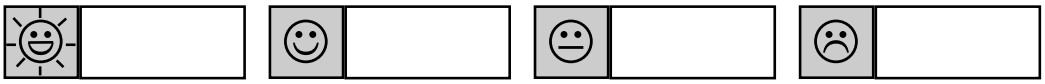


SUMMARY **P**

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

- listened to a lesson ☐
- answered questions ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- identified the odd word ☐
- searched for an *Aayah* & a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about *Qadr* (Destiny)
- appreciate that Allaah keeps full control and command over his creation
- discover that Allaah has full knowledge of His creation and He plans in a complete and perfect way.
- discern that everything good and bad happens by Allaah's permission.
- realize that every situation & event is a test from Allaah
- understand that we have been given freedom to choose and plan
- learn that a Muslim puts his hope and reliance only in Allaah

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic beliefs regarding *Qadr*
- find suitable one word meanings for the words in the vocabulary list
- answer questions about *Qadr* correctly
- learn a new *Ayah* and a new *Hadith*
- correctly comlete sentences on the topic
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 3

Qadr



BELIEF IN DESTINY

Read and explain the following. T

Allaah is the creator of all creation.
He is the controller of all creation.
Allaah's creation is not haphazard.
Everything is in order and everything follows fixed rules and laws.
Everything has its appointed time, place, and limits.
Nothing happens but by His command and according to His law.
"Not even a leaf falls but by His permission."
Not even a drop of rain forms but by his command.
Not even a blade of grass grows but by His instruction.

Allaah's knowledge and power are in action at all times to keep order in His vast creation.
Allaah keeps full control and command over His creation.
He is Wise and Loving, and whatever He does and whatever He makes happen, has a good purpose.
We may not be able to always fully appreciate the reason why things happen because we don't have full knowledge.
Allaah has full knowledge and he plans in a complete and perfect way.

Everything good and bad that happens, happens by his permission.
All good and bad comes as a test from Allaah.
By the good that happens to us, Allaah tests our

C T

Vocabulary

haphazard
.....
appointed
.....
situation
.....
destiny
.....
courage
.....
reliance
.....
overcome
.....
opportunity
.....

gratitude.
By the bad that happens to us, Allaah tests our fortitude (patience).

All the situations we find ourselves in are tests from Allaah.
These tests are meant to reveal many hidden things, and to educate us, and to make us grow in many ways.
By these tests we come to know the truth of ourselves and of others.
These tests become a reason for us to be rewarded in Jannah or punished in Jahaanum.

Allaah knows the past, the present and the future of every creature.
The destiny of every creature is already known to Allaah.
We, however, come to know our destiny only through our actions.

We have been given the freedom to choose.
We can choose to obey Allaah or to disobey Him.
The fact that Allaah knows what we will do does not affect our freedom to choose.
When we choose what Allaah already knows, it shows that He has perfect knowledge of us.
We cannot hide or escape from Allaah.

Allaah commands us to think, to plan and to make good choices.
If things do not happen exactly the way we wanted or planned them, we should not lose courage.
We should know that Allaah is the One who con-

trols all things.
We should try again and again, doing everything only to please Allaah.
Allaah looks at our intentions and our efforts.
If we don't achieve good results, then we know that we have tried our best and Allaah rewards us for our good intentions.
We realise that there are many things beyond our control and these are the responsibility of Allaah alone.
We realise that we can change somethings and some things we can't.
We realise that Allaah alone controls everything.

A Muslim who believes in Qadr (that Allaah con-rols all things with wisdom) will put all his reliance and hope in Allaah.
He will not put his hope or reliance in others besides Allaah.
He will pray to Allaah because he knows that nothing can be achieved without Alah's Will.

A Muslim will not become proud when good comes to him nor will he lose hope when bad overcomes him.
He will see everything that happens to him as a test from Allaah.
He will do as much as he can to earn Allahs reward by being grateful and patient.

Every situation, good or bad, is be an opportunity to earn a reward from Allaah.



ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"He (Who) created everything, then ordained for it a measure (Qadr)"

"All things are from Allaah."

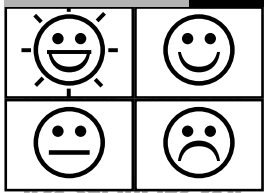
Hadiith

Our beloved Prophet Muhammad ﷺ said:

""You can never be a Believer as long as you do not believe in Qadr, in its good and its bad, to such an extent that whatever is to happen will not be warded off and whatever is not to happen will not occur."

"If something good comes to a believer he shows gratitude, and this earns him a great reward (with Allaah); and if some bad overcomes him he shows fortitude, and this too earns him a great reward (with Allaah)."

Comments **T**



Answer the following questions. **C P**

1) Is Allaah's creation haphazard?

Yes ☐ No ☐

Why?.....
.....
.....

2) Can we always understand why certain things happen?

Yes ☐ No ☐

Why?.....
.....
.....

3) Is the good that comes to us a test?

Yes ☐ No ☐

Why?.....
.....
.....

4) Are the bad things that happen to us from Allaah?

Yes ☐ No ☐

Why?.....
.....
.....

5) Do we have the freedom to choose?

Yes ☐ No ☐

Why?.....
.....
.....

6) Does Allaah know the destiny of every creature?

Yes ☐ No ☐

Why?.....
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.....

7) Can we always achieve what we set out to do?

Yes ☐ No ☐

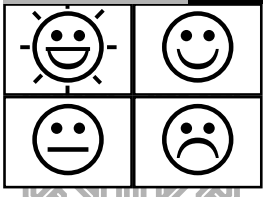
Why?.....
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8) Does Allaah reward us only for what we achieve?

Yes ☐ No ☐

Why?.....
.....
.....

Comments T



9) Can the creation of Allaah go against His will?

Yes ☐ No ☐

Why?.....
.....
.....

AN IMPORTANT POINT TO REMEMBER

T P

Remember that Allaah is All-Able to compel anyone He wills to do anything He wishes. There is, however, love for Allaah towards man, which can only be realised by those who willingly and lovingly worship Him - not out of compulsion, but out of love for Him. They worship Him because of their love for Him and they obey Him because they love His obedience. This could not occur unless these creatures had full freedom to believe or not to believe, to obey and disobey. These creatures are able to say, " …*O Lord ! We love you and therefore we believe in You, not because we are forced to, but out of love ! Lord, we love obedience, so we obey You without compulsion and out of love. We will carry out Your commands and avoid Your prohibitions. O Lord, though we are able to commit sin, tempted by our passion and by the shayatin (devils) among men and jinn, yet, O Lord, our love for You is much greater than our love for the world and its allurement. All that You want us to do, we love to do, for we love You and love that which pleases You…*"

This is the meaning of freedom of choice for mankind. Allaah does not need a hollow form of submission. He wants man to come to Him with the heart of a lover, for belief is a test of love for Allaah in the heart. The greater your love for Him, the greater your belief in His Way, but if your love for Him is weak, you will drift far from His Way.

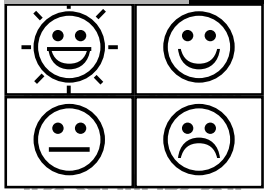
Some people who have tackled the question of fate and predestination or the controversy of determinism versus freedom have understood 'Qadr' or 'Taqdiir' as a ' compelling of man to that which is contrary to his nature and bent. This is an error into which many have fallen. Allaah has unequivocally denied that He resorts to compulsion:

"*If we wish, we can reveal to them a sign from the heavens before which they will bow their heads in utter humility*." (26, 4)

The meaning here is clear enough - Allaah could have compelled men to believe by revealing incontestable signs or supernatural occurrences but He did not choose this path because compulsion is not of His laws intended for man :

"*There shall be no compulsion in faith. True guid ance is now distinct from error.*" (2, 256)

Comments T



"*Had your Lord pleased, all the people of the earth would have believed in Him. Would you then force faith upon men?*" (10, 99)

Compulsion, it is plain, is not part of Divine Law. Fate and predestination should not be conceived as a forcing of people to what is against their natures; on the contrary, Allaah destines each, human being to a fate which corresponds to his intentions - He wills man to what man himself really wills, and He desires for man what man himself desires. There is no duality here. Allaah ' preordination ' is identical to the creature's freedom of choice because Allaah ' destines ' every man according to his own desires and intentions :

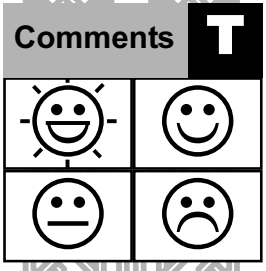
"*Whoever seeks the harvest of the world to come, to him We will give in great abundance; and whoever desires the harvest of this world, a share of it shall be his…*" (42, 10)
"*As for those who follow the right path, Allaah will increase their guidance.* " (47, 17)
" *If Allaah finds goodness in your hearts, He will give you that which is better …*" (8, 70)
" *There is a sickness in their hearts which Allaah has increased.*" (2, 10)

Allaah ' ordains ' according to the intentions and heart of man: if these are evil, man will come to evil; if good, good will be his fate. There is no duality or opposition; predestination is freedom of choice as Allaah ' predestines ' us to what we choose with our hearts and intentions. There is no injustice, compulsion, or duress in this regard and there is no subjection to what is against our natures :

" *For him that gives in charity and guards himself against evil and believes in goodness, we shall ease the path of salvation; but for him that gives not and thinks himself self-sufficient and disbelieves in goodness, We shall ease the path to destruction.*" (92, 5-10)

An easy example is that of a wayfarer who comes to a crossroad – the path to the right leading to destination A and the other to destination B. If he chooses the right path, his ' destiny ' will inevitably be point A and if he chooses the left path his ' destiny ' will inevitably be point B. Similarly if a person chooses the path of righteousness his destiny will be heaven, and if he chooses the path of evil his destiny will be hell. Allaah destines each, human being to a fate which corresponds to his intentions and choices. If you choose to avoid wrongdoing, deviance and rebellion, you come under the will, or ' destiny ', of guidance. But if you choose the way of rejection and wrongdoing, you fall under His will, or 'destiny ', that there be no guidance for you.

So in neither of these situations are you outside Allaah's will, for nothing can happen to you except what He wills for you. Seen from this perspective we discover yet another facet of this intriguing subject, that being, that we cannot escape Allaah's will or law, no matter which path we may choose.



Complete the following sentences. C

..... is the controller of all creation.

Everything has its appointed ....., ..., and ..... .

Nothing happens but by ..... command and according to ..... law.

Whatever Allaah does and whatever He makes happen, has a ....

By the good that happens to us, Allaah tests our ..... .

By the bad that happens to us, Allaah tests our ..... .

These ..... become a reason for us to be ..... in Jannah or ..... in Jahannam.

The ..... of every creature is already known to Allaah.

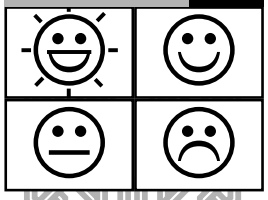
We, however, come to know our destiny only through our ..... .

Many things are beyond our control and these are the responsibility of ..... alone.

A Muslim who believes in Qadr will put all his ..... and ..... in Allaah.

Every situation, good or bad, is an ..... to earn a .....

Comments T



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about *Qadr*. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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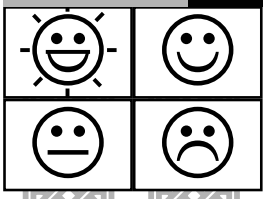
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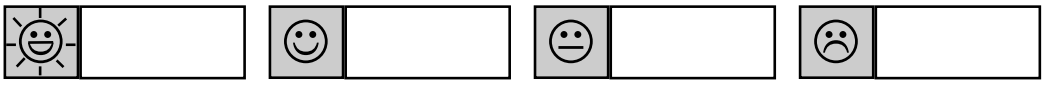


SUMMARY **P**

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

- listened to a lesson ☐
- answered questions ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed sentences on the topic ☐
- searched for an *Aayah* & a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- learn about *Aakhirah* (Hereafter)
- understand that the soul lives eternally
- discover that there are a few stages that the soul passes through after death
- appreciate that the grave could either be a Garden of paradise or a pit of Hell
- realize that Jannah & Jahannam are absolute physical and spiritual realities
- discern that Jannah & Jahannam are eternal

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic beliefs regarding *Aakhirah*
- find suitable one word meanings for the words in the vocabulary list
- choose the correct answers in multiple choice questions
- learn a new *Aayah* and a new *Hadiith*
- describe *Jannah* & *Jahannam*
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 3

Aakhirah



LIFE AFTER DEATH

Read and explain the following. T

The word *Aakhirah* means the Hereafter.
This refers to the eternal life after death.

Every one of us will die and leave this world.
When death comes it puts an end to our bodies but it does not destroy our souls.
The soul continues to live after death.

There are a few stages the soul goes through after death.

The first stage after death is the *Qabr*, the grave.
It is also called *Barzakh*, the barrier.
This is because death is like a barrier and after dying the soul can never come back to this world.

Two angels called *Munkir* and *Nakiir* come to question the dead person when he is laid in his grave.
They will ask him three questions : "*Who is your Lord?*", "*What is your religion?*" and "*Who is your prophet?*".

The Muslim will correctly answer, "*My Lord is Allaah! My religion is Islam! And my prophet is Muhammad[s]!*"
Only the Muslim who died with *iimaan* (true faith in Allaah) will readily answer these questions.
The grave will then expand to as far as the eyes can see and become a most beautiful garden, like the gardens of *Jannah*.
A window to *Jannah* will be opened into his grave

C T

Vocabulary

eternal
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fragrance
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reunited
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contract
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maiden
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repent
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commence
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reserved
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physical
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continuously
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absolute
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increase
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decrease
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and the sweet fragrance of *Jannah* will blow into his grave.
He will be shown his palace in *Jannah*.
The beautiful youths and maidens of *Jannah* will keep him company in his grave.
He will rest peacefully in his grave until the Day of Judgement.
On the Day of Judgement, his soul will once again be reunited with his body in the most beautiful form.

The *Kaafir* (non-Muslim) will not be able to correctly answer the questions of *Munkir* and *Nakiir* in the grave.
The grave will then contract and crush him until the ribs of one side of his body pierce the ribs of the other side.
The flames of *Jahannam* will then enter his grave.
The most terrifying gigantic serpents, scorpions and monsters of *Jahannam* will torture him in his grave.
He will suffer the worst punishments in his grave until the Day of Judgement.
On the Day of Judgement, his soul will once again be reunited with his body in the most horrible form.

Wicked Muslims who have not repented from their sins will also be punished in the grave.
The pleasures or punishments of the *Qabr* will even come to those who have not been buried after death, like those who's bodies have been burnt to ashes or eaten by wild animals.

Then the Day of Judgement will commence in which Allaah will weigh the deeds of all Human beings. This is the second stage.

Those who have *iimaan* (belief) and many good deeds will be welcomed into *Jannah* (paradise).
Those who died as *kuffaar* (disbelievers) and those wicked Muslims with few good deeds will be cast into the fire of *Jahannam* (hell). This is the third and final stage.

Jannah and *Jahannam* are two physical places beyond our universe which have already been created.
They are both perfect and complete. *Jannah* is perfect in its pleasures and beauty and *Jahannam* is complete in its pain and its horror.
Jannah and *Jahannam* exist forever.

Jannah is a place of only beauty, luxury and pleasure reserved for the good Muslims.
Both the soul and the body will enjoy perfect happiness and pleasure in *Jannah* forever.
The pleasures and beauty of *Jannah* are beyond our imagination.
There are many levels in *Jannah*, each one more beautiful than the next.
Jannah has palaces, gardens, rivers, trees, fruits, beautiful girls, handsome boys, clothing and jewels more beautiful than anything we know or can imagine.
It has delicious foods and cool sweet drinks unlike anything we have on earth.
Beauty and happiness continuously increase in

Jannah and never decreases.
No one ever dies in *Jannah* and there is no sickness, pain, sorrow, impurity, stench or cruelty there.
There is also no time in *Jannah*.
It never ends.
The greatest blessing in *Jannah* is that we will see Allaah.
The joy of seeing Allaah will be greater than any other pleasure.

Jahannam is a place of only horror, pain and suffering reserved for the *Kuffaar* (disbelievers) and the wicked Muslims.
Both the soul and the body will suffer absolute sorrow and pain in *Jahannam* forever.
The suffering and horror of *Jahannam* are beyond our imagination.
There are many levels in *Jahannam*, each one more terrifying than the next.
Jahannam has blazing fires of black flames which are thousands of times hotter than the fires of this world.
It has rivers of fire, trees of fire, fruits of fire and thorns, gigantic serpents and scorpions, clothes and bracelets of fire more terrifying and horrible than anything we know or can imagine.
It has choking foods and boiling, bitter drinks unlike anything we have on earth.
Ugliness and sorrow continuously increase in *Jahannam* and never decreases.
No one ever dies in *Jahannam* and there is only suffering, pain, sorrow, impurity, stench and cruelty there.

There is also no time in *Jahannam*.
It never ends.
The worst punishment in *Jahannam* is that the people of *Jahannam* will never see Allaah, ever.
The sorrow of not seeing Allaah will be worse than any other pain.

No one will be able to come out of *Jahannam* ever.
Only the bad Muslims, after serving their punishment, will be removed from *Jahannam* and thereafter will be entered into *Jannah*.
Some bad Muslims will also be saved from the punishment of *Jahannam* by the Shafaa'ah (intercession) of the blessed Prophet Muhammad [s].

May Allaah protect us from *Jahannam* and bless us with *Jannah*, Aamiin.

Circle the correct answer. **C**

ACTIVITIES

The word *Aa<u>kh</u>irah* means ...

1) Hereafter
2) death
3) grave

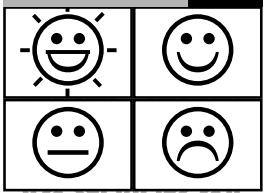
After dying, the soul ... come back to this world

1) always
2) can never
3) sometimes

The first stage the soul goes through after death is ...

1) *Jannah*

Comments **T**



Qur'aan

Allaah ﷻ has declared:

" Indeed, those who do evil and are engulfed by their own wrongdoing are the inhabitants of the Fire, where they shall abide eternally. And those who believed, and performed good works, are the inhabitants of the Garden, where they shall abide eternally."

Hadiith

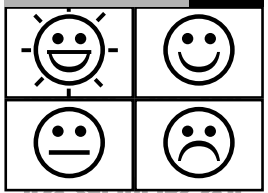
Our beloved Prophet Muhammad ﷺ said:

"When each one of you dies, his place is shown to him morning and night: if he is to be one of the people of the Garden, then it is his place in the Garden (that is shown to him), and if he is to be one of the people of the Fire, then it is the Fire. And he shall be told, 'This is your place until God resurrects you unto Him on the Day of Arising'."

"The grave is either a garden of the Gardens of Paradise, or a pit of the Pits of Hell."

"(The Hereafter) is unlike anything eyes have seen; the sounds of which no ear has ever heard; and which no mind can ever imagine."

Comments T



2) *Qiyaamah*
3) *Qabr*

Two angels called ... and ... come to question the dead person when he is laid in his grave.

1) *Kiraaman* and *Kaatibiin*
2) *Israafiil* and *Mikaa'iil*
3) *Munkir* and *Nakiir*

The grave will either become an expansive, beautiful ... or a crushing, terrifying pit of ...

1) garden / fire
2) angel / devils
3) throne / filth

Those who's bodies have been burnt to ashes ... experience the life in the *Qabr.*

1) will not
2) will
3) may

The word *Aakhirah* means ...

1) Hereafter
2) death
3) grave

Jannah and *Jahannam* are two ... places beyond our universe which ... ... been created.

1) physical / have already
2) imaginary / have not yet
3) spiritual / have not yet

Jannah and *Jahannam*

1) end after of a few million years

2) never end
3) become boring

The greatest joy in *Jannah* will be ...

1) seeing Allaah
2) the beautiful and handsome friends
3) being with one's family again

... will be able to come out of *Jahannam*.

1) No one
2) The bad Muslims eventually
3) Some disbelievers

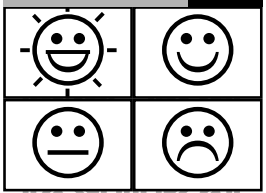
C

Write a detailed description of *Jannah* and *Jahannam* in point form below.

Jannah

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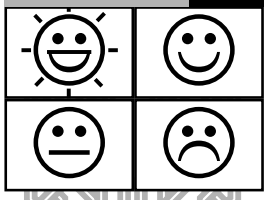
Comments **T**



Jahannam

What is common to both *Jannah* and *Jahannam*?

Comments T



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about *Aakhirah*. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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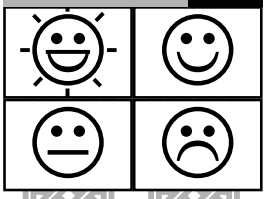
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Comments **T**

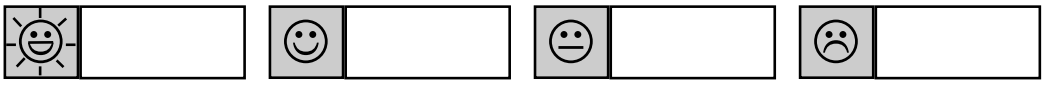


SUMMARY **P**

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

- listened to a lesson ☐
- answered multiple choice questions ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- described *Jannah* & *Jahannam* ☐
- searched for an *Aayah* & a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



'AKHLAAQ character

بسم الله الرحمن الرحيم

CONTENTS

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LESSON 2	Keeping Promises	57
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T P

Islamic character and morality stems from its primary creed of belief in One God (Allaah) as the Creator and Sustainer of the Universe. Islam considers the human race to be a part of Allaah's creation, and as His subjects. From an Islamic perspective, the purpose of human life is to worship Allaah, by leading this worldly life in harmony with the Divine Will, and thereby achieve peace in this world, and everlasting success in the life of the hereafter. Muslims look to the Glorious Qur'an and the Traditions of the Prophet as their moral guides. The Glorious Qur'an says:

"*It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.*" [Al-Qur'an 2:177]

This verse underscores the Islamic belief that righteousness and piety is based, before all else on a true and sincere faith. The key to virtue and good conduct is a strong relation with Allaah, who sees all, at all times and everywhere. He knows the secrets of the hearts and the intentions behind all actions. Therefore, Islam enjoins moral behavior in all circumstances; Allaah is aware of each one when no one else is. It may be possible to deceive the world, but it's not possible to deceive the Creator. The love and continuous awareness of Allaah and the Day of Judgment enables man to be moral in conduct and sincere in intentions, with devotion and dedication. The Glorious Qur'an also says:

"Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge." [Al-Qur'an 7:33]

It is interesting that the Qur'an refers to "*sins and trespasses against truth or reason*". It is an indication of Allaah's blessing to every human being, of an innate moral sense. Such a moral sense, when uncorrupted by family or society, is what leads people to commendable acts of virtue. Islam aims to enhance and amplify the moral sense in every human being and adorn the individual's character with the noblest of virtues.

The Islamic moral principles therefore, appeal naturally to the human intellect, while elevating the pursuit of morality to the level of worship. This is because Islam holds every action that is done with the goal of attaining of Allaah's pleasure to be worship.

lesson 1

OUTCOME OBJECTIVES T P

- learn about Truthflness in Islam
- appreciate that the very essence of the Islamic way of life is truth
- discover that because Allaah is the absolute truth He loves truth and truthfulness
- realize that truthfulness is when the outer conforms to the inner
- discern that truthfulness leads to good action, and good action to Jannah
- understand that the truthful ones will be closest to Allaah in the hereafter

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding Truthfulness
- find suitable one word meanings for the words in the vocabulary list
- unscramble words to make meaningful sentences
- learn a new *Aayah* and a new *Hadiith*
- explain the meaning and relevance of a *Hadiith* on truthfulness
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 1

Truthfulness



SIDQ

Read and explain the following. T

Tuthfulness is the single most important quality of a Muslim.
Allaah commands us to be truthful.
The prophet Muhammad [s] taught us to be truthful at all times.

Because Allaah is the absolute Truth, He loves truth and truthfulness.
A Muslim always worships only Allaah, the absolute Truth.
The greatest way of showing your belief in Allaah is by always being truthful.

A Muslim loves the truth.
He always speaks the truth.
He always acts in truth.
He always lives in truth.
He always stands up for the truth, and...
He is ever willing to die for the truth.
For this reason the very essence of the Islamic way of life is Truth.

For a Muslim no other behaviour is possible, because he finds it impossible to deny the truth.

The creation of Allaah is also based wholly on truth.
Everything expresses itself in its real form.
The sun, the moon, rivers, mountains, stars and planets are all based on truth.
They appear just as they really are.
In this vast universe of Allaah nothing is based on untruth.

C T

Vocabulary

absolute .....
willing .....
essence .....
deny .....
express .....
deception .....
moulded .....
conform .....
distinguish .....
inhabitant .....
denizen .....
prevail .....
embark .....
essential .....

There is nothing which shows itself in any form other than its real form.

This is the character of pure nature.
A Muslim too has exactly the same character.
He is totally free from falsehood or deception.
His whole life is moulded to truth.

He is a true person both inside and out.
Speaking the truth is his very religion. Going against the truth is the opposite of his religion.
He speaks the truth because he knows that not speaking the truth is denying who and what he is as a Muslim.
He knows that when he stops speaking the truth he stops being Muslim.

Truthfulness is not only about being truthful in speech.
Islam, teaches that truthfulness is when the outer conforms with the inner - the action with the intention, speech with belief, and practice with the preaching.

Truthfulness distinguishes the Muslim from the hypocrite, the inhabitant of Paradise from the denizen of Hell, the one whom Allaah loves from the one whom He hates.

Truth is like a sword which hunts falsehood and cuts it to shreds.
Whoever fights with truth on his side will not be defeated.
Whoever speaks the truth, his words will prevail.
Truthfulness gives courage to the one who

speaks it.
It allows the one who possess it to embark boldly into dangerous situations.
The truthful one is never cowardly and never afraid.

Truthfulness was an essential quality of all the Prophets of Allaah.
They were the best of Allaah's creation.
To be truthful means to be like the prophets of Allaah, the best of creation.
Being Truthful is the next level in virtue after the level of prophethood.

Those who are truthful are loved by all people.
They are always praised.
They are always admired.
People always want to be in the companyof the truthful.

Allaah commands us to be with the truthful.
A Muslim always befriends those who are truthful.
By being in the company of the truthful we become truthful too.

Truthfulness leads to good action and good action leads to Jannah.
The status of the truthful person in Jannah is raised above others.
The truthful ones will be closest to Allaah in the hereafter.

Our beloved prophet Muhammad [s] has said, *"The hard work of the dweller of Paradise is Truthfulness."*

Qur'aan

Allaah ﷻ has declared:

"'O ye who believe. Fear Allaah and be only with those who are truthful."

""And whosoever obeys Allaah and His Messenger, such will be in the company of those whom Allaah has blessed: the Prophets, the truthful ones, the martyrs, and the righteous. And how excellent a company are such people!"

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"I order you to be truthful, for indeed truthfulness leads to righteousness, and indeed righteousness leads to Paradise. A man continues to be truthful and strives for truthfulness until he is written as a truthful person with Allaah. And beware of falsehood, for indeed falsehood leads to sinning, and indeed sinning leads to the Fire. A man continues to tell lies and strives upon falsehood until he is written as a liar with Allaah."

"He who strives to love Allaah and His Apostles and wishes Allaah and His Apostles to love him must take care to speak nothing but the truth whenever he speaks."

"Speak the truth even if you see your ruin or death in it for, surely, salvation and life lie alone in truth. And avoid falsehood even if it may hold out to you the promise of salvation and success, for the end of falsehood is nothing hut failure and frustration."

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

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ACTIVITIES

C P

The Blessed Prophet Muhammad [s] said, "*Truth saves a person while lying destroys him*." Explain what you think this *hadiith* means and give an example of each from your own life experiences.

This *hadiith* means that .....

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An example of when truth saved me was .....

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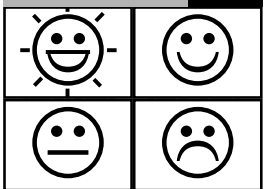
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Comments **T**



An example of when lying harmed me was .....

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What do you think the greatest benefit of truthfulness would be as well as the the greatest harm of untruthfulness?.....

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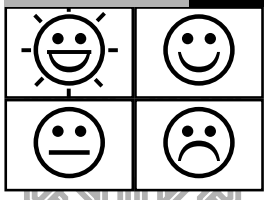
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Comments T



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about Truthfulness. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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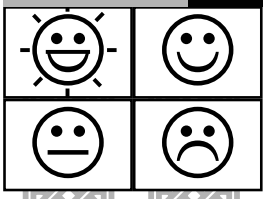
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Comments **T**

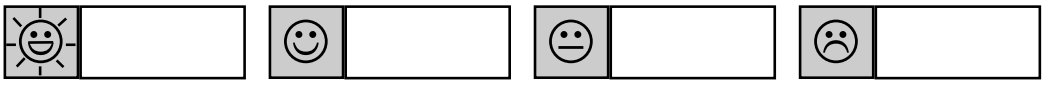


SUMMARY **P**

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

- listened to a lesson ☐
- unscrambled words to form sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- explained the meaning of a *Hadiith* ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about fulfilling Promises in Islam
- appreciate that every promise made is a divine promise that Allaah will question us about in the Hereafter
- discover that a Muslim only makes a promise if he is certain that he will be able to fulfill it
- realize that those who keep their promises earn the trust of people which leads to peace, calm & confidence
- discern that dishonouring promises is a sign of sure hypocrisy
- understand that not only should we fulfill our own promises but we should also encourage and assist others in fulfilling their promises
- learn that those who keep their promises will be in the company of the Prophet's in the Hereafter

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding fulfilling Promises
- find suitable one word meanings for the words in the vocabulary list
- list some benefits of keeping promises
- learn a new *Aayah* and a new *Hadiith*
- match the blocks in two columns correctly
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 2

Promises



WA'UUD

Read and explain the following. T

The fulfilment of promises is part of truthfulness.
Allaah commands us to fulfill our promises.
The prophet Muhammad [s] taught us to always fulfill our promises.

A Muslim's word is sacred.
It is his honour.
A Muslim is duty bound to uphold his honour at all times.
It is therefore compulsory for a Muslim to always uphold his promises.
If we break our promises we lose our honour and respect in the eyes of others.
We especially lose Allaah's good favour and earn His anger.

Whenever we make a promise to another person Allaah is always present bearing witness to the promise made.
That is why every promise we make becomes a divine promise, a promise that Allaah will question us about.

A Muslim is therefore very careful about making promises.
He knows that every promise made is under the watchful eyes of Allaah, and that he will be accountable for fulfilling it.
A Muslim therefore only makes a promise if he is certain that he will be able to fulfill it.
He never makes casual promises.
Whenever a Muslim makes a promise to anyone he makes a point of keeping it.

Those who keep their promises earn the trust of people.

C T

Vocabulary

sacred
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divine
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accountability
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casual
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express
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mutual
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society
.....
discord
.....
conflict
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confidence
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atmosphere
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predictable
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precision
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advance
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C T

Vocabulary

rotation
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encourage
.....
hypocrisy
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ability
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honour
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uphold
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When everyone fulfills their promises then mutual trust is created.
In a neighbourhood or society where mutual trust exists, there is no fear, suspicion, discord and conflict between people.
There is an atmosphere of peace, calm and confidence because there is no fear of promises being broken.

Those who keep their promises are predictable and people can rely on them.
This makes their neighbourhood and society calm and safe.
Being predictable is a good quality which exists on a huge scale throughout the universe which Allaah created.
Being predictable makes our universe a calm and safe place.
Every part of our universe is functioning with the most exact precision.
For instance, we can learn in advance about any star, moon or planet's movement or rotation and where it will be moving after a hundred, or even a thousand years.
Similarly, we know in advance that the day will follow the night.
And so we have the calm and safety to plan ahead, and build, and grow.
Without predictability there can be no growth.
The universe always fulfills it's promises as Allaah has commanded it to do.
A Muslim is part of the universe that Allaah has created and he too has to predictably fulfill his promises so that others may plan, and build, and grow.

Not only must we fulfill our own promises but we

should also encourage and help others to fulfill their promises.
If we do so we will share in their reward in the Hereafter.
We must also help our parents fulfill their promises especially when they become old and are too weak to do so.
Even after they have died we should fulfill any promises they may not have been able to fulfill in their lifetime.

Fulfilling promises is a sign of a true Muslim.
Breaking promises is a sign of hypocrisy.

Those who keep their promises will be in the company of the Prophet's of Allaah in the Hereafter.

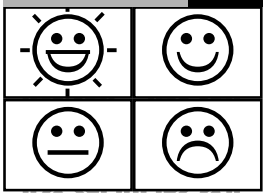
May Allaah grants us the ability to always fulfill our

ACTIVITIES

List eight benefits of fulfilling promises. **C**

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Comments **T**



Qur'aan

Allaah ﷻ has declared:

"…Fulfill (every) promise. Indeed promises will be questioned about (on the Day of Judegement)."

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allaah that you say that which you do not do."

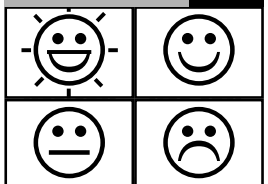
Hadiith

Our beloved Prophet Muhammad ﷺ said:

""Four are the qualities which, when found in a person, make him an open hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner."

"Not to fulfil ones promises is a distinctive sign of hypocrisy."

Comments **T**



Match the blocks in the two columns correctly and connect with a line. **C P**

COLUMN A	COLUMN B
Whenever we make a promise to another person	earn the trust of people.
A Muslim only makes a promise	and people can rely on them.
Those who keep their promises	Allaah is always present bearing witness to the promise made.
Those who keep their promises are predictable	but we should also encourage and help others to fulfill their promises.
If we break our promises	if he is certain that he will be able to fulfill it.
Not only must we fulfill our own promises	we lose our honour and respect in the eyes of others.

Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about fulfilling Promises. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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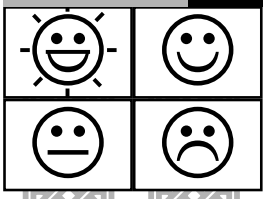
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Comments **T**

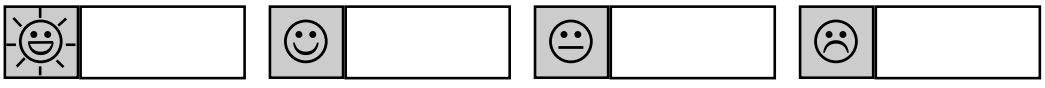


SUMMARY **P**

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

- listened to a lesson ☐
- listed benefits of keeping promises ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- matched the two columns correctly ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about being Trustworthy in Islam
- appreciate that trustworthiness includes fulfilling all commitments, promises & agreements
- discover that a Muslim is expected to return any trust placed in his care in a condition as good, or better, than when it was given to him by the owner
- realize that everything we have is a trust from Allaah which we will be questioned about
- discern that taking good care of the earth and its creatures a sacred trust incumbent upon us all
- understand that the trusts that have been placed in our care by Allaah and by people will be questioned about on the Day of Judgement
- learn that trustworthiness is a quality that is essential if a neighbourhood or society is to function properly

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding Trustworthiness
- find suitable one word meanings for the words in the vocabulary list
- construct sentences about trustworthiness
- learn a new *Aayah* and a new *Hadiith*
- answer questions on trustworthiness in Islam
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 3

Trust



WAFAA'

Read and explain the following. **T**

Another aspect of honesty is Trustworthiness.

There is a slight difference between honesty and trustworthiness.
Honesty means not be false or untrue in what you say, while trustworthiness means fulfilling all commitments, promises and agreements.
A trust is something left in your care, to protect and not to be abused.
Being trustworthy is one of the characteristics of true Muslims.

The Arabic word for trustworthiness is *Amaanah*.
Amaanah is an important part of noble Islamic character.
The blessed Prophet Muhammad [s] was famous even before becoming a prophet as *Al-Amiin* (the Trustworthy One).

The opposite of *Amaanah* is *Khiyaanah*.
The word *Khiyaanah* means betrayal, that is, to fail to keep the trust or *Amaanah* in the way the person who left it expected or wanted.
For example if your friend leaves their pet in your care and you neglect to feed the pet, protect it from harm or return it to them when they ask for it to be returned, then you have betrayed their trust.
A trust may be an object like a pet or a bracelet, or it can be a task or responsibility given to you.
Each must be taken care of to the best of one's ability.

Being trustworthy means caring for what has been left in your custody as if it was your own

C T

Vocabulary

aspect
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commitment
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abuse
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characteristic
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betrayal
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neglect
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incumbent
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negligence
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nourish
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representative
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severely
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essential
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confidence
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contradictory
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property.
A Muslim is expected to return any trust placed in his care in a condition as good, or better, than when it was given to him by the owner.
A Muslim does not use the property placed in his trust except with the permission of the owner.

Everything we have is a trust from Allaah which we will be questioned about.
Our eyes, ears, tongue, hands, legs, mind, intelligence, skills and strength are all trusts.
We have to use them in the correct manner and not abuse or neglect them.
This would be breaking an important trust for which we will be punished.
Being trustworthy includes the other trusts that Allaah has placed in our care, like our souls, bodies, wealth and children, as well as the earth and all of nature.
Allaah created our souls and bodies for worshipping Him, and so it became a trust incumbent upon us to care for and nourish ourselves and our families in a way that allows for us to worship Him in the best possible manner.
Anyone who destroys his own life, health, wealth and children due to negligence or carelessness is being untrustworthy with the gifts that Allaah has given to him. Such a person will be punished by Allaah.
When Allaah appointed Aadam [a] (the father of mankind) as his *Khaliifah*, His representative on earth, Allaah made taking good care of the earth and its creatures a sacred trust incumbent upon Aadam [a] and all his children.
This includes you and me.
Therefore caring for the environment and nature

are trusts, which we have to fulfill.

A Muslim fulfils his trust only to gain Allaah's pleasure and His reward.
The trusts that have been placed in our care by Allaah and by people will be questioned about on the Day of Judgement.
Those who fulfil their trusts will be given Jannah as a reward.
Allaah will punish those who have betrayed their trusts very severely in Jahannam.

Trustworthiness is a quality that is essential if a neighbourhood or society is to function properly.
When there is no trust among people then they cannot work together and are unable to achieve beneficial and great things.
Lack of trust between people leads to suspicion, fear and hatred for each other.
Trust between people leads to confidence, security and love for each other.
For that reason always fufill your trusts.
Never take on a responsibility that you cannot fulfil.
If you do so you will be breaking a trust.

We have to take care of everything that has been placed in our trust, even if the trust is given to us by someone we dislike.

Trustworthiness is a characteristics of a true Muslim.
Untrustworthiness and betrayal is completely contradictory to *iimaan* (faith).
One cannot exist along with the other.
If you have one you will not have the other.

ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"...Indeed Allaah does command you to render back your trusts to whom they are due."

"Those who are faithfully true to their trusts and to their covenants...these indeed are the inheritors, who shall inherit Paradise, and dwell therein forever."

Hadiith

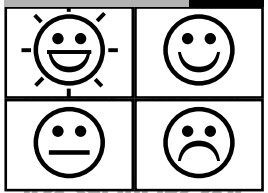
Our beloved Prophet Muhammad ﷺ said:

"He who is not trustworthy is not a true believer."

"Allaah says, 'Amongst those against whom I shall be an opponent on the Day of Judgment is a man who was given something in My Name as a trust and then he betrayed that trust'..."

"A hypocrite is known by three traits: When he speaks, he lies; when he promises, he reneges; when he is entrusted, he betrays (the trust)."

Comments **T**



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

trust	care	protect	abused

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Amaanah	word	trustworthiness	Arabic

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care	custody	property	own

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Allaah	everything	trust	questioned

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environment	nature	trusts	fulfill

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pleasure	reward	Allaah's	trust

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reward	jannah	fulfill	trust

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lack	suspicion	hatred	fear

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trustworthiness	betrayal	exist	together

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cannot	responsibility	fulfill	breaking

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Answer the following questions. **C**

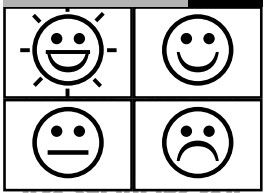
1) What is the difference between honesty and trustworthiness?

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2) What are the Arabic words for 'trust' and 'betrayal'?

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Comments **T**



3) Give an example each from you own experience of when a trust was fulfilled and another betrayed?

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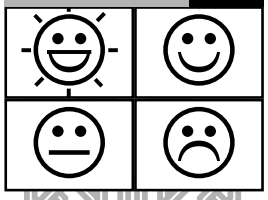
4) How should you care for any property placed in your trust?

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5) How is being a *Khaliifah* a trust?

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Comments T



6) Why does a Muslim always fulfill a trust?

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Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about Trustworthiness. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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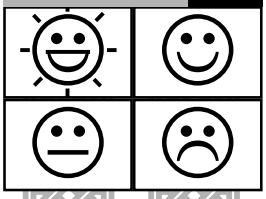
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Comments **T**

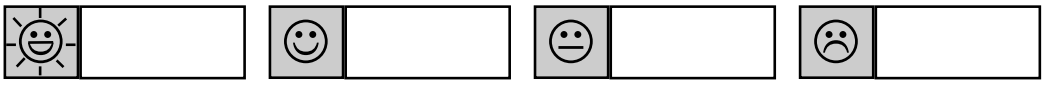


SUMMARY **P**

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

- listened to a lesson ☐
- constructed sentences on trustworthiness ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- answered questions ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- learn about Justice and Fairness in Islam
- understand that a Muslim must be fair to all including his enemies
- discover that a Muslim is expected to return any trust placed in his care in a condition as good, or better, than when it was given to him by the owner
- discern that those who are just are closest and most beloved to Allaah
- realize that a Muslim upholds Justice even if it means going against his parents, family, friends or himself
- understand that Justice must be implemented according to the guidelines set by the Holy Qur'an and the Sharii'ah
- appreciate that no society can survive and prosper if it fails to uphold justice

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding Justice
- find suitable one word meanings for the words in the vocabulary list
- answer questions about Justice
- learn a new *Aayah* and a new *Hadiith*
- identify examples of Justice and Injustice
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 4

Justice



'ADAALAH

Read and explain the following. T

Justice and fairness to all is an important part of Islamic teaching.
A Muslim must be just and fair to all, including his enemies.

Justice means putting things in their rightful place. For example, showing kindness and compassion to the victim in a crime, and being sever and unforgiving towards the criminal, is just. It is putting kindness and severity in its rightful place.
Justice also means giving everyone equal and fair treatment,irrespective of their race, status, nationality or religion.

Allaah is just and He never oppresses His creation.
Allaah commands justice and fairness.
Therefore, those who are just and fair are closest and most beloved to Allaah.

Islam teaches that the best of all moral qualities is Justice.
Establishing justice is the most important objective of Islamic teaching, after belief in Allaah's oneness and the duty to worship Him alone.
Just as a Muslim worships Allaah alone he upholds justice for Allaah alone.
A Muslim upholds justice even if it means going against his own parents, family, friends or even himself.
A Muslim upholds justice even if it may cause him harm or loss.
Upholding justice is an obligation (fard) in Islam and doing injustice is forbidden (haraam).

The very purpose of sending Prophets and

C T

Vocabulary

compassion
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victim
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crime
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sever
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irrespective
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status
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nationality
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oppress
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moral
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establish
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objective
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uphold
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obligation
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forbidden
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C T

Vocabulary

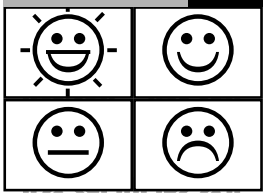
previous
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scriptures
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implement
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guidelines
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foe
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pious
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government
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prosper
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stable
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sever
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abhor
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noble
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entrusted
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deputy
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Messengers was to establish justice among the people.
Establishing justice has been the objective of all the previous revelations and scriptures sent to human beings.
Justice must be understood and implemented according to the teachings and guidelines set by the Qur'aan. This is because people may have their own understanding of justice which may not always be correct.

Muslims are commanded by Allaah to be just to their friends and foes alike.
Muslims must be just to Muslims and non-Muslims alike.
A Muslim never allows his hatred of someone to cause him to leave being just and fair.
Similarly, a Muslim never allows his love for someone to cause him to be unfair and unjust to others.
A Muslim knows that being just means being pious, and Allaah loves those who are pious.

Being just and fair is a sacred duty.
Whenever a Muslim judges between two people he always judges between them with justice.
By doing this a Muslim fulfills his duty to Allaah.
A Muslim always judges by the *Sharii'ah*, the law of Allaah.
The *Sharii'ah* is a just and fair system of law.
The laws of the *Sharii'ah* never change.
All other systems of law are not always just and fair.
All other systems of law continuously change.
Justice and fairness never change.
The *Sharii'ah* never changes.
No government or ruler can change the law of the *Sharii'a*h.
No government or ruler can step over the law of

Comments T



the *Sharii'ah*.

No society can survive and prosper if it fails to provide justice.
A society that provides justice will always prosper, even if it is a non-Muslim society.
A society that upholds justice will always be a stable, peaceful and safe society.
A society that does not uphold justice will be unstable, dangerous and unsafe.
It is a duty upon everyone, both the ruler and the ruled, to uphold justice.

Justice is not just a duty, but a right that all human beings can demand.
If justice is not done in this world then people will be able to demand justice on the Day of Judgement.
Allaah's justice on the Day of Judgement will be very strict.
Allaah's punishment is very sever.
If we are guilty of injustice or unfairness, Allaah will punish us very severely in *Jahannam*.

Injustice and unfairness are abhorred in Islam.
The unjust are the most hated in this world and in the hereafter.
The unjust will be the most severely punished in the hereafter.

Being just and fair is the most noble of deeds.
It is second in importance only to belief in Allaah.
Being just and fair is the greatest of all the duties entrusted to the Prophets.
Judging with justice and dealing with fairness is the most important reason why Allaah made mankind his *Khaliifah*, His deputy, on earth.

ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"Allaah commands justice and fair dealing..."

"... Let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is closest to piety."

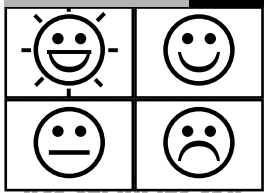
Hadiith

Our beloved Prophet Muhammad ﷺ said:

"The most beloved of people in the sight of Allaah on the Day of Resurrection, and the nearest to Him, shall be the Just Ruler; and the most depised of people in the sight of Allaah on the Day of Resurrection and the furthest removed from Him shall be the tyrannical ruler."

"...The first people to come under the shadow of Allaah's Mercy on the Day of Judgement are...those who accept a trust when it is offered to them and restore it willingly to the rightful claimant when they are asked to do so, and those who judge in respect of others exactly as they would in respect of themselves."

Comments **T**



Answer the following questions. **C P**

1) Does justice mean putting things in their rightful place?

Yes ☐ No ☐

Why?.....
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2) Should a Muslim give up justice if it causes him personal harm?

Yes ☐ No ☐

Why?.....
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3) Must justice be practiced according to the teachings of the Qur'aan?

Yes ☐ No ☐

Why?.....
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.....

4) Can a Muslim be unjust towards the enemies of Islam?

Yes ☐ No ☐

Why?.....
.....

.....

5) Is being just and fair a sacred duty?

Yes ☐ No ☐

Why?.....
.....
.....

6) Can a Muslim judge by another system of law besides the Qur'aan?

Yes ☐ No ☐

Why?.....
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7) Can a society prosper if it fails to uphold justice?

Yes ☐ No ☐

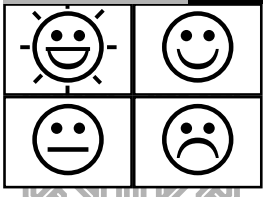
Why?.....
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.....

8) Has Allaah made mankind His deputy on earth?

Yes ☐ No ☐

Why?.....
.....
.....

Comments T



C P

Form groups of three students and identify three examples of how you can uphold justice and three examples of how you have behaved unjustly in the past! Yout teacher or parent may help you.

I can uphold justice by:

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I have been guilty of injustice by:

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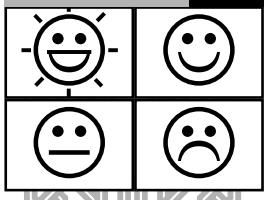
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Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about Justice. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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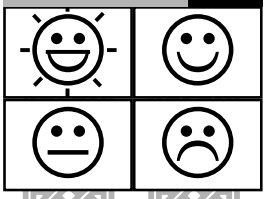
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Comments **T**

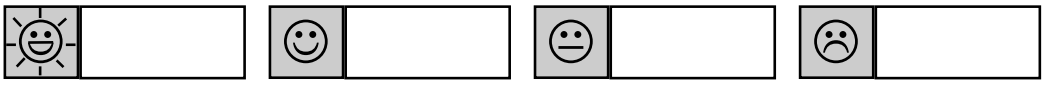


SUMMARY **P**

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

- listened to a lesson ☐
- answered questions about Justice ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- identified examples of Justice and Injustice ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 5

OUTCOME OBJECTIVES T P

- learn about Compassion and Forgiveness in Islam
- realize that if we are kind to people on earth Allaah will be kind to us in turn
- discover that a true Muslim always tries to repress his anger and overlook the wrong that people may do to him
- appreciate that a Muslim repels the wrong done to him with a greater good
- discern that being unable to forgive and show compassion is a sign of wretchedness and being deprived of Allaah's favours
- learn that Allaah' commands kindness and compassion be shown to all creatures including animals
- understand that strictness though is necessary in observing Allaah's commands which is a great mercy

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding compassion & forgiveness
- find suitable one word meanings for the words in the vocabulary list
- answer questions about Compassion & Forgiveness
- learn a new *Aayah* and a new *Hadiith*
- complete sentences on Compassion & Forgiveness
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 5

Compassion



SHAFQAH

Read and explain the following. T

Allaah is most Compassionate, Kind and Forgiving and He loves those who are compassionate, kind and forgiving.
Allaah's compassion and forgiveness are greater than His anger and His punishment.
Allaah commands that we show more compassion and forgiveness, and less severity and harsh punishment.
If we are compassionate and forgiving to people on earth, Allaah will be compassionate and forgiving to us in turn.

A Muslim always chooses compassion, kindness and forgiveness first.
This is because Allaah abundantly rewards us for showing compassion, kindness and forgiveness to others.
Allaah does not reward for harshness and being unforgiving.
By showing compassion and forgiveness to others, Allaah will show compassion and forgiveness to us too.
On the Day of Judgement, Allaah will not show kindness to those who were harsh and unforgiving in this world.

A Muslim is compassionate, kind and forgiving towards friends and foe alike, Muslim and non-Muslim.

A true Muslim always tries to repress his anger and overlook the wrong that people may do to him.
A true Muslim always forgives the wrongdoer then tries to call him to good. If a wrongdoer refuses to come to good then a true Muslim gracefully turns away from the foolish, wrongdoing ones.

C T

Vocabulary

compassion
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severity
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abundant
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foe
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graceful
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repel
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courageous
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contentment
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eternal
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wretched
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deprived
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miserable
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dispense
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forebearance
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C T

Vocabulary

violent
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commit
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abundant
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foe
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graceful
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repel
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courageous
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contentment
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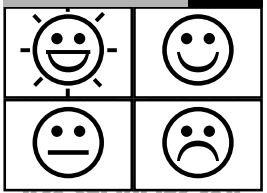
Good deeds and the evil deeds are not the same. Therefore a Muslim repels the wrong done to him with a greater good. He is patient at the time of anger, and forgives those who treat him badly.
By repelling the bad with good we earn Allaah's pleasure.
Repelling the bad with good can even change enemies into friends.

Those who forgive others are the most courageous and generous.
Showing forgiveness is a sign of intelligence and wisdom too.
Those who forgive others will have as their reward joy and contentment in this world and eternal happiness in Jannah.

Being able to forgive others is a sign of great character and posessing Allaah's special favour.
Being unable to forgive is a sign of wretchedness and being deprived of Allaah's favours.
Being unable to forgive and show compassion keeps a person continously unhappy and miserable.

A Muslim is always quick to show compassion and forgiveness, and slow to anger and dispense punishment.
Being quick to anger is from Shaytaan while forebearance and forgiveness are from Allaah.
Those who are quick to anger and show little compassion are the friends of Shaytaan.
The friends of Shaytaan cause suffering & sorrow.
The friends of Shaytaan will suffer sorrow in the hereafter.

Comments **T**



Compassion and forgiveness brings people closer to one another.
Severity and being unforgiving creates hatred and

pushes people far apart.
Allaah loves when people come close to each other and do not stay apart.

A teacher especially must be compassionate and forgiving towards his students. This is so because if they are treated unkindly, they will dislike education and turn away from learning.
A teacher therefore must forgive the mistakes of his student and help his students to understand with kindness.

Allaah loves kindness and He rewards abundantly for kindness, while He does not reward for severity and being unforgiving.
Kindness and forgiveness beautifies a person, while harshness and being unforgiving makes a person ugly.
The person who is deprived of compassion and the ability to forgive is deprived of all goodness.

However, strictness is necessary when it comes to obeying Allaah's commands.
Strictness in obeying Allaah's commands is a great mercy to all.

Similarly, a Muslim never takes revenge on anybody for his own sake. But when Allaah's laws are broken and violent crimes were committed, a Muslim takes revenge for Allaah's sake and punishes the wrongdoer severely.
This is a way of showing compassion and kindness to the victim of a crime and to society.
Punishing violent criminals is a way of protecting people from any other criminals who may be thinking of committing the same crime.
Punishing violent criminals and not showing them compassion or forgiveness is the best way of stopping crime.

However, if the Sharii'ah permits two forms of punishment then we must always choose the milder one.
This is another way by which we can still show compassion, even when punishing criminals.

Allaah has commanded that compassion and kindness be shown to all His creatures, including animals.
We are not allowed to kill animals unless they threaten to harm us or if it is for food.
When we do kill animals for food we must do it with the least pain and suffering to the animal.

Being compassionate, kind and forgiving is a protection against Allaah's anger & His punishment.
The fire of Jahannam cannot touch the compassionate, kind and forgiving person.
The compassionate, kind and forgiving people will be closest to Allaah in the highest Jannah, Jannat-ul-Firdaws.
Allaah is most Compassionate, Kind and Forgiving and He loves those who are compassionate, kind and forgiving.

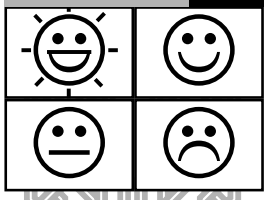
ACTIVITIES

Answer the following questions. **C P**

Write three **new** things you have learnt in this lesson:

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Comments **T**



List the three **most interesting** things you've learnt:

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Describe three **instances** where you showed compassion and forgiveness to others:

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Qur'aan

Allaah ﷻ has declared:

"*...(Allaah loves) those who repress anger and who forgive people...*"

*"*The good deed and the evil deed cannot be equal. Repel (the evil) with that which is better. Then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted (this quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, and of a high moral character) in this world*."*

Hadiith

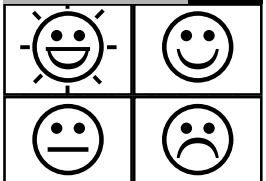
Our beloved Prophet Muhammad ﷺ said:

"Two qualities which Allaah loves are compassion and tolerance."

"Allaah is compassionate, He loves compassion and he rewards for compassion, while He does not reward for severity and being unforgiving..."

"He who is deprived of forgiveness and compassion, is deprived of all good."

Comments



Complete the following sentences. C P

Allaah is most Compassionate, Kind and Forgiving and He loves .....
.....

Allaah's compassion and forgiveness are greater than .....
.....

If we are kind to people on earth, ...
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A true Muslim always tries to repress ..... and overlook
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A Muslim repels the wrong done to him .....
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Being unable to forgive and show compassion
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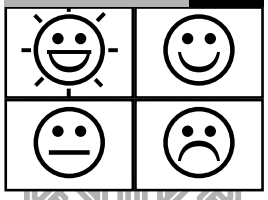
Being quick to anger is from .....
while forebearance and forgiveness .....
.....

A teacher must be compassionate and forgiving towards his students because .....
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.....

Kindness and forgiveness .....
a person, while harshness and being unforgiving
.....

Strictness is necessary when .....
.....

Comments T



We are not allowed to kill animals unless .....
.....

Being compassionate, kind and forgiving is a protection .....
.....

Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about Compassion & Forgiveness. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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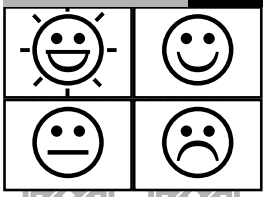
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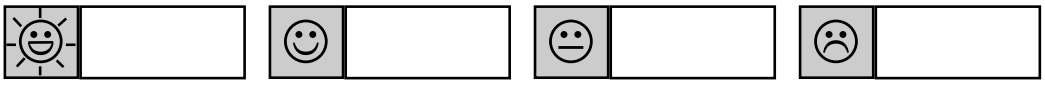


SUMMARY **P**

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

- listened to a lesson ☐
- answered questions about compassion ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed sentences on compassion ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 6

OUTCOME OBJECTIVES T P

- learn about Generosity in Islam
- realize that our wealth belongs to Allaah and it must be used on ourselves and shared with others in a manner that pleases Allaah
- discover that generosity is not only about giving money to the less fortunate but includes giving our time, knowledge, labour, and our skills to those who may need them.
- appreciate that wealth which we spend on ourselves is only enjoyed for a short time, while wealth which we spend on others will be enjoyed in Jannah forever.
- discern that it is a great blessing to have wealth, but an even greater blessing to have the knowledge and ability to spend it wisely and generously on the less fortunate.
- learn that what we give generously to others will stand as a protective guard for us in the hereafter against the fires of Jahannam.
- understand that giving generously is a way of strengthening iimaan (faith) and tawakkul (trust in Allaah).

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding generosity
- find suitable one word meanings for the words in the vocabulary list
- construct sentences about generosity
- learn a new *Aayah* and a new *Hadiith*
- answer questions on generosity
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 6

Generosity

SAKHAA'

Read and explain the following. T

Generosity means that you share what you have with the less fortunate.
Generosity in Islaam also requires that preference be given to others over oneself.

Allaah is the creator and owner of everything, including ourselves and our wealth.
Our wealth belongs to Allah and it must be used on ourselves and shared with others in a manner that pleases Allah.
We are only guardians of the wealth we have and we will have to answer for its proper use on the Day of Judgement.
So when we generously give our wealth we are not actually giving, but rather using the wealth that really belongs to Allaah in a way that pleases Allaah.

There are different degrees of generosity.
Giving to the less fortunate and receiving recognition, thanks and praise for our generosity is the lowest form of generosity.
This is because we receive praise and thanks in exchange for a generous act.

A higher form of generosity is to give anonymously, not expecting any recognition, thanks or praise.
This is a higher form of generosity because we give only for the pleasure of Allaah and don't desire anything in exchange for our generosity.
This form of generosity is most loved by Allaah.

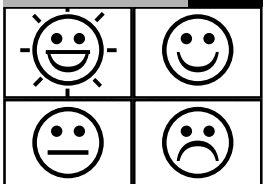
An even higher form of generosity is to give what

C T

Vocabulary

preference
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guardian
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degree
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anonymous
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labour
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skill
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intellectually
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spiritually
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materially
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ability
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Comments T



C T

Vocabulary

morsel
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guarantee
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excess
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hostility
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poverty
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effective
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humility
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himiliated
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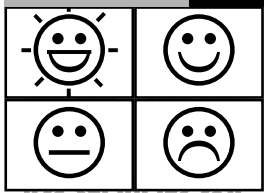
is in our hearts - compassion, patience, love and forgiveness.
Giving what is in our hearts is the greatest way to please Allaah.
It is one of the best ways to worship Allaah.

Generosity is not only about giving money to the less fortunate but includes giving our time, knowledge, labour, and our skills to those who may need them.
Having little money is no excuse for not being generous.

If we are generous to others, Allaah will be generous to us. If we spend on others, Allaah will spend on us.
Whatever we give generously, Allaah will replace what we've given with something better.
Whatever we give generously, we will receive at least ten times as much in return in this world.
Whatever we give generously, is for our own benefit, especially in the hereafter where we will receive an everlasting reward for it.

Wealth which we spend on ourselves is only enjoyed for a short time, while wealth which we spend on others will be enjoyed in Jannah forever.
Allaah causes the life of the one who generously gives to increase, while he causes the life of the one who selfishly withholds to decrease.

Comments T



Allaah knows and records every act of generosity we do for his sake.
No small or large act of generosity is overlooked

by Allaah. And Allaah keeps a clear record.

Amongst those whom Allaah loves most is the wealthy man who spends his wealth generously on the less fortunate, and the learned man who acts on his knowledge and teaches the ignorant.
Gifts of wealth benefit people materially, and gifts of knowledge benefit people intellectually and spiritually.
It is a great blessing to have wealth, but an even greater blessing to have the knowledge and ability to spend it wisely and generously on the less fortunate.
The wealth of this world will vanish, but the wealth we spend generously on others will last forever in the reward we receive for it in Jannah.

What we give generously to others will stand as a protective guard for us in the hereafter against the fires of Jahannam.
Even giving a small morsel of food in charity will serve as a protection for us from Allaah's anger and punishment.
What we selfishly keep for ourselves will be fuel for the fires of Jahannam which will increase our suffering in the hereafter.
The generous are gauranteed to enter Jannah.
The miserly are guaranteed to enter Jahannam.

We should not give everything we have away either, and cause unnecessary difficulty to ourselves and to our families.
Rather we must keep what we need and give the excess away.

A true Muslim never says 'NO' to anyone who asks. A true Muslim always gives generously even if it be a little.
The holy Prophet Muhammad [s] always gave to those who asked, even when he had very little himself.
Sometimes the holy Prophet Muhammad [s] would borrow from others just to give to the needy who asked from him. And if borrowing was not possible, he would promise to give later to the needy one who asked.

Amongst the best deeds in Islam is to generously feed the poor and the needy, and to greet those whom you know and those you do not know.
Feeding the poor removes the hatred the poor may have for the rich and brings them closer together, and greeting people removes hostility between people and brings people closer together.

A Muslim must spend his excess wealth on the less fortunate.
When giving charity we must begin with our closest needy relatives, then friends, then neighbours, then people in our suburb, then people in our town, then people in our state, then people in our country, then those in neighbouring countries and so on.

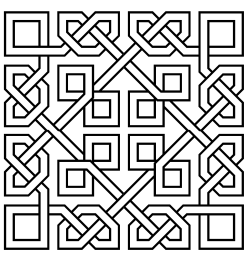
A true Muslim always gives generously without any fear of poverty.
Fear of poverty stops people from giving generously.
Fear of poverty is from *shaytaan*.

Fear of poverty is evil.

By giving generously we can win the hearts of non-Muslims over to Islam.
Giving to non-Muslims is an effective way of removing any hatred they may ignorantly have for Islam.
Giving generously is an effective way to spread the message of Islam.
Those who give generously are better in the sight of Allaah than those who receive.

Giving generously is a way of strengthening iimaan (faith) and tawakkul (trust in Allaah).
Giving generously increases the qualities of compassion, humility and courage in a person.
Giving generously is a cure for miserliness, pride, cowardice and fear.
Those who are generous are honoured and admired, and those who are miserly are disgraced and humiliated.

Those who spend generously on others are helped by Allaah, and those who do not spend on others are left to themselves and do not receive Allaah's help.
Allaah is always close to the generous and far from the miserly.
Allaah is Most Generous and He loves the generous givers.



ACTIVITIES

With each group of words, construct a sentence about Generosity in the space provided. **C**

generosity	less fortunate	have	yourself

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Allaah	owner	ourselves	wealth

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guardian	wealth	use	Judgement

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anonymously	pleasure	Allaah	higher

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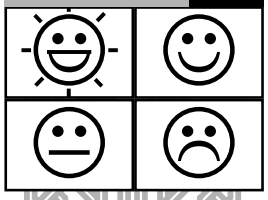
generosity	includes	time	knowledge

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reward	generosity	Jannah	forever

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Comments **T**



Form groups of three students and together answer the following questions. **C P**

Explain what is meant by "*Allah is the creator and owner of everything, including ourselves and our wealth.*"

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Explain the three degrees of generosity.

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Qur'aan

Allaah ﷻ has declared:

"And whatsoever you spend of anything (for Allaah's sake), He will replace it."

"And whatsoever you spend of good, seeking therewith Allah's pleasure, it is for yourselves. And whatsoever you spend of good, it will be repaid to you in full, and you shall not be wronged in the least."

Hadiith

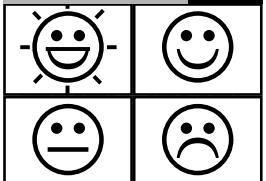
Our beloved Prophet Muhammad ﷺ said:

"Allah, the Exalted, says, `Spend, O son of Adam, and you will also be spent upon."

"Everyday two angels descend and one of them prays continuously, `O Allah! give more in return to the person who gives generously; while the other angels prays, `O Allah! Destroy the one who does not give generouslyy."

"O son of Adam, if you spend your excess wealth, it will be better for you; and if you retain it, it will be bad for you. You will not be reprimanded for keeping what is enough for your needs. Begin with those who are your dependents. And know that the upper hand (i.e., the one that spends in the way of Allah) is better than the lower hand (i.e., the one that receives charity)."

Comments **T**

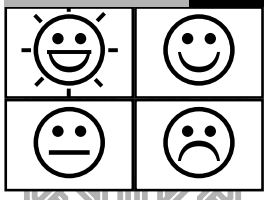


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Describe three rewards promised for generosity in this life, and three rewards promised in the life after death.

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Comments T



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about Generosity. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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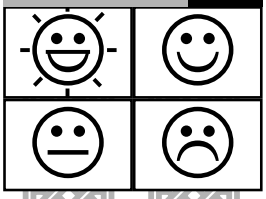
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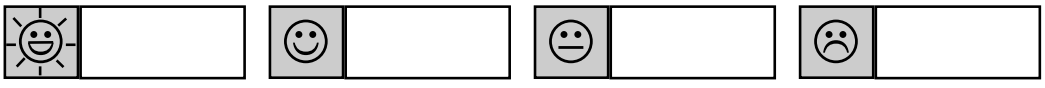


SUMMARY **P**

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

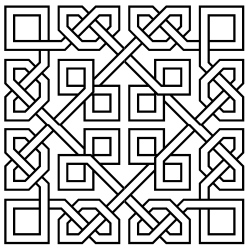
- listened to a lesson ☐
- constructed sentences about generosity ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- answered questions on generosity ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



FIQH
islamic law

بسم الله الرحمن الرحيم



C O N T E N T S

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LESSON 2	Components of *Salaah*	111
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Salaah

T P

Formal, ritual prayer is the second most important pillar of Islam after *iimaan* (faith). The Qur'anic term for the Islamic Prayer is *Salaah*, which means 'attending to', 'praying to' or 'seeking proximity to' Allaah. The Qur'an has taught all the essentials of *Salaah* and the Holy Prophet [s] has demonstrated practically how it has to be observed and performed. The Qur'aan declares:
"(Allah has enjoined that) you should keep aright your direction during every act of worship, and invoke Him alone, dedicating your faith sincerely and exclusively to Him". (7: 29)
"Surely I am Allah. There is no god besides Me, so worship Me alone, and establish Salaah for My remembrance". (20:14)

Just as belief in the Existence and Attributes of Allaah is the essence of the Articles of Faith, so is the Prayer the essence of all Islamic practices and deeds. That is why the Qur'an has stressed, over and over again, the vital importance of *Salaah* and emphasized it as a fundamental Islamic practice.
"Fall prostrate, and seek nearness (to Allah)". (96:19)
The Holy Prophet [s] has said:
"Man is nearest to Allaah when he has prostrated himself before Him."
"When one of you is observing the Prayer, he is in fact invoking Allah."

But how is one to attend to Allah, seek nearness to Him, and invoke Him? There is one, and only one, correct answer to this question: by following the way taught by the Holy Prophet [s] of Allah, which alone is the right and authentic way. The Holy Prophet [s] has taught the essentials of Prayer and practically demonstrated it during his life. His sayings and practices in this regard have been preserved in the books of *Hadiith,* and the consistent practice of the *Ummah* (Muslim community) throughout the ages has further confirmed and secured it against corruption.

The other acts of worship, besides the *Salaah*, have been made obligatory for particular categories of people on

particular occasions only, eg., *Hajj* and *Zakaah* are obligatory for the wealthy Muslims only; fasting has been prescribed for the healthy and able bodied, for one month only during the year. But *Salaah* is a duty that has no precondition other than Faith (*iimaan*). No sooner has an adult person expressed faith in Islam than the performance of the Prayer five times a day becomes binding on him, whether he is a male or a female, rich or poor, healthy or sick, resident at home or on a journey. It is not excused even in the battlefield and has to be observed in congregation, in the way prescribed by the *Qur'aan*. Besides motivating the people to observe the Prayers, the *Qur'aan* has even given warnings and held out threats of dreadful consequences and ignominy in the Hereafter to those who deliberately neglect or miss their Prayers. *"Each soul is a pledge for its own deeds, except those of the right hand. They in the Gardens will ask the sinners, "What drove you to Hell?" They will say, "We were not of those who observed Salaah."(*74:38-43)
"On the dreadful Day when these people will be summoned to prostrate themselves, they will not be able to do so. Their eyes will be downcast and they will stand utterly humbled. They were summoned to prostrate themselves while they were able bodied but they refused to do so". (68:42-43)

The Holy Prophet has also stressed the importance of the Prayer. He said:
"The Prayer is the only distinction between the Believer and the unbeliever."
"The Prayer of the person who observes it regularly will serve him as a light on the Day of Judgment, and will be a means of his salvation, and a proof of his faith. But the Prayer of the person who does not observe it regularly and with due attention will neither be his light, nor will it protect him against the torment of Allah. And such a One will rise with Korah, Pharaoh, Hamaan and Ubayy bin Khalaf, on the Day of Judgment".

The Holy Prophet one day came out of his house during the autumn season and shook two branches of a tree, which started shedding its dry leaves. He then said, *"When a Muslim observes his Prayers with due attention*

and devotion, he sheds his sins just like this tree is shedding its leaves".
On another occasion he said:
"If one of you has a canal of water flowing in front of his door, and he bathes in it five times a day, will he still remain dirty?... The five daily Prayers have the same effect. Allah washes off the dirt of sin of the one who offers them regularly'."
The Holy Prophet [s] found great solace and satisfaction of the heart in Salaah. He would spend long hours standing in Prayer, with the result that his feet would get swollen.

The observance of the Prayer is a natural consequence of one's affirmation of Faith, and one is incomplete and imperfect without the other. A person who is neglectful of his Prayers cannot claim to be true in his Faith. The one who guards his *Salaah* indeed guards his whole religion, and the one who neglects his *Salaah* will in time destroy the rest of his religion too.

Sawm
Literally, *Sawm* means 'to abstain from something or to reliquish it'. As a term of the *Sharii'ah*, *Sawm* implies abstaining from eating, drinking, and gratifying intimate desires from dawn till sunset. This is the Islamic Fast. Fasting in *Ramadaan* was enjoined on the Muslims about one and a half years after the Hijrah (migration) in the following verse:
"O Believers, Fasting has been made obligatory on you, just as it was prescribed for the followers of the Prophets before you". (2: 183)

Thus, Fasting in Ramadan is an imperative duty for Muslims. The one who denies it falls outside the pale of Islam, and the one who does not observe it without a genuine reason, becomes a grave sinner. According to the *Qur'aan*, Fasting has been an obligatory duty in the Divine Law and has been enjoined on the followers of all Prophets of the past. Fasting has a special significance and role in the training and purification of the human self. Without it purification of the heart cannot be achieved, and there is no other form of worship which can take the

place of the Fast in this regard. That is why it had always been an imperative duty in Divine Law as brought and prescribed by the Prophets of the past.

The true purpose of Sawm is to develop piety (Taqwaa) in humanity:
"Fasting has been made obligatory on you … so that it may produce piety in you". (2: 183)
Piety is a moral quality which is the product of love and fear of Allaah. Love of Allah is produced in the heart by a strong faith in His Being and a deep consciousness of His attributes of mercy, beneficence and compassion. Fear is produced by the consciousness of His wrath, displeasure and chastisement. The resultant feeling of the heart and mind is piety (*Taqwaa*), which is indeed the basis of all good acts, and a deterrent against all evil acts and inclinations.

The fasting person who abstains from satisfying his most basic needs and base urges, for hours together, in hidden and secret places, develops in himself a profound sense of Allaah consciousness, as well as the realisation of utter dependence and helplessness, ever in need of Allah's compassion and beneficence, even for the most elementary necessities of life. When he views Allah's blessings, from which he benefits day and night, in a hundred and one ways, he is filled with a unique feeling of love and affinity with Allah, and he becomes naturally inclined to adore and worship Him with all his heart and faculties. His abstinence from powerful physical impulses and desires of the flesh, even in secret places, where none but Allah can see him, produces awe of His Presence, so much so that even a slight suggestion of sin terrifies him.

Fasting with full consciousness of faith means having firm belief in Allah's Being, in His promises with regard to the rewards of the Hereafter, and in His knowledge, wisdom and justice, on the basis of which He will give reward and mete out punishment. This sense of accountability implies that the *Sawm* should be observed only for the sake of Allah's pleasure, and that one should abstain from all that is undesirable and forbidden.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the five daily *Salaahs*
- understand the various preconditions for *Salaah* to be valid
- appreciate the importance of cleanliness, punctuality and decorum in observing *Salaah*
- recognise the specific time periods of the various *Salaah's*
- discern the impermissable and disapproved times for *Salaah*

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the preconditions of *Salaah*
- find suitable one word meanings for the words in the vocabulary list
- identify the common concept represented by a group of words
- learn a new *Aayah* and a new *Hadiith*
- colour-in and label a diagram on *Salaah* times
- find out about the best times in which to perform *Salaah*
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 1

Salaah

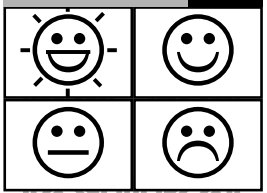
PRE CONDITIONS OF *SALAAH*

C T

Vocabulary

dawn
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adherence
.....
distinguishing
.....
precondition
.....
faeces
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saliva
.....
ritual
.....
untanned
.....
twilight
.....
horizon
.....

Comments T



Read and explain the following. T

Salaah (Ritual Prayer) is the second pillar of Islam. *Salaah* refers to the 5 compulsory daily prayers. The five daily *Salaah*'s are:

1) *Fajr* - the dawn prayer
2) *Zhuhr* - the midday prayer
3) *'Asr* - the afternoon prayer
4) *Maghrib* - the evening prayer
5) *'Ishaa'* - the night prayer

The purpose of *Salaah* is to:

...remember Allah.
...gain Allaah's pleasure & closeness to Him.
...gain the eternal reward of *Jannah*.
...gain protection from the fire of *Jahannam*
...be a practical proof of our faith in Allaah and adherence to Islam.
...distinguish between a *Muslim* and a *kaafir*.
...keep Muslims away from indecent, shameful and forbidden activities.
...control evil desires and passions.
...purify the heart, develop the mind and comfort the soul.
...be a constant reminder of Allah & His greatness.
...develop discipline and willpower.
...be a guide to the most upright way of life.
...be a proof of true equality, unity and universal brotherhood.
...be a source of patience, courage, hope and confidence.
...be a means of cleanliness, purity & punctuality.
...develop gratitude, humility and refinement.
...demonstrate our obedience to our Creator.
...prepare oneself *forJihaad* (ie. striving one's utmost to please Allaah).

CONDITIONS OF *SALAAH*

There are seven necessary preconditions before *Salaah* can be performed. They are as follows:

1) Cleanliness of the Body

2) Cleanliness of the Clothes
3) Cleanliness of the Place
4) Covering of the Body
5) Facing the *Qiblah*.
6) Correct *Salaah* Time
7) Correct *Niyyah* (Intention)

CLEANLINESS OF THE BODY

The body must be clean of all impurities like faeces, urine, blood, saliva of dogs, wine, etc.
The body must be washed by performing *Wuduu*' (ritual washing), or *Ghusl* (full body wash) if necessary.

CLEANLINESS OF THE CLOTHES

The clothes must be clean of all impurities like faeces, urine, blood, saliva of dogs, wine, etc.

CLEANLINESS OF THE PLACE

Salaah must be performed in a clean place, free of all impurities.
Salaah may be performed on any clean surface including rugs, carpets, tiles, concrete, sand, rock, grass, hay, etc.

COVERING OF THE BODY

Men must cover themselves from the navel to the knee at least.
Women have to cover the entire body, although their feet, hands, and faces may remain uncovered.
The clothes of both men and women must not be tight fitting or see-through.

It is *Sunnah* for men to cover as much of the body as possible.
The head should be covered with a prayer hat (also called a *Qafiyyah, Qalansuwah, Topii*, etc.) or a turban ('*Amaamah*).
Men should cover their arms too.

The clothing must not have pictures of living objects on them.
The clothing must not be made of pig skin or untanned (ie. untreated) animal skin.

FACING THE *QIBLAH*

The *Qiblah* (ie. direction of the Ka'bah in Makkah) must be faced when performing *Salaah*.
A person performing *Salaah* in the *Masjid al-Haraam* in Makkah will face the *Ka'bah* itself from any direction he chooses.

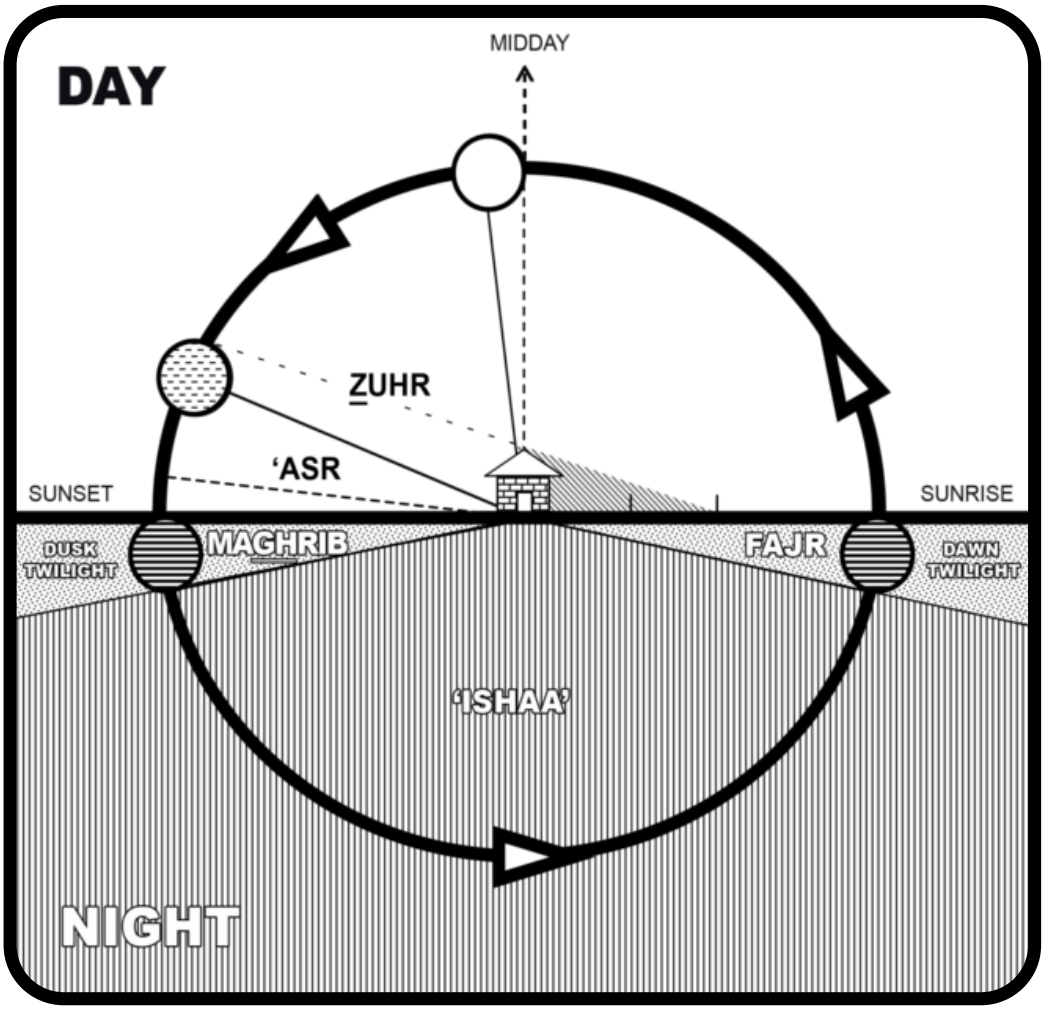
CORRECT *SALAAH* TIME

Each *Salaah* must be performed within the correct time period.
The time periods of *Salaah* are as follows:

1) *Fajr* - from when dawn twilight appears until just before sunrise.
   This period lasts for about one hour and thirty minutes before sunrise.
2) *Zhuhr* - from just after midday until late afternoon (*when the shadow of an object is twice its original length*).
   This period varies from season to season.
3) *'Asr* - from late afternoon (*when the shadow of an object is twice its original length*) until just before sunset.
   This period lasts for about one hour and thirty minutes before sunset.
4) *Maghrib* - from just after sunset to when the dusk twilight on the horizon disappears.
   This period lasts for about one hour and thirty minutes after sunset.

5) *'Ishaa'* - from after the dusk twilight on the horizon disappears to when dawn twilight appears the next morning.
This period varies from season to season.

Salaah Time Diagram



(NB: Simply stated, Zuhr time ends and 'Asr time commences when the disk of the sun turns from white to yellow in colour)

It is *haraam* (impermissable) to perform *Salaah* when:

a] the sun is rising
b] the sun is at its zenith (midday)
c] the sun is setting

It is *makruuh* (disliked) to perform *'Asr Salaah* just before sunset.
It is also *makruuh* (disliked) to perform *'Ishaa'*

Salaah after midnight.

CORRECT *NIYYAH* (INTENTION)
The *niyyah* (intention) must be made before commencing *Salaah*.
It is necessary to state the name of the *Salaah* being performed, and the number and type of *raka'aat.* For example:

"*O Allaah! I intend performing **2 Fard** raka'aat of Salaat al-**Fajr** to gain your pleasure and reward.*"

(**NB**: Details regarding the number & type of *raka'aat* will follow.)

Do not delay the *Salaah* once the *niyyah* has been made.
The *niyyah* can be made in any language.
The *niyyah* can be made mentally or recited softly.

ACTIVITIES

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:

Fajr	*Zhuhr*	*'Asr*	*Maghrib*	*'Ishaa'*

The names of the five compulsory daily salaah's.

.....

rememberance	reward	protection	proof

.....

clean body, clothes, place	*Qiblah*	*Niyyah*

.....

faeces urine blood dog saliva wine

.....

carpet concrete sand rock grass

.....

feet hands face

.....

tight fitting pictures of people & animals pig skin

.....

dawn twilight before sunrise 1 hour & 30 minutes

.....

shadow twice before sunset yellow

.....

name & number any language mentally or softly

.....

Qur'aan

Allaah ﷻ has declared:

"Verily I am Allah: there is no god but I: so serve Me (only), and establish Salaah for My remembrance."

"...Salaah is enjoined on believers at stated times."

"O children of Aadam! wear your beautiful apparel at every time and place of Salaah."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

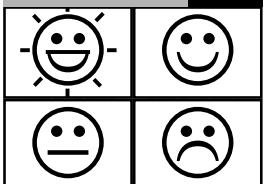
"Salaah is the pillar of faith...."

"That which seperates a person from polytheism and unbelief is Salaah."

" The true Muslims are those who vigilantly observe the movements of the sun, the moon and the stars lest they should miss their prayers which they have to perform at appointed times."

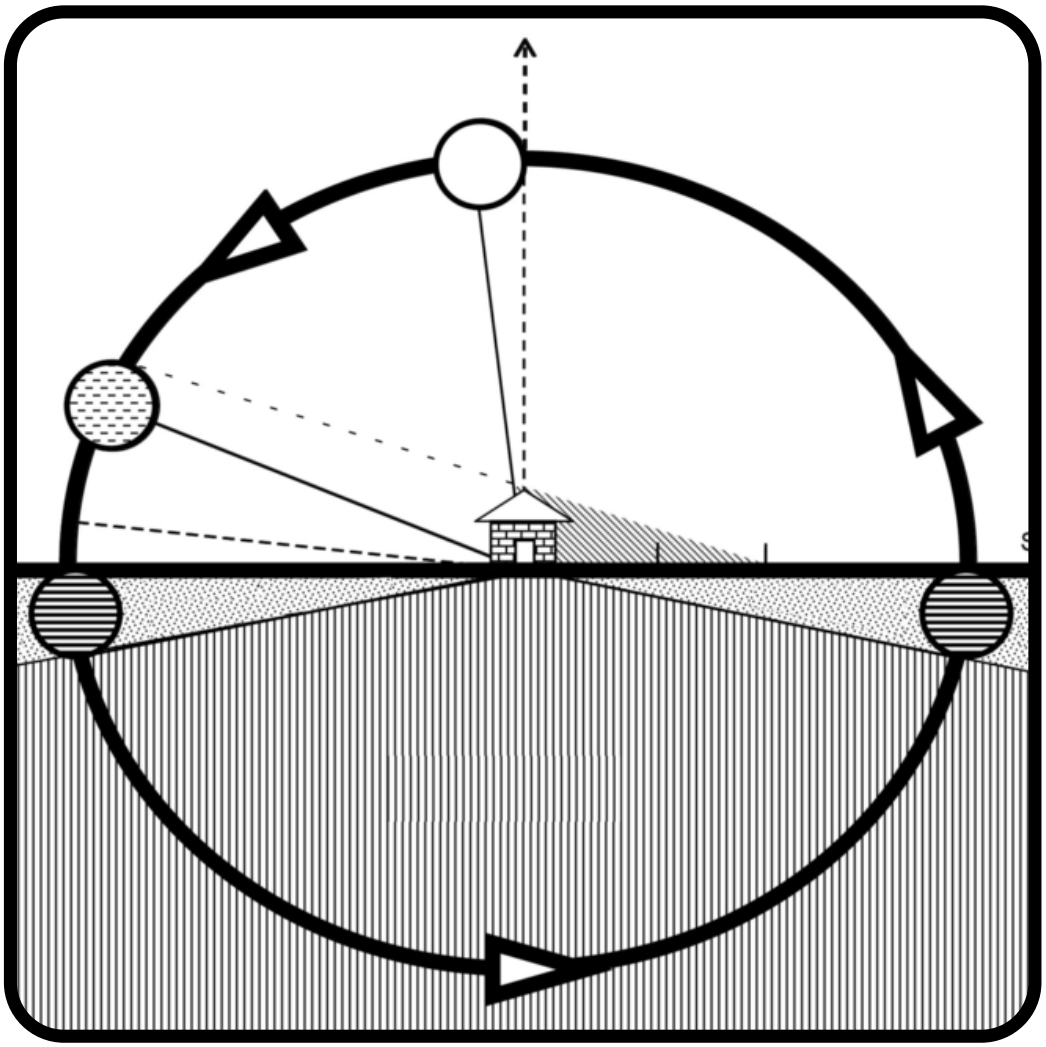
"When you intend performing Salaah, first face the qiblah."

Comments T



C P

Label and colour in the diagram indicating the time periods for each *salaah*, as well as the *haraam* times when *salaah* is impermissable and the *makruuh* times when it is disliked to perform *salaah*.



Find out which are the **best** times within each period to perform the five respective *Salaahs*.

example : *Fajr - half way into its period.*

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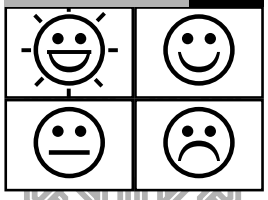
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Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about the importance of *Salaah*. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below. **P C**

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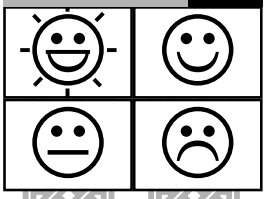
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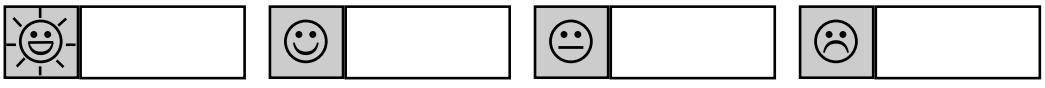


SUMMARY **P**

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

- listened to a lesson ☐
- identified the common concepts ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- coloured-in and labelled a diagram ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about the components of *Salaah*
- learn about the six *Fard* acts in *Salaah* which if omitted renders the salaah invalid
- learn about the eleven *Waajib* acts in *Salaah which if* omitted, will require the extra performance of *Sajdah Sahw*
- learn about the *Sunnah* acts in *Salaah which* if omitted, will not invalidate the Salaah but will deprive the individual of the full benefit and reward of *Salaah*
- learn about the *Makruuh* acts in Salaah which, if done, will cause the full *thawaab* (reward) of the *Salaah* to be forfeited

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the components of *Salaah*
- find suitable one word meanings for the words in the vocabulary list
- define the components of *Salaah*
- identify the respective category of a list of components of *Salaah*



Read and explain the following. **T**

Salaah has a number of components.
Some of these components are *Fard* (compulsory), some are *Waajib* (necessary) and some are *Sunnah* (regular prophetic practice).

The components of *Salaah* are as follows:

THE SIX *FARAA'ID* OF *SALAAH*

There are six *Fard* acts in *Salaah.* If any single one is omitted the *Salaah* will not be valid. They are:

1) *Takbiir Tahriimah - saying "Allaahu Akbar" when commencing salaah*
2) *Qiyaam* - standing posture
3) *Qiraa'ah* - recitation of the *Qur'aan*
4 *Rukuu'* - bowing posture
5) *Sajdah* - prostration
6) *Qa'dah Akhiirah* - final sitting posture

THE ELEVEN *WAAJIBAAT* OF *SALAAH*

There are eleven *Waajib* acts in *Salaah'*. If any *Waajib act* is omitted, the *musallii* (person performing *salaah*) will have to perform *Sajdah Sahw* (Prostration of Forgetfulness) which are two extra *sajdahs* at the end of the *Salaah* for the *Salaah* still to be valid. The eleven *Waajibaat* are:

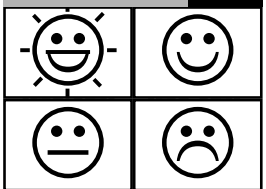
1) Reciting the *Suurah al-Faatihah* specifically.
2) Reciting any other *suurah*, or three short *aayaat* (verses) or one long *aayah* (verse) from the *Qur'aan* after *Suurah al-Faatihah*.
3) Performing the postures of *Salaah* in the correct sequence.
4) Standing in *Qawmah* (brief standing posture) after *Rukuu'* before going into *Sajdah*.
5) Sitting in *Jalsah* (brief sitting posture)

C T

Vocabulary

component
.....
posture
.....
prostration
.....
omit
.....
valid
.....
sequence
.....
testimony
.....
achieve
.....
moderate
.....
parallel
.....

Comments **T**



C T

Vocabulary

forearm

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forefinger

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detestable

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descending

.....

between the two *Sajdah'*s and then performing the second *Sajdah*.

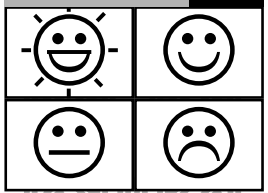
6) Sitting in the *Qa'dah Uulaa* (first long sitting posture) after performing two *raka'aat* (prayer cycles) in that *Salaah* which contains more than two *raka'aat*. (**NB**: This will be clarified later)
7) Reciting the *Tashah'hud* (Testimony of Devotion) in both *Qa'dah Uulaa* and *Qa'dah Akhiirah.*
8) Completing the *Salaah* with the words *"As-Salaamu 'Alaykum".*
9) Performing the entire *Salaah* unhurriedly.
10) Reciting the *Du'aa Qunuut* in *Witr Salaah*. (**NB**: This will be clarified later)
11) For the *Imaam* to recite the *Qiraa'ah* aloud in the first two *raka'aat* of the *Fard Salaahs* of *Fajr, Maghrib*, *'Ishaa'* and *Jum'ah Salaah*. (**NB**: This will be clarified later)

THE *SUNAN* OF *SALAAH'*

There are many *Sunnah* acts in *Salaah'*. If any *Sunnah act* is omitted, the *Salaah* will still be valid. However, the *Salaah* will not be perfect, and the full benefit and reward of *Salaah* will not be achieved. Some of the more important *Sunan* of *Salaah* are:

1) Raising the hands to the ear-lobes (or the shoulders, for females) when reciting *Takbiir Tahriimah*.
2) Placing the right hand over the left in *Qiyaam*.
3) Placing the hands below the navel (or over the chest, for females) in *Qiyaam*.
4) Standing with the feet moderately apart (or next to each other, for females) in *Qiyaam*.
5) Standing with the feet parallel in *Qiyaam*.

Comments T



6) Keeping the gaze on the spot where the forehead will rest in *Sajdah*.
7) Reciting the *Thanaa*' (Introductory Eulogy) silently after *Takbiir Tahriimah*.
8) Reciting the *Ta'awwuzh* and *Tasmiyah* silently before *Suurah al-Faatihah.*
9) Saying *"Aamiin"* silently after *Suurah al-Faatihah*.
10) Saying *"Allaahu Akbar"* aloud when going into *Rukuu*' and *Sajdah*, when coming up and going down between each *Sajdah,* and when standing up for the next *Rak'ah*.
(**NB**: The first *"Allaahu Akbar"* [*Takbiir Tahriimah*] is *Fard*)
11) Reciting the *Tasbiih* in *Rukuu*' silently three times.
12) Reciting the *I'laan* aloud when coming up into *Qawmah*.
13) Reciting the *Hamd* silently in *Qawmah*.
14) Going into *Sajdah* knees first, then hands, nose and finally forehead, and sitting up in the reverse order.
15) Reciting the *Tasbiih* in *Sajdah*' silently three times.
16) Keeping the forearms above the floor (or flat on the floor, for females) in *Sajdah*.
17) Keeping the right foot up with the toes facing forward in *Jalsah* and *Qa'dah* (Females will sit on the left posterior, extending both feet out to the right).
18) Placing the hands on the thighs above the knees in *Jalsah* and *Qa'dah*.
19) Raising the right forefinger when reciting the *Kalimah Shahaadah* (Declaration of Testimony) in *Tashah'hud*.
20) Reciting the *Salawaat Ibraahiimiy* (Abrahamic Benedictory Prayer) and the

Du'aa' of *Istighfaar* (Supplication for Pardon) in the last *Rak'ah*.

21) Turning the face to the right and left when saying *"As-Salaamu 'Alaykum wa Rahmat-ullaah"* at the end of the *Salaah*.

THE *MAKRUUHAAT* IN *SALAAH*

Makruuh (disliked or detestable) acts are those which, if done, cause the full *thawaab* (reward) of the *Salaah* to be lost, although the *Salaah'* will still be valid. These are some of the *Makruuh* acts:

1) Scratching the body unnecessarily.
2) Rocking to-and-fro.
3) Fidgetting with one's clothes.
4) Thinking of worldy things while in Salaah.
5) Looking around.
6) Closing the eyes due to lazyness or tiredness.
7) Performing *Salaah* while there is an urge to go to toilet.
8) Performing *Salaah* when hungry or when meals have been served and are ready to be eaten.
9) Resting the hands on the hips.
10) Wearing clothes that have pictures of living creatures on it.
11) Performing *Salaah* in untidy or stained clothes.
12) Spitting or blowing one's nose.
13) Leaning against a wall.
14) For a male not to wear a prayer hat or turban.
15) Making the second *Rak'ah* longer than the first.
16) Reciting the *suurahs* in the wrong descending order (eg. to read *suurah 'Quraysh'* in the first rak'ah and *suurah 'Fiil'* in the second).

Explain the following terms. C P

FARAA'ID OF *SALAAH*

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WAAJIBAAT OF *SALAAH*

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SUNAN OF *SALAAH*

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MAKRUUHAAT IN *SALAAH*

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ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"And stand before Allaah with devout obedience.."

"...Recite (in salaah) what is easy of the Qur'an ."

"O you who believe, bow down and prostrate yourselves."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

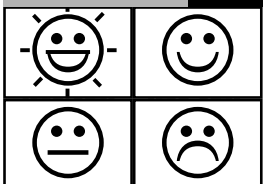
"When you stand in Salaah, say 'Allahu Akbar', then read what is easy for you to read of the Qur'an, then do rukuu'."

"When a servant of Allaah prostrates then seven body parts prostrate with him: his face, his hands, his knees, and his feet."

" When you raise your head from the last sajdah, and sit for the tashahhud, you have completed your salaah."

"The opening of salaah is takbiir, and its closing is salam."

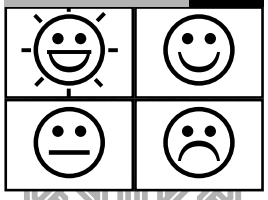
Comments T



Indicate wether the following are *Fard* (F), *Waajib* (W), *Sunnah* (S) or *Makruuh* (M) in *Salaah* by placing the respective letter in the appropriate box. **C P**

Takbiir Tahriimah - saying *"Allaahu Akbar"* when commencing *Salaah*	F
Reciting the *Suurah al-Faatihah* specifically in every *Rak'ah* of *Salaah.*	W
Performing *Salaah* while there is an urge to go to toilet.	
Performing the postures of *Salaah* in the correct sequence.	
Sitting in *Jalsah* (brief sitting posture) between the two *Sajdah's*.	
Performing *Salaah* in untidy or stained clothes.	
Reciting the *Qiraa'ah* aloud in the first two *raka'aat* of *Fajr, Maghrib & 'Ishaa'.*	
Placing the right hand over the left in *Qiyaam*.	
Standing with the feet moderately apart (or next to each other, for females) in *Qiyaam*.	
Saying *"Allaahu Akbar"* aloud when going into *Rukuu*' and *Sajdah*.	
Raising the right forefinger when reciting the *Kalimah Shahaadah* in *Tashah'hud*.	

Comments **T**



Reciting the *Tasbiih* in *Rukuu*' silently three times. ☐

Keeping the right foot up with the toes facing forward in *Jalsah* and *Qa'dah*. ☐

Standing in *Qawmah* (brief standing posture) after *Rukuu'* before going into *Sajdah*. ☐

Turning the face to the right and left at the end of the *Salaah*. ☐

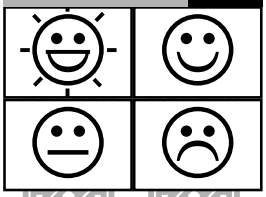
Fidgetting with one's clothes and looking around. ☐

Qa'dah Akhiirah - last long sitting posture. ☐

For a male not to wear a prayer hat or turban. ☐

Performing *Sajdah* in every *Rak'ah.* ☐

Comments **T**

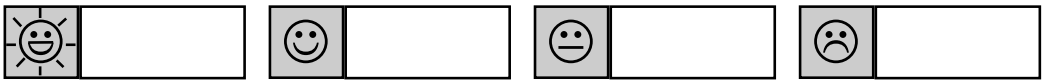


SUMMARY **P**

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

- listened to a lesson ☐
- found suitable meanings for difficult words ☐
- defined the components of *Salaah* ☐
- identified the categories of components ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn how to perform the *Salaah*
- recognise the subtle differences in the postures for females

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the method of performing *Salaah*
- find suitable one word meanings for the words in the vocabulary list
- define the components of *Salaah*
- identify the respective category of a list of components of *Salaah*

Read and explain the following. **T**

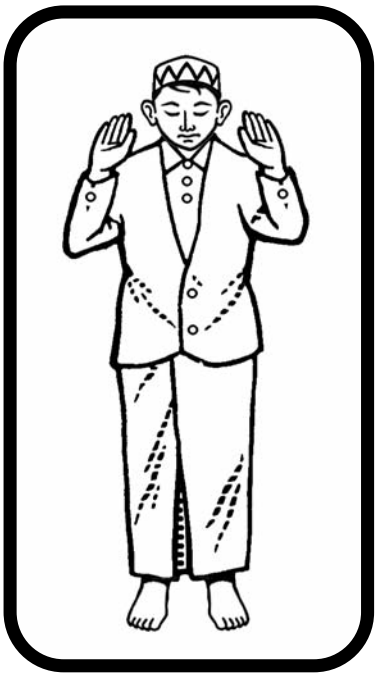
Before commencing *Salaah* ensure that you are in a state of *Wuduu'* (ritual purity).
Also ensure that all the preconditions of salaah are observed (eg. Cleanliness of the Body, Cleanliness of the Place, Correct *Salaah* time, etc.)

The method of *Salaah* is as follows:

1) Stand upright on your *musallaa* (also called a *sajjaadah* - prayer mat) facing the *Qiblah*. Your feet should be parallel & a hand-space apart. (**Women & girls will keep their feet together.**)
2) Say your *Niyyah* (intention) either verbally or in your mind. The *Niyyah* is said as follows:

"*O Allaah! I intend performing **2** **Fard** raka'aat of Salaat al-**Fajr** to gain your pleasure and reward.*"

(**NB**: The underlined words will change depending on the specific *Salaah* being performed. Details regarding the number & type of *raka'aat* will follow.)



Takbiir Tahriimah

3) Raise your hands up to your ears with your fingers relaxed, and your palms facing towards the *Qiblah* and say:

اَللّٰهُ اَكْبَرُ

"Allaah is Greatest."

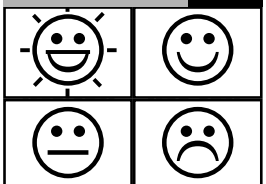
This is called *Takbiir Tahriimah* (**Women and girls should raise their hands up to their shoulders only.**)

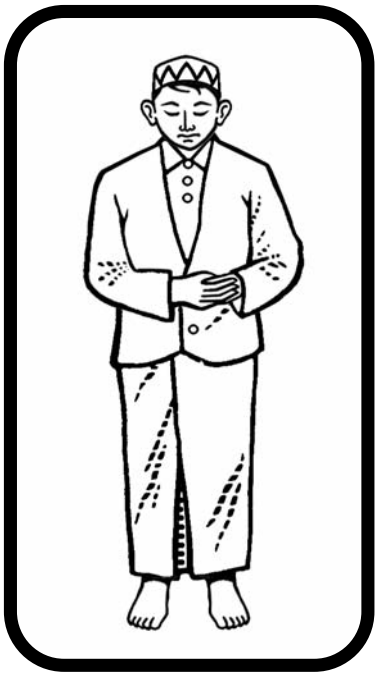
C T

Vocabulary

commence
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ensure
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observed
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parallel
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verbally
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eulogy
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grandeur
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refuge
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beneficient
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benedictory
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Comments **T**





Qiyaam

4) Place your right hand on your left hand holding them just below the navel. Wrap the wrist of your left hand with the thumb and little finger of your right hand, placing the remaining fingers of the right hand along your lower forearm. Focus your eyes where your forehead will rest in *Sajdah*. This is called *Qiyaam*. (**Women & girls should place the palm of the right hand on the left hand, fingers straight, holding them over the chest.**)

5) Recite the *Thanaa'* (Introductory Eulogy):

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ
وَ تَعَالٰى جَدُّكَ وَ لاَ اِلٰهَ غَيْرُكَ

"Glory be to You, O Allaah, and praise be to You, and blessed is Your name, and exalted is Your Grandeur, and there is no god except You."

6) Recite the *Ta'awwuzh* (Seeking Refuge in Allaah)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"*I seek protection in Allaah from shaytan, the accursed one.*"

7) Recite the *Tasmiyah* (Commencing in Allaah's Name):

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allaah, the Beneficient, the Merciful* ."

8) Recite *Suurah Al-Faatihah* (The Opening Chapter) of the *Qur'aan*:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ﴿٢﴾ الرَّحْمٰنِ الرَّحِيْمِ
﴿٣﴾ مٰلِكِ يَوْمِ الدِّيْنِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِيْنُ ﴿٥﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿٦﴾
صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّيْنَ ﴿٧﴾

"In the name of Allaah, the Beneficient, the Merciful; (1)

Praise be to Allah, Lord of the Worlds, (2) The Beneficent, the Merciful. (3) Master of the Day of Judgment, (4) You (alone) do we worship, and You (alone) do we ask for help. (5) Show us the straight path, (6) The path of those whom You have favoured; Not the (path) of those who earn Your anger nor of those who go astray. (7)"

After reciting *Suurah Al-Faatihah* say "*Aamiin*" silently. *Aamiin* means, "*O Allaah, accept my supplication*".

9) Recite another *suurah*, or at least three short *aayaat* (verses) or one long *aayah* - *Eg. Suurah Al-'Asr*:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِيْ خُسْرٍ ﴿٢﴾ إِلَّا
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوْا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

"By Time! (1) Indeed Man is in a state of loss; (2) except those who have faith & do righteous deeds; & counsel each other to hold on to truth & counsel each other to be steadfast. (3)"

Rukuu'



10) Bow down, saying

اَللّٰهُ اَكْبَرُ

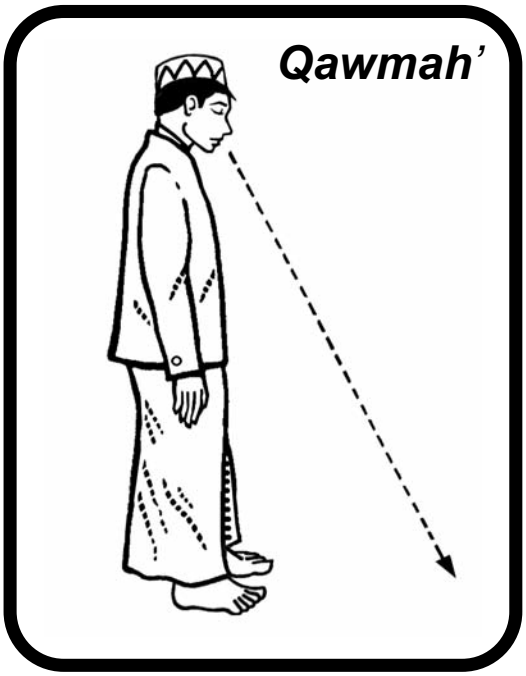
"Allaah is Greatest."

Place your hands on your knees. Your legs should be straight, and your back & head should be level. Your eyes should be focussed at the floor between your toes. This is called *Rukuu'*. (**Women & Girls should bend over moderately & should keep their elbows close to their bodies.**)

11) Recite the *Tasbiih* (Glorification) of *Rukuu' thrice*:

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

"Glory be to my Lord, the All-Mighty."



12) Stand up from the *Rukuu*' saying the *I'laan*:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

"Allaah hears the one who praises Him."

13) Recite the *Hamd* (Praise) once:

رَبَّنَا لَكَ الْحَمْدُ

"Our Lord ! All praise be to you."

This brief standing posture is called *Qawmah*.



14) Go down into *Sajdah* saying:

اَللّٰهُ اَكْبَرُ

"Allaah is Greatest."

Your knees should touch the floor first, followed by your palms, nose, and lastly, forehead. Keep your elbows away from the sides of your body and your thighs away from your stomach. Your toes should be bent forward. This is called *Sajdah Uulaa (First Prostration).* (**Women and girls should rest their elbows on the floor, keeping their thighs and elbows close to their bodies.Their legs and feet should be bent out to the right.**)

15) While in *Sajdah*, recite the *Tasbiih* (Glorification) of *Sajdah* thrice*:*

سُبْحَانَ رَبِّيَ الْاَعْلٰى

"Glory be to my Lord, the Most Exalted."

Jalsah



16) Sit up from the *Sajdah* saying:

اَللّٰهُ اَكْبَرُ

"Allaah is Greatest."

Jalsah



Sit back on your left foot tucked underneath, with your right foot raised and the toes pointing forward. Place your hands on your thighs with the fingertips reaching upto the tops of the knees. Your fingers must be pointed forward, not downwards to the floor. Sit briefly in this position. This is called *Jalsah*. (**Women and girls should sit with the left buttock directly on the floor, not on the left foot. Both their feet should be bent out to the right.**)

Sajdah Thaaniyah



17) Go down into *Sajdah* saying:

اَللّٰهُ اَكْبَرُ

"Allaah is Greatest."

Your palms should touch the floor first, followed by your nose, and lastly, forehead. Keep your elbows away from the sides of your body and your thighs away from your stomach. Your toes should be bent forward. This is called *Sajdah Thaaniyah (Second Prostration).* (**Women and girls should rest their elbows on the floor, keeping their thighs and elbows close to their bodies.Their legs and feet should be bent out to the right.**)

18) While in *Sajdah*, recite the *Tasbiih* (Glorification) of *Sajdah* thrice*:*

سُبْحَانَ رَبِّيَ الْاَعْلٰى

"Glory be to my Lord, the Most Exalted."

19) Stand up from the *Sajdah* saying:

اَللّٰهُ اَكْبَرُ

"Allaah is Greatest."

... returning to the *Qiyaam* posture. This completes one *Rak'ah* of *Salaah*.

20) The second *Rak'ah* should be performed exactly as the first, excluding the *Thanaa*' and *Ta'awwuzh* (ie. repeat steps 7-18).
Also, after *Suurah Al-Faatihah,* a different (descending) *Suurah* (ie. step 9) will be read in the second *Rak'ah - Eg. Suurah Al-'Ikhlaas* :

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اَللَّهُ الصَّمَدُ ﴿٢﴾
لَمْ يَلِدْ وَلَمْ يُوْلَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَّهُ كُفُوًا
أَحَدٌ ﴿٤﴾

"Say: He is Allah, the One and Only; (1) Allah, the Eternal, Absolute; (2) He has no children, nor is He born; (3) And there is none like Him. (4)

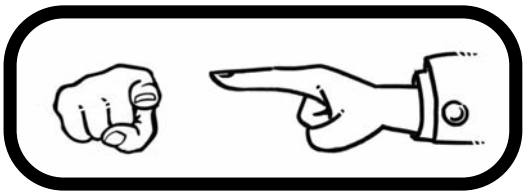


21) After completing the second *Sajdah* (*Sajdah 'Thaaniyah*) of the second *Rak'ah*, do not stand up. Instead sit in the *Qa'dah Akhiirah* (last sitting) posture. Sit on your left foot tucked underneath, with your right foot raised and the toes pointing forward. Place your hands on your thighs with the fingertips reaching upto the tops of the knees. (**Women and girls should sit with the left buttock directly on the floor, not on the left foot. Both their feet should be bent out to the right.**)

22) Recite the *Tashah'hud* (Testimony of Devotion):

اَلتَّحِيَّاتُ لِلّٰهِ وَ الصَّلَوٰتُ وَ الطَّيِّبَاتُ ○
اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ 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 Allaah alone. Peace be upon you, O Prophet, and the mercy of Allaah and His blessings. Peace be upon us and upon the righteous servants of Allaah. I testify that there is no god except Allaah, and I testify that Muhammad is His servant and messenger."







23) While reciting the *Tashah'hud* , when uttering the words لَآ اِلٰهَ (*...no god...*), point with the index finger of the right hand.

24) Immediately thereafter, lower the index finger when uttering the words اِلَّا اللّٰهُ (*...except Allaah...*).

25) Keep your right hand in this position until the end of the *Salaah*. Do not move your finger about.

NB: In a three *Rak'ah Salaah* (as in *Maghrib*) or a four *Rak'ah Salaah* (*Zhuhr, 'Asr and 'Ishaa'*) you will stand up for the remaining *raka'aat* after the *Tashah'hud*. But for a two *Rak'ah Salaah* you will remain seated after the *Tashah'hud* and proceed to the next step. (This will be clarified later)

26) Recite the *Salawaat Ibraahiimiy* (Abrahamic Benedictory Prayer) while still in the *Qa'dah Akhiirah* posture.

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 Allaah, Shower your grace upon Muhammad, and upon the family of Muhammad, just as you showered your grace upon Ibraahiim and upon the family of Ibraahiim, Indeed you are Worthy of All Praise, Most Majestic.

"O Allaah, Shower your blessings upon Muhammad, and upon the family of Muhammad, just as you showered your blessings upon Ibraahiim and upon the family of Ibraahiim, Indeed you are Worthy of All Praise, Most Majestic."

27) Recite a *du'aa* (supplication), such as the *Du'aa* of *Istighfaar* (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 Allaah, 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."



28) Turn your face to the right saying:

اَلسَّلاَمُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

"*May the peace and mercy of Allaah be upon you.*"



29) ...and then to the left, saying the same words:

اَلسَّلاَمُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

"*May the peace and mercy of Allaah be upon you.*"

Focus your gaze on your shoulders when turning your face right & left. This is called *Salaam ilal-Yamiin wal-Yasaar* (Greeting to the Right & Left).

This completes the two *rak'ah Salaah*.

As mentioned before, in the four *rak'ah Salaah* of *Zhuhr, 'Asr* and *'Ishaa'*, the whole procedure is repeated except that when you get up to complete the remaining two *raka'aat* after *Tashah'hud* (or one *rak'ah* in *Maghrib*), you will recite only *Suurah Al-Faatihah* in the *Fard* prayers and no other *Suurah*. (**NB**: This will be clarified later)

In the *Fard* prayer of *Fajr, Maghrib* and *'Ishaa',* the *Suurah Al-Faatihah* and *Suurah* is recited aloud in the first two *Raka'aat*. While in *Zhuhr* and '*Asr* it is recited silently. (**NB**: This will be clarified later)

In the *Fard* prayer of *Jum'ah Salaah* (ie. Friday prayer which is performed in place of *Zhuhr*) the *Suurah Al-Faatihah* and *Suurah* is recited aloud as well. (**NB**: This will be clarified later)

In all prayers, the *Tasbiih, Hamd, Tashahhud, Salawaat* and *Du'aa*' are recited silently.

ACTIVITIES

C

List the postures of *Salaah* in their correct sequence below. Also mention what should be recited in every posture.

eg. ***1) Takbiir Tahriimah / recite the Takbiir***

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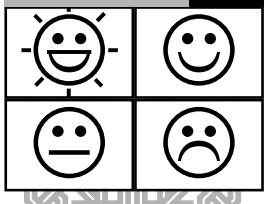
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Comments **T**



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C

Colour the various postures, gestures and recitations in the diagrams in the lesson above indicating all the *Faraaid* in RED, the *Waajibaat* in YELLOW, and the *Sunan* in GREEN.

T

Test every child, either individually or in small groups, on the practical performance of two raka'aat *Salaah*. Correct any mistakes or omissions in every stage of the *Salaah*.

SUMMARY

P

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

- listened to a lesson ☐
- found suitable meanings for difficult words ☐
- defined the components of *Salaah* ☐
- identified the categories of components ☐

How does my teacher
rate my performance in this lesson ?

 ☐  ☐  ☐  ☐

Qur'aan

Allaah ﷻ has declared:

"And stand before Allaah with devout obedience.."

"...Recite (in salaah) what is easy of the Qur'an ."

"O you who believe, bow down and prostrate yourselves."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

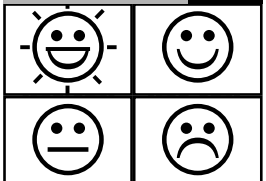
"When you stand in Salaah, say 'Allahu Akbar', then read what is easy for you to read of the Qur'an, then do rukuu'."

"When a servant of Allaah prostrates then seven body parts prostrate with him: his face, his hands, his knees, and his feet."

" When you raise your head from the last sajdah, and sit for the tashahhud, you have completed your salaah."

"The opening of salaah is takbiir, and its closing is salam."

Comments **T**



lesson 4

OUTCOME OBJECTIVES T P

- learn about the *Nawaaqid* of *Salaah*
- understand that the *Nawaaqid* invalidate *Salaah* requiring that it be repeated

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the *Nawaaqid* of *Salaah*
- find suitable one word meanings for the words in the vocabulary list
- complete a true and false exercise
- unscramble words to construct meaningful sentences



Read and explain the following. **T**

THE *NAWAAQID* (NULLIFIERS) OF *SALAAH*

Nawaaqid (singular: *Naaqid*) acts are those which, if done, cause the *Salaah* to be invalid (ie. not acceptable). If a person does any *Naaqid* act in *Salaah*, then the *Salaah* will have to be repeated. These are some of the *Nawaaqid* acts:

1) Breaking of the *wuduu*'.
2) Talking, laughing, crying out in pain, replying to a greeting, etc
3) Eating or drinking in *Salaah*.
4) Turning the chest away from the *Qiblah* (ie. direction of the *Ka'bah*).
5) Losing one's senses or fainting.
6) Omitting any *Fard* component of *Salaah*, even if done unintentionally.
7) Leaving out a *Waajib* component of *Salaah* intentionally. If the *Waajib* act is left out unintentionally then *Sajdah as-Sahw* (ie. prostration for forgetfulness) will be performed to correct the *Salaah*.

(**NB**: Details regarding *Sajdah as-Sahw* will follow.)

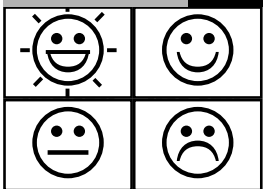
8) Reciting the *Qur'aan* incorrectly.
9) Reading from the *Qur'aan* or any other book while in *Salaah*.
10) Moving about in *Salaah* without reason.
11) Performing any action which creates the impression that the *Musalliy* (ie. person performing *Salaah*) is not in *Salaah*. An example of this is tugging ones clothes with both hands before going into *sajdah* (prostration).
12) Adults standing next to other adults of the opposite sex.

C T

Vocabulary

invalid
.....
omit
.....
component
.....
unintentional
.....
nullify
.....

Comments **T**



ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

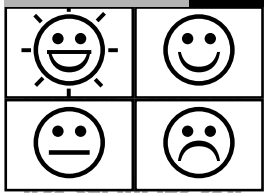
"And stand before Allaah with devout obedience.."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"Salaah requires one's comlete attention."

Comments **T**



Indicate whether True or False **C**

The following nullifies Salaah:

Breaking wind.	T
Burping and tear drops.	
Talking, laughing, and replying to a greeting.	
Saying '*Al-Hamdu Lillaah*' after sneezing.	
Swallowing one's saliva.	
Spitting to one's side.	
Scratching the hands or head when they itch.	
Sleeping in Sajdah.	
Yawning in Salaah.	
Leaving out the Rukuu' posture unintentionally.	
Forgetting to recite Suurah Faatihah.	
Reciting the Hadiith of the Prophet [s].	
Reciting the Qur'aan with a lisp.	
Reading from the Qur'aan while in Salaah.	
Rubbing one's eyes due to tiredness.	
Picking up prayer hat with both hands in Salaah.	
Standing next to your todler sister.	

Unscramble the following words to construct meaningful sentences. C

Salaah does . person If *Naaqid* to act then repeated any the will a have be

.....

.....

about nullifies *Salaah* the without Moving reason

.....

or *Salaah*. drinking invalidates Eating ones

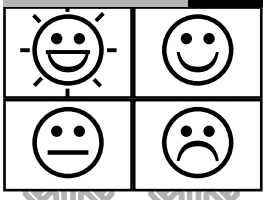
.....

Nawaaqid the one *Qur'aan* Reciting is of incorrectly the .

.....

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Comments T

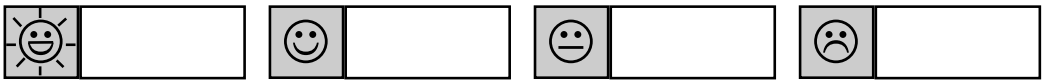


SUMMARY P

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

- listened to a lesson ☐
- found suitable meanings for difficult words ☐
- completed a true & false exercise ☐
- constructed meaningful sentences ☐

How does my teacher
rate my performance in this lesson ?



lesson 5

OUTCOME OBJECTIVES T P

- learn about the number of *Raka'aat* of each *Salaah*
- memorise the number and category of each *Rak'ah*

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the number and category of the *Raka'aat* of *Salaah*
- complete a table from memory
- calculate the number of *Raka'aat* over specific periods of time

Read and explain the following. **T**

The following chart represents the number of *Raka'aat* (units) for each *Salaah* & their categories. It should be studied carefully & memorised.

	BEFORE FARD		FARD	AFTER FARD				TOTAL RAKA'AAT
	SUNNAH GHAYR MU'AKKADAH	SUNNAH MU'AKKADAH		SUNNAH MU'AKKADAH	NAFL	WAAJIB	NAFL	
FAJR		2	2					4
ZHUHR		4	4	2	2			12
'ASR	4		4					8
MAGHRIB			3	2	2			7
'ISHAA'	4		4	2	2	3	2	17
JUM'AH		4	2	4+2	2			14
'IID						2		2
TARAAWIIH				20				20

ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

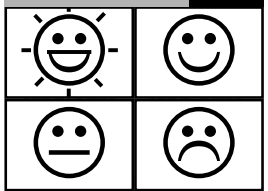
"Indede they are successful, those who guard their salaah."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"pray as you see me praying."

Comments T



First, memorise the table on the previous page, then complete the table below from memory. C

	BEFORE FARD		FARD	AFTER FARD				
	SUNNAH GHAYR MU'AKKADAH	SUNNAH MU'AKKADAH		SUNNAH MU'AKKADAH	NAFL	WAAJIB	NAFL	TOTAL RAKA'AAT
FAJR								
ZHUHR								
'ASR								
MAGHRIB								
'ISHAA'								
JUM'AH								
'IID								
TARAAWIIH								

SUNNAH MU'AKKADAH : These are acts that were performed constantly and regularly by the Holy Prophet Muhammad [s] and his Companions [r]. These acts should not be abandoned without a genuine reason. A person who does so and is persistant in his negligence, will be a sinner. However, if somebody omits it by chance, there is no harm.

SUNNAH GHAYR MU'AKKADAH : These are acts performed occasionally by the Holy Prophet Muhammad [s] and his Companions [r] , and may be omitted even without a valid reason.

Answer the following questions. **C**

1) What are the total number of *Raka'aat* performed in a day?

.....

2) How many *Fard raka'aat* are there in a day?

.....

3) How many *Sunnah raka'aat* are performed in a normal week?

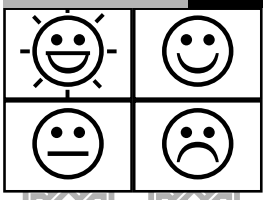
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SUMMARY **P**

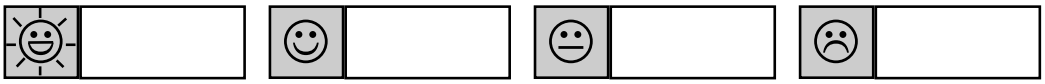
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- completed a table ☐
- done a calculation excercise ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 6

OUTCOME OBJECTIVES T P

- learn about the sequence of postures and utterances for each type of *Salaah*
- memorise the various sequences

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the sequence of the postures and utterances in*Salaah*
- list the steps in the second *Rak'ah*
- list the steps in a four *Raka'aat Sunnah Salaah*
- list the differences in the *Raka'aat* of various Salaahs
- colour-code the various steps indicating the *Faraa'id, Waajibaat* and *Sunan.*

Read and explain the following. T

The following charts represent the sequence of postures and utterances for each type of *Salaah* as described in the previous lesson. These charts should be studied carefully & memorised.

2 *RAKA'AAT* SEQUENCE CHART

FARD, *SUNNAH* and *NAFL Salaahs*

FIRST *RAK'AH*	**SECOND** *RAK'AH*
0) *Qiyaam*	1) stand in *Qiyaam*
1) *Takbiir Tahriimah*	2) *Tasmiyah*
2) *Thanaa'*	3) *Suurah al-Faatihah*
3) *Ta'awwuzh*	4) *Aamiin*
4) *Tasmiyah*	5) any *Suurah* (or minimum of any 3 *Aayaat)*
5) *Suurah al-Faatihah*	6) *Rukuu' - Tasbiih*
6) *Aamiin*	7) *Qawmah* *i'laan* and *Hamd*
7) any *Suurah* (or minimum of any 3 *Aayaat)*	8) first *Sajdah* *Tasbiih*
8) *Rukuu' - Tasbiih*	9) *Jalsah*
9) *Qawmah* *i'laan* & *Hamd*	10) second *Sajdah* *Tasbiih*
10) first *Sajdah* *Tasbiih*	11) *Qa'dah*
11) *Jalsah*	12) *Tashah'hud*
12) second *Sajdah* *Tasbiih*	13) *Salawaat Ibraahiimiy*
	14) *Du'aa* of *Istighfaar*
	15) *Salaam ilal-Yamiin*
	16) *Salaam ilal-Yasaar*

From memory, list the steps in the second Rak'ah. C

ACTIVITIES

.....

.....

.....

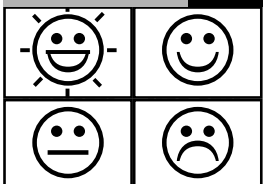
.....

.....

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Comments T



4 *RAKA'AAT* SEQUENCE CHART

SUNNAH & NAFL *Salaahs*

FIRST *RAK'AH*

0) *Qiyaam*
1) *Takbiir Tahriimah*
2) *Thanaa'*
3) *Ta'awwuzh*
4) *Tasmiyah*
5) *Suurah al-Faatihah*
6) *Aamiin*
7) any *Suurah*
(or minimum of any 3 *Aayaat)*
8) *Rukuu' - Tasbiih*
9) *Qawmah*
i'laan & *Hamd*
10) first *Sajdah*
Tasbiih
11) *Jalsah*
12) second *Sajdah*
Tasbiih

SECOND *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*
5) any *Suurah*
(or minimum of any 3 *Aayaat)*
6) *Rukuu' - Tasbiih*
7) *Qawmah*
i'laan and *Hamd*
8) first *Sajdah*
Tasbiih
9) *Jalsah*
10) second *Sajdah*
Tasbiih
11) first *Qa'dah*
12) *Tashah'hud*

THIRD *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*
5) any *Suurah*
(or minimum of any 3 *Aayaat)*
6) *Rukuu' - Tasbiih*
7) *Qawmah*
i'laan and *Hamd*
8) first *Sajdah*
Tasbiih
9) *Jalsah*
10) second *Sajdah*
Tasbiih

FOURTH *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*
5) any *Suurah*
(or minimum of any 3 *Aayaat)*
6) *Rukuu' - Tasbiih*
7) *Qawmah*
i'laan and *Hamd*
8) first *Sajdah*
Tasbiih
9) *Jalsah*
10) second *Sajdah*
Tasbiih
11) second *Qa'dah*
12) *Tashah'hud*
13) *Salawaat Ibraahiimiy*
14) *Du'aa* of *Istighfaar*
15) *Salaam ilal-Yamiin*
16) *Salaam ilal-Yasaar*

4 *RAKA'AAT* SEQUENCE CHART

FARD Salaahs

FIRST *RAK'AH*

0) *Qiyaam*
1) *Takbiir Tahriimah*
2) *Thanaa'*
3) *Ta'awwuzh*
4) *Tasmiyah*
5) *Suurah al-Faatihah*
6) *Aamiin*
7) any *Suurah*
(or minimum of any 3 *Aayaat)*
8) *Rukuu' - Tasbiih*
9) *Qawmah*
i'laan & *Hamd*
10) first *Sajdah*
Tasbiih
11) *Jalsah*
12) second *Sajdah*
Tasbiih

SECOND *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*
5) any *Suurah*
(or minimum of any 3 *Aayaat)*
6) *Rukuu' - Tasbiih*
7) *Qawmah*
i'laan and *Hamd*
8) first *Sajdah*
Tasbiih
9) *Jalsah*
10) second *Sajdah*
Tasbiih
11) first *Qa'dah*
12) *Tashah'hud*

THIRD *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*

*

5) *Rukuu' - Tasbiih*
6) *Qawmah*
i'laan and *Hamd*
7) first *Sajdah*
Tasbiih
8) *Jalsah*
9) second *Sajdah*
Tasbiih

FOURTH *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*

*

5) *Rukuu' - Tasbiih*
6) *Qawmah*
i'laan and *Hamd*
7) first *Sajdah*
Tasbiih
8) *Jalsah*
9) second *Sajdah*
Tasbiih
10) second *Qa'dah*
11) *Tashah'hud*
12) *Salawaat Ibraahiimiy*
13) *Du'aa* of *Istighfaar*
14) *Salaam ilal-Yamiin*
15) *Salaam ilal-Yasaar*

* **NO** other *suurah* is recited in the **third** & **fourth** *rak'ah.*

3 *RAKA'AAT* SEQUENCE CHART

FARD Salaah (Maghrib)

FIRST *RAK'AH*

0) *Qiyaam*
1) *Takbiir Tahriimah*
2) *Thanaa'*
3) *Ta'awwuzh*
4) *Tasmiyah*
5) *Suurah al-Faatihah*
6) *Aamiin*
7) any *Suurah*
(or minimum of any 3 *Aayaat)*
8) *Rukuu' - Tasbiih*
9) *Qawmah*
i'laan & *Hamd*
10) first *Sajdah*
Tasbiih
11) *Jalsah*
12) second *Sajdah*
Tasbiih

SECOND *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*
5) any *Suurah*
(or minimum of any 3 *Aayaat)*
6) *Rukuu' - Tasbiih*
7) *Qawmah*
i'laan and *Hamd*
8) first *Sajdah*
Tasbiih
9) *Jalsah*
10) second *Sajdah*
Tasbiih
11) first *Qa'dah*
12) *Tashah'hud*

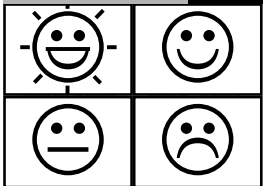
THIRD *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*
5) *Rukuu' - Tasbiih*
6) *Qawmah*
i'laan and *Hamd*
7) first *Sajdah*
Tasbiih
8) *Jalsah*
9) second *Sajdah*
Tasbiih
10) second *Qa'dah*
11) *Tashah'hud*
12) *Salawaat Ibraahiimiy*
13) *Du'aa* of *Istighfaar*
14) *Salaam ilal-Yamiin*
15) *Salaam ilal-Yasaar*

From memory, list the steps in a 4 *Raka'aat Sunnah Salaah,* in the correct sequence. **C**

FIRST *RAK'AH*	**SECOND** *RAK'AH*
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
THIRD *RAK'AH*	**FOURTH** *RAK'AH*
.....	.....
.....	.....
.....	.....
.....	.....
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Comments **T**



List the differences between :
(A) the 4 Raka'aat *Fard* as compared to the '*Sunnah* & *Nafl'* Salaahs, as well as
(B) the 4, 3 and 2 *Raka'aat Salaahs*.

C

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Look at the clues and determine which *salaah* it is.

C

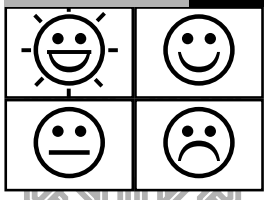
This *salaah* has two *Tashah'huds* and two extra *suurahs* besides *suurah Fatihah*. Which *salaah* is it?

.....

This *salaah* has one *Qa'dah* only. Which *salaah* is it?

.....

Comments T



This *salaah* has four extra *suurahs* besides the *Suurah Fatihah*? Which *salaah* is it?

.....

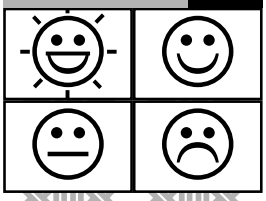
This *salaah* has nine seperate *Tasbiihs* and two extra *suurahs* besides *suurah Fatihah*. Which *salaah* is it?

.....

C

Colour-code the various steps in the lists on the previous pages, indicating all the *Faraaid* in RED, the *Waajibaat* in YELLOW, and the *Sunan* in GREEN.

Comments **T**



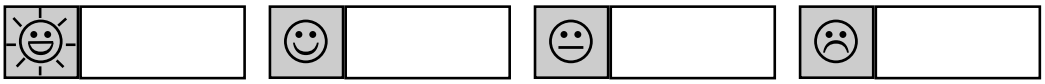


SUMMARY **P**

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

- listened to a lesson ☐
- listed the steps in various *Raka'aat* ☐
- listed the differences in various *Salaahs* ☐
- colour-coded the various steps ☐

How does my teacher
rate my performance in this lesson ?



lesson 7

OUTCOME OBJECTIVES T P

- learn about the *Witr salaah*
- memorise the method and practice the performance of *Witr salaah*

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the sequence of the postures and utterances in *Witr Salaah*
- learn a new *hadiith*
- memorise the *Du'aa Qunuut*
- list the steps in the third *rak'ah of Witr*
- answer questions on *Witr salaah*



WITR

Read and explain the following. T

The *WITR Salaah* is performed any time after the *'Ishaa Salaah* till just before *Subh as-Saadiq* (dawn - ie. just before *Fajr Salaah*).
Witr Salaah cannot be performed before the *Fard Salaah* of *'Ishaa*.
It is called *Witr* (meaning 'odd') because of its odd number of *raka'aat*.
Witr Salaah is *Waajib* (necessary to perform).
The *Witr Salaah* consists of three *raka'aat,* similar to the *Fard Salaah* of *Maghrib*.
Witr Salaah is normally performed individually, however, in the month of *Ramadaan*, *Witr Salaah* is performed in congregation after the *Taraawiih Salaah*.
(**NB**: Details regarding *Taraawiih Salaah* will follow.)

The procedure of performing the *Witr Salaah* is as follows:

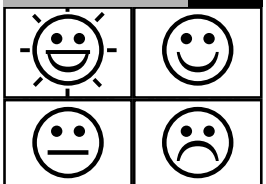
1) First, make the intention of three *Raka'aat Witr Salaah*.
2) Then perform the first two *Raka'aat* as is normally performed.
3) After the *Tashah'hud* of the second *rak'ah*, stand up for the third *rak'ah*.
4) Recite *Suurah Faatihah* and another *Suurah* (or a minimum of any three *aayaat*).
5) Then raise the hands up to the ears saying "*Allaahu Akbar*" (ie. *Takbiir*).
6) Thereafter fold them below the navel as is normally done in *Qiyaam*. (**Women & girls will fold their hands over the chest.**).
7) In this position recite the *Du'aa Qunuut*.

C T

Vocabulary

consist .....
individually .....
congregation .....
minimum .....
regarding .....
hasten .....
prostrate .....
eager .....

Comments T



Du'aa Qunuut (Supplication of Obedience)

اَللّٰهُمَّ اِنَا نَسْتَعِيْنُكَ وَ نَسْتَغْفِرُكَ وَ نُؤْمِنُ بِكَ
وَ نَتَوَكَّلُ عَلَيْكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ ○
وَ نَشْكُرُكَ وَ لاَ نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ
مَنْ يَّفْجُرُكَ ○ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّيْ
وَ نَسْجُدُ وَ اِلَيْكَ نَسْعٰى وَ نَحْفِدُ ○ وَ نَرْجُوْ
رَحْمَتَكَ وَ نَخْشٰى عَذَابَكَ ○ اِنَّ عَذَابَكَ
بِالْكُفَّارِ مُلْحِقٌ

"O Allah, we seek Your help, and ask Your forgiveness, and we believe in You, and put our trust in You, and praise You in the best way.

We thank You, and we are not ungrateful, and we cast off and turn away from whomsoever disobeys You.

O Allah, You alone do we worship, and to You alone do we pray, and before you alone do we prostrate, and to You do we hasten and eagerly serve.

We hope to receive Your mercy,
and we fear Your punishment.

Indeed, your punishment overtakes the disbelievers.

8) Thereafter, say "*Allaahu Akbar*", and bow down into *Rukuu*', and complete the *Salaah* as is normally done.

3 *RAKA'AAT* SEQUENCE CHART

WITR Salaah

FIRST *RAK'AH*

0) *Qiyaam*
1) *Takbiir Tahriimah*
2) *Thanaa'*
3) *Ta'awwuzh*
4) *Tasmiyah*
5) *Suurah al-Faatihah*
6) *Aamiin*
7) any *Suurah*
(or minimum of any 3 *Aayaat)*
8) *Rukuu' - Tasbiih*
9) *Qawmah*
i'laan & *Hamd*
10) first *Sajdah*
Tasbiih
11) *Jalsah*
12) second *Sajdah*
Tasbiih

SECOND *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*
5) any *Suurah*
(or minimum of any 3 *Aayaat)*
6) *Rukuu' - Tasbiih*
7) *Qawmah*
i'laan and *Hamd*
8) first *Sajdah*
Tasbiih
9) *Jalsah*
10) second *Sajdah*
Tasbiih
11) first *Qa'dah*
12) *Tashah'hud*

THIRD *RAK'AH*

1) stand in *Qiyaam*
2) *Tasmiyah*
3) *Suurah al-Faatihah*
4) *Aamiin*
5) any *Suurah*
(or minimum of any 3 *Aayaat)*
6) ***Takbiir***
7) ***Du'aa Qunuut***
8) *Rukuu' - Tasbiih*
9) *Qawmah*
i'laan and *Hamd*
10) first *Sajdah*
Tasbiih
11) *Jalsah*
12) second *Sajdah*
Tasbiih
13) second *Qa'dah*
14) *Tashah'hud*
15) *Salawaat Ibraahiimiy*
16) *Du'aa* of *Istighfaar*
17) *Salaam ilal-Yamiin*
18) *Salaam ilal-Yasaar*

Qur'aan

Allaah ﷻ has declared:

"And obey Allaah and His Messenger."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"The person who does not offer the Witr Salaah, does not belong to our Community."

ACTIVITIES

Memorise the *Du'aa Qunuut* **C**

From memory, list the steps in the third *rak'ah* of the *Witr salaah*. **C**

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Answer the following questions. **C**

1) When can the *Witr Salaah* be performed?

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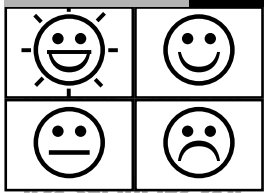
2) Can the *Witr salaah* be performed before the *Fard* of '*Ishaa*?

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3) Is the *Witr Salaah* performed individually or in congregation?

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Comments **T**



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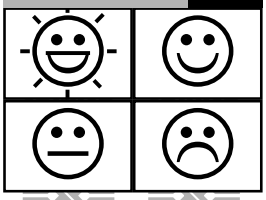
4) What is the difference between the *Witr salaah* and the *Maghrib salaah*?

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5) What is the *Du'aa Qunuut*?

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Comments **T**

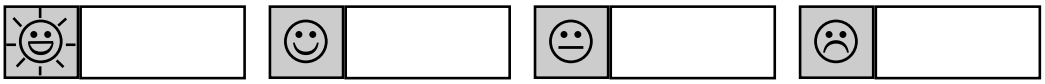


SUMMARY **P**

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

- listened to a lesson ☐
- memorised the *Du'aa Qunuut* ☐
- listed the steps in the third *rak'ah* ☐
- answered questions on *Witr salaah* ☐

How does my teacher
rate my performance in this lesson ?



lesson 8

OUTCOME OBJECTIVES T P

- learn about *Sajdah as-Sahw, the* Prostration of Forgetfulness
- identify the instances when *Sajdah as-Sahw* becomes necessary to perform
- practice the method of performing *Sajdah as-Sahw*
- distinguish between the practice of *Sajdah Sahw* individually and in congregation

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the method of performing *Sajdah as-Sahw*
- study the sequence chart of *Sajdah as-Sahw*
- learn a new *hadiith*
- answer questions on *Sajdah as-Sahw*
- do practical demonstrations of *Sajdah as-Sahw*
- explain the application of *Sajdah as-Sahw* in various circumstances

Read and explain the following. T

Sajdah as-Sahw means "Prostration of Forgetfulness".
Sajdah as-Sahw are the two *sajdahs* performed to correct mistakes made during *Salaah*.

Sajdah as-Sahw becomes necessary to perform in the following instances:

1) If a *Waajib* component of salaah is omitted unintentionally.

(**NB**: If a *Fard* component of *salaah* is omitted, unintentionally or intentionally, then the *salaah* will have to be repeated altogether. *Sajdah as-Sahw* will not be valid in this case.
Similarly, if a *Waajib* component is omitted intentionally, then the *salaah* will be repeated as well.
No *Sajdah as-Sahw* is performed for any *Sunnah* component of *salaah* that is omitted, unintentionally or intentionally.)

2) If the sequence of *Waajib* or *Fard* components in salaah is changed (eg. performing *Sajdah* before *Rukuu*').
3) If a *Waajib* or *Fard* component of *salaah* is delayed for more than the time it takes to recite "*Subhaan-Allaah*" thrice (ie. about three seconds).
4) If a *Waajib* or *Fard* component of *salaah* is repeated more than is prescribed (eg. reading *Tashah'hud* twice during *qa'dah*).
5) When one changes the nature of a *Waajib* act (eg. reciting *Suurah Faatihah* aloud during *Zhuhr* instead of silently).

The method of performing *Sajdah as-Sahw* is as follows:

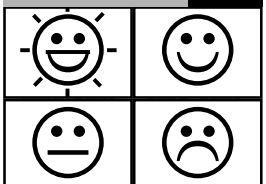
1) After reciting *Tashah'hud* during the last *Qa'dah*, then perform *Salaam ilal-Yamiin* only

C T

Vocabulary

omit
.....
intentional
.....
unintentional
.....
component
.....
prescribed
.....
congregation
.....
particular
.....

Comments T



(ie. turn the face to the right saying "*As-Salaamu 'Alaykum wa Rahmat-ul-llaah*").

2) Then perform two extra *Sajdah's* (ie. *Sajdah Sahw*).
3) Thereafter sit in *Qa'dah* again and complete the salaah as normal (ie. recite *Tashahhud*, *Salawaat Ibraahiimiy, Du'aa* of *Istighfaar, Salaam ilal-Yamiin and Salaam ilal-Yasaar).*

SAJDAH AS-SAHW SEQUENCE CHART

All Salaah's

LAST *RAK'AH*

...
...
... (completed all prior steps)

- Rukuu' – Tasbiih
- *Qawmah*
  i'laan and *Hamd*
- first *Sajdah*
  Tasbiih
- *Jalsah*
- second *Sajdah*
  Tasbiih
- last *Qa'dah*
- *Tashah'hud*

Sajdah as-Sahw

- * *Salaam ilal-Yamiin*
- * first *Sajdah as-Sahw*
  Tasbiih
- * *Jalsah*
- * second *Sajdah as-Sahw*
  Tasbiih

- *Qa'dah*
- *Tashah'hud*
- *Salawaat Ibraahiimiy*
- *Du'aa* of *Istighfaar*
- *Salaam ilal-Yamiin*
- *Salaam ilal-Yasaar*

4) *Sajdah as-Sahw* is performed once only, even though more than one mistake may have been made during that particular *salaah*.

In the case where *Salaah* is being performed with *Jamaa'ah* (ie. in congregation) ... :

1) and the *Imaam* (prayer leader) makes a mis take requiring *Sajdah as-Sahw*, then the entire congregation will perform *Sajdah as-Sahw* with the *Imaam*.
2) If a *Muqtadii* (ie. a follower performing *salaah* behind an *Imaam*) makes a mistake during *Salaah in Jamaa'ah* (ie. in congregation) then *Sajdah as-Sahw* will <u>not</u> be performed by the *Muqtadii*.

Answer the following questions. **C**

ACTIVITIES

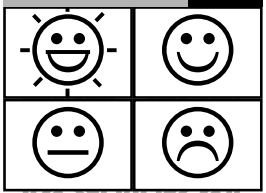
1) What is *Sajdah as-Sahw*?

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2) Describe three instances when *Sajdah as-Sahw* becomes necessary to perform.

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Comments **T**



Qur'aan

Allaah ﷻ has declared:

"And obey Allaah and His Messenger."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"For forgetting (in salaah), there are two sajdah's after the salaam."

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3) In which circumstances will *Sajdah as-Sahw* not be valid and the *Salaah* repeated?

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In groups of three, do practical demonstrations of mistakes being made in a two *Rak'ah Salaah*, then correct the *Salaah* with *Sajdah as-Sahw.* **C**

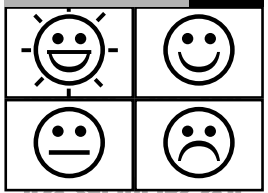
Answer the following questions giving a short explanation where required. **C**

1) Will one *Sajdah as-Sahw* be performed for every mistake made ?

Yes ☐ No ☐

Why?.....
.....
.....

Comments **T**



In the case where *Salaah* is being performed with *Jamaa'ah* (ie. in congregation) ... :

2) Will the *Imaam* perform a *Sajdah as-Sahw* for the mistake make by a *Muqtadii* ?

Yes ☐ No ☐

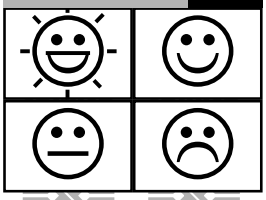
Why?.....
.....
.....

3) Will the *Muqtadii* follow the *Imaam* in performing *Sajdah as-Sahw*any for a mistake the *Imaam* made?

Yes ☐ No ☐

Why?.....
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.....

Comments **T**

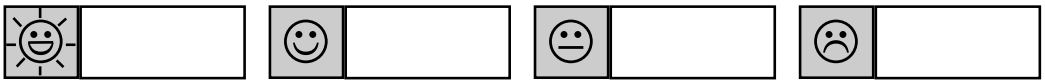


SUMMARY **P**

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

- listened to a lesson ☐
- answered question on the subject ☐
- did practical demonstrations in groups ☐
- explained the application of *Sajdah as-Sahw* ☐

How does my teacher
rate my performance in this lesson ?



lesson 9

OUTCOME OBJECTIVES T P

- learn about *Sawm* (Fasting)
- understand the purposes of *Sawm*
- identify the preconditions of *Sawm*
- discern the method of determining the beginning and ending of the lunar month
- appreciate the importance of the *Niyyah* (intention) before commencing *Sawm*

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining *Sawm* (Fasting)
- complete sentences related to the topic
- learn a new aayah *& hadiith*
- list and discuss the purposes of *Sawm*
- answer questions on *Sawm*

LESSON 9

Sawm



PRE CONDITIONS OF FASTING

Read and explain the following. **T**

Sawm (ie. fasting) is the third pillar of Islam.
All adult Muslims must abstain from eating, drinking and intimate relations with their spouses from dawn (*Subh Saadiq)* to sunset (*Maghrib)*, during the days of *Ramadaan* (the ninth month of the Islamic calendar).
Those who are travelling or sickly can defer fasting during *Ramadaan*, and make up for the missed fasts later.
Children may fast too if they wish, but it is not compulsory upon them.

The purpose of *Sawm* is to:

...develop piety and god-consciousness.
...gain Allaah's pleasure & closeness to Him.
...gain the eternal rewards of *Jannah*.
...gain protection from the fire of *Jahannam*
...discourage Muslims from committing evil.
...remove sin and cleanse the heart.
...enlighten the thoughts and ideas of a Muslim.
...develop self-control and overcome greed, selfishness, laziness & other weaknesses.
...develop compassion & solidarity with others, in particular the poor.
...allow us an opportunity to experience the discomfort of hunger and thirst, which will increase our concern for the poverty stricken
...make us even more generous and kind.
...develop gratitude for Allaah's many favours which are taken for granted.
...make Muslims humble by acknowledging their dependance on Allaah's gifts of nutrition

C T

Vocabulary

abstain
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intimate
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spouse
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defer
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solidarity
.....
compassion
.....
acknowledge
.....
dependance
.....
nutrition
.....
sensual
.....
obesity
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sloth
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menstruation
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post-partum
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C T

Vocabulary

determined
.....
current
.....
puberty
.....
mentally
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insane
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commence
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express
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verbally
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minor
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for their survival.
...develop sincerity because it is an act of worship which no one can see except Allaah.
...free us from slavery to hunger, intimate desires and sensual pleasures, which are all animal qualities.
...help us imitate the angels, who are free from animal qualities, and never distracted by them, and therefore, are the best servants of Allaah.
...fine tune the body and shed it of obesity and sloth.
...improve health and remove illness.

CONDITIONS OF *SAWM*

There are six necessary preconditions before the *Fard Sawm* can be observed. They are as follows:

1) Correct Month (ie. Month of *Ramadaan*)
2) Being a Muslim
3) Being an Adult
4) Being Sane
5) Correct *Niyyah (Intention)*

The last condition applies to women only:

6) Being free from *Hayd* or *Nifaas* (ie. Menstruation or Post-Partum Bleeding)

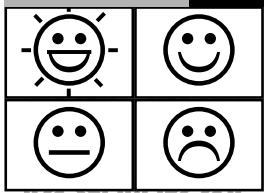
CORRECT MONTH (ie. MONTH OF RAMADAAN)

The *fard Sawm* can only be performed in the month of *Ramadaan*, the ninth month of the Islamic (lunar) calendar.

Ramadaan comes after the month of *Sha'baan* and before the month of *Shawwaal*..

The Islamic months are all lunar months which can be either 29 or 30 days each, depending on when the new moon (called *Hilaal* in Arabic) is sighted.

Comments T



The beginning of the month is determined by the sighting of the new moon (*Hilaal)*.
Islamic months are not determined by calculation only.

If the sky is cloudy then the sighting of the new moon by even one good Muslim will be accepted.
(**NB**: The ruling for determining the end of *Ramadaan* is slightly different. If the sky is cloudy on the 29th of *Ramadaan* then only the sighting of the new moon by at least two Muslim males, or one male and two females, will be accepted)
If the sky is clear then only the sighting of the new moon by a very large number of Muslims will be accepted.
If the new moon is not sighted at all on the 29th day of the current month, then 30 days of the current month will be completed, and the first day of the next month will follow the day after that.

BEING A MUSLIM
Only the *Sawm* of a Muslim is acceptable to Allaah.
The fasting of a non-Muslim is not valid.

BEING AN ADULT
Every Muslim who has passed the age of puberty must fast.
Children do not have to fast.

BEING SANE
Sawm is not required of the mentally insane.

CORRECT *NIYYAH* (INTENTION)
The *Niyyah* (intention) must be made before commencing the *fard Sawm*. For example:

بِصَوْمِ غَدٍ نَوَيْتُ

"*I intend fasting tomorrow.*"

The *Niyyah* can be expressed silently or verbally. However it is preferable to express the *Niyyah* verbally.
The *Niyyah* can be done in any language.
Without the *Niyyah*, *Sawm* will not be valid. If a person abstains from food and drink without the intention of *Sawm*, then his fasting will not be valid. It will be as though he has stayed hungry and thirsty for no reason.
The *Niyyah* for *Sawm* should be expressed before commencing the *Sawm*. However, it is still valid if made before *Zawaal* (midday).

The following condition applies to women only:

BEING FREE FROM *HAYD* or *NIFAAS*
(ie. MENSTRUATION OR POS-PARTUM BLEEDING)
Women who are menstruating (*Hayd)* or experiencing bleeding after child-birth (*Nifaas)* cannot fast.

The period of *Hayd* is between 3 and 10 days, and the period of *Nifaas* is between 1 and 40 days.
Any bleeding beyond this time is considered a minor illness and it will be compulsory to observe *Sawm*.

All fasts missed due to *Hayd* or *Nifaas* will have to be made up at a later date.

Complete the sentences below. C

1) *Sawm* (ie. fasting) is the ..... pillar of Islam.

2) All ..... Muslims must abstain from ....., ... and ..... relations with their spouses from ..... to ....., during the ..... of *Ramadaan* (the ..... month of the Islamic calendar).

3) Those who are ..... or ..... can defer fasting during *Ramadaan*, and make up for the missed fasts ..... .

4) ..... may fast too if they wish, but it is <u>not</u> ..... upon them.

List ten purposes of *Sawm* that you found particularly interesting. Then, in groups of three, discuss why you found those purposes interesting. C

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ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"O you who believe; Fasting is prescribed for you, as it was prescribed for those before you, that you may learn piety."

"Whomsoever amongst you (Muslims) is present in the month of Ramadaan, then let him observe the fast."

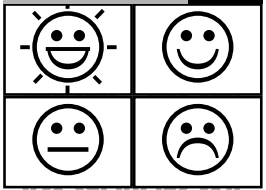
Hadiith

Our beloved Prophet Muhammad ﷺ said:

"Fasting is for (Allaah), and (He) shall be it's reward."

"Fasting is a shield by which the servant protects himself from the fire of hell."

Comments T



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Answer the following questions. **C**

1) What are the six preconditions of *Sawm*?

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2) How many days are there in an Islamic lunar month?

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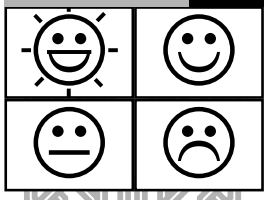
3) How is the beginning of an Islamic month determined?

.....

4) What will be done if the new moon is not sighted?

.....
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Comments **T**



.....

5) Must every Muslim fast?

.....

.....

.....

6) Will the *Sawm* be valid without a *Niyyah*?

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Why?

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7) What will a woman experiencing *Hayd* do in the month of *Ramadaan*?

.....

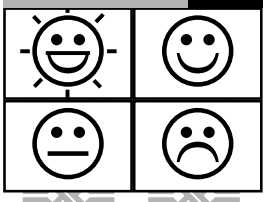
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Comments **T**

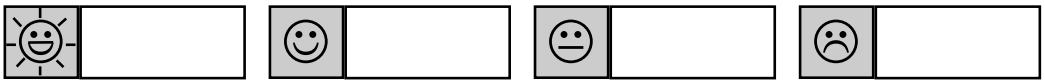


SUMMARY **P**

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

- listened to a lesson ☐
- completed question on the subject ☐
- listed & discussed purposes of *Sawm* ☐
- answered questions ☐

How does my teacher
rate my performance in this lesson ?



lesson 10

OUTCOME OBJECTIVES T P

- learn about the components of *Sawm* (Fasting)
- understand the importance and significance of observing the *Sunan* & implementing the *Mustahabbaat* to achieve perfection of the *Sawm*
- identify the *Makruuhaat* of *Sawm* and appreciate the need to avoid them

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher explaining the components of *Sawm* (Fasting)
- participate in a quiz competition on *Sawm*
- learn new aayaat *& ahaadiith* related to the topic
- identify the *Faraa'id, Sunan, Mustahabbaat* and *Makruuhaat* of *Sawm*

LESSON 10

Sawm



COMPONENTS OF FASTING

Read and explain the following. **T**

Sawm has a number of components.
Some of these components are *Fard* (compulsory), some are *Sunnah* (regular prophetic practice) and some *Mustahab* (preferable).

The components of *Sawm* are as follows:

THE FOUR *FARAA'ID* OF *SAWM*

There are four *Fard* requirements in *Sawm which* must be observed, for the *Sawm* to be valid. They are:

1) Making the *Niyyah* (intention) for fasting
2) Abstaining from eating
3) Abstaining from drinking
4) Abstaining from intimate relations

THE *SUNAN* OF *SAWM*

These are some of the *Sunnah* acts to be observed when fasting. If any *Sunnah act* is omitted, the *Sawm* will still be valid. However, the *Sawm* will not be perfect, and the full benefit and reward of *Sawm* will not be achieved. Some of the more important *Sunan* of *Sawm* are:

1) Having *Suhuur* (the pre-dawn meal) before fasting. This meal is eaten just before *Subh as-Saadiq* (true dawn) and provides the fasting person with nourishment and strength for the day. It also differentiates a Muslims fast from the fasts of all other religious communities who do not have *Suhuur* before fasting.
2) Abstaining from sins. Although committing sins will not invalidate the *Sawm*, but it will diminish the reward of *Sawm* and cause the

C T

Vocabulary

abstain
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intimate
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omit
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observe
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valid
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achieve
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nourishment
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differentiate
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community
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invalid
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diminish
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arrogance
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enthusiastic
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provision
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C T

Vocabulary

detestable
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excessive
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laborious
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exhausting
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compel
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achieve
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anticipation
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passionate
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indulge
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fasting person to lose all the benefits of fasting. Amongst the sins that must be avoided are: lying, argueing, back biting, fighting, using foul language, stealing, cruelty, impatience, arrogance, boastfulness, miserliness, etc.

3) Increasing the performance of good deeds and other acts of *'ibaadah* (worship).
4) Remaining active, enthusiastic and cheerful throughout the period of fasting.
5) Reciting the *Du'aa* when breaking the fast at sunset :

اَللّٰهُمَّ لَكَ صُمْتُ وَ بِكَ اٰمَنْتُ وَ عَلٰى رِزْقِكَ
اَفْطَرْتُ فَتَقَبَّلْ مِنِّىْ

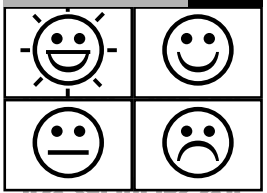
"O Allaah! For you have I fasted, and in you do I have faith, and with your provision do I break my fast, so do accept it from me."

THE *MUSTAHABBAAT* OF *SAWM*

Mustahab (preferred) acts are those acts which, if done, increase the virtue and benefit of the *Sawm* as well as the *thawaab* (reward) that is received from *Allaah*. Some of the *Mustahab* acts include:

1) Having *Suhuur* in the third portion of the night.
2) Expressing the *Niyyah* verbally before commencing *Sawm*.
3) Taking a short nap in the afternoon.
4) Breaking the fast (*iftaar / futuur*) as soon as the sun sets and not to delay.
5) Breaking the fast with dates and water.

Comments **T**



6) Breaking the fast collectively.
7) Reciting the following *Du'aa* after eating:

ذَهَبَ الظَّمَأُ وَ ابْتَلَّتِ الْعُرُوْقُ وَ ثَبَتَ الْاَجْرُ
اِنْ شَاءَ اللّٰهُ

"*Thirst is gone, and the veins are refreshed, and, if Allaah wills, the reward is also assured."*

THE *MAKRUUHAAT* OF *SAWM*

Makruuh (disliked or detestable) acts are those which, if done, cause the full *thawaab* (reward) of the *Sawm* to be lost, although the *Sawm* will still be valid. These are some of the *Makruuhaat* of *Sawm*:

1) Tasting something unnecessarily (eg. when cooking or buying some food item).
2) Chewing or biting on something.
3) Using toothpaste or any other mouth cleanser, except the *Miswaak* (toothstick).
4) Gargling the mouth unnecessarily.
5) Collecting saliva in the mouth & swallowing it.
6) Complaining of hunger or thirst.
7) Doing excessively laborious and exhausting work which may compel one to break the fast.
8) Showing impatience & anticipation for *Iftaar*.
9) Kissing one's wife or husband passionately.
10) Being naked infront of one's wife or husband.
11) Remaining impure in the state of *Janabah* (ie. state of impurity after intimate relations requiring a full body wash) while fasting.

12) Indulging in foolish, unnecessary activities in order to pass time (eg. playing computer games, cards, board games, etc.)
13) Lying, argueing, back biting, fighting, using foul language, stealing, cruelty, impatience, arrogance, boastfulness, miserliness, etc.

ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"O you who believe; Fasting is prescribed for you, as it was prescribed for those before you, that you may learn piety."

"Whomsoever amongst you (Muslims) is present in the month of Ramadaan, then let him observe the fast."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"(Ramadaan) is the month of patience... and sympathy... for which the reward is Paradise."

"Allaah has no concern for the one who utters falsehood and commits sin while fasting."

" If any of you is fasting, he should not speak any vulgar word, nor create any disorder or disturbance."

"Do eat the Suhuur meal as there is great blessing in it."

C T

Competition: Divide the students into two groups. Let each group ask the other group questions about the *Faraa'id*, *Sunan*, *Mustahabbaat* and *Makruuhaat* of *Sawm*. The group with the most correct answers wins the competition.

C

Indicate whether the following are *Fard* (F), *Sunnah* (S), *Mustahab* (M) or *Makruuh* (K) in *Sawm* by placing the respective letter in the appropriate box.

Abstaining from eating, drinking and intimate relations [F]

Lying, argueing, back biting, fighting, using foul language, stealing, cruelty, miserliness, etc. [K]

Increasing the performance of good deeds and other acts of *'ibaadah* (worship). [ ]

Expressing the *Niyyah* verbally before commencing *Sawm*. [ ]

Using toothpaste or any other mouth cleanser, except the *Miswaak* (toothstick). [ ]

Breaking the fast (*iftaar / futuur*) as soon as the sun sets and not to delay. [ ]

Complaining of hunger or thirst and showing impatience and anticipation for *Iftaar*. ☐

Breaking the fast collectively with dates and water. ☐

Tasting something unnecessarily and chewing or biting on something. ☐

Having *Suhuur* (the pre-dawn meal) before fasting. ☐

Doing excessively laborious and exhausting work which may compel one to break the fast. ☐

Kissing one's wife or husband passionately and being naked infront of them. ☐

Indulging in foolish, unnecessary activities in order to pass time. ☐

Hadiith

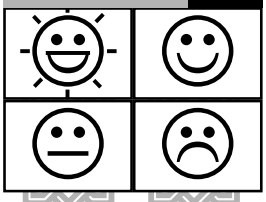
Our beloved Prophet Muhammad ﷺ said:

"Lie down for awhile in the afternoon (during Ramadaan) as it will refresh you for the night prayers."

"Muslims will prosper for as long as they break their fast promptly."

"Break your fast with a piece of date, or a draught of milk, or a sip of water."

Comments **T**

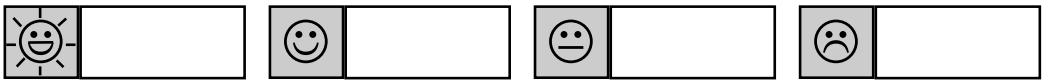


SUMMARY **P**

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

- listened to a lesson ☐
- participated in a quiz on the subject ☐
- learnt new *aayaat* and *ahaadiith* ☐
- identified the various components of *Sawm* ☐

How does my teacher
rate my performance in this lesson ?



lesson 11

OUTCOME OBJECTIVES T P

- learn about the *Nawaaqid* (nullifiers) of *Sawm*
- understand which acts nullify the *Sawm* and which do not
- learn the procedure of *Kaffaarah* (expiation)
- identify the acts which make *Kaffaarah* necessary
- discern the circumstances under which it is permissable to break the *Sawm*

LESSON OVERVIEW T P

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

- listen to a lesson being read out by the teacher about the *Nawaaqid* of *Sawm*
- answer questions related to the topic
- learn a new aayah *& ahaadiith*
- identify the common theme from a group of words
- research *ahaadiith* on *Sawm*

Read and explain the following. T

THE *NAWAAQID* (NULLIFIERS) OF *SAWM*

Nawaaqid (singular: *Naaqid*) acts are those which, if done, cause the *Sawm* to be invalid (ie. not acceptable). If a person does any *Naaqid* act, then the *Sawm* will have to be repeated. Repeating an act of worship which has been nullified is called *Qadaa*'. These are some of the *Nawaaqid* acts:

1) Eating or drinking any food or non-food item, voluntarily or involuntarily.

(**NB**: If anything is consumed forgetfully [ie. forgetting that one is fasting] then the fast will not be nullified.)

2) Having intimate relations, voluntarily or involuntarily.

(**NB**: If there is any intimate contact forgetfully [ie. forgetting that one is fasting] then the fast will not be nullified.)

3) Vomitting more than a mouthful, voluntarily.

(**NB**: If involuntary vomitting occurs, even if more than a mouthful, then the fast will not be nullified.)

4) Swallowing vomit voluntarily, even if less than a mouthful.

5) Swallowing blood from the gums or any other body part, voluntarily or involuntarily.

(**NB**: This applies only if the blood from the gums is more than the saliva.)

6) Inhaling smoke, dust, vapour, etc. voluntarily.

7) Injecting medication directly into the stomach, brain cavity, ear or private organs.

(**NB**: Injecting into or applying medication on any other body tissue does not nullify the fast.)

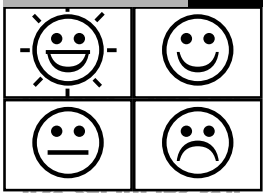
8) Mistakenly eating or drinking after *Subh as-Saadiq* or before *Iftaar*.

C T

Vocabulary

nullify
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voluntary
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involuntary
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inhale
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inject
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cavity
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seminal
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discharge
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apply
.....
morsel
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Comments T



C T

Vocabulary

expiation
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penalty
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impose
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consecutive
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equivalent
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circumstance
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ACTS WHICH DO NOT NULLIFY THE *SAWM*

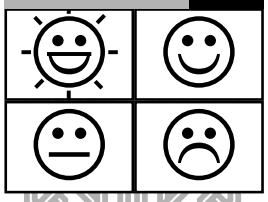
The following acts do not cause the *Sawm* to be invalid. If a person does any any of them then *Qadaa*' will not have to be made. They are as follows:

1) Eating or drinking any food or non-food item, forgetfully.
2) Having intimate relations forgetfully.
3) Experiencing seminal discharge in a dream.
4) Vomitting involuntarily, even if more than a mouthful.
5) Swallowing vomit involuntarily.
6) Swallowing blood from the gums which is less than the amount of saliva in the mouth.
7) Inhaling smoke, dust, vapour, etc. involuntarily, including small insects like mites, flies or mosquitos.
8) Injecting into or applying medication directly onto any other part of the body, except the stomach, brain cavity, ear or private organs.
9) Taking a bath or swimming.
10) Water entering into the ears while bathing or swimming.
11) Using the *Miswaak* (ie. tooth-stick).
12) Swallowing the tiny morsels of food stuck in-between the teeth.
12) Applying *Kuhl* (antimony) to the eyes, oil and lotions to the skin, perfume on the boby, etc.

ACTS WHICH MAKE *KAFFAARAH* NECESSARY (*WAJIB*)

Kaffaarah (expiation) refers to the penalty imposed for deliberately nullifying a *Ramadaan* fast.

Comments T



The *Kaffarah* for deliberately nullifying every single *Ramadaan Sawm* is as follows:

1) Freeing a slave.
2) If no slaves are found to be set free, then keeping sixty consecutive fasts, one after the other, without missing a single fast in-between.
3) If a person does not have the health or strength to fast (ie. after having deliberately nullied a fast while in good health), then for every fast deliberately missed he or she must:
    a] feed sixty needy people twice a day,
    b] or one needy person twice a day for sixty days,
    c] or give the equivalent value in money of two meals, to sixty needy people.

(**NB**: One meal is calculated as 1,6 kg of wheat, rice, corn or any other similar grain.)

Kaffaarah becomes *Wajib* (necessary) to observe if a fasting person:

1) Deliberately eats or drinks a food item.
2) Deliberately has intimate relations.
3) Deliberately inhales smoke (ie. smoking cigarettes).
4) Deliberately injects medication directly into the stomach, brain cavity, ear or private organs.

CIRCUMSTANCES UNDER WHICH IT IS PERMISSABLE TO DELIBERATELY BREAK THE *SAWM*

It is permissable to break the fast under the fol-

lowing circumstances:

1) Severe Sickness
2) *Safar* (travelling)
3) Pregnancy or Breastfeeding
4) *Hayd* or *Nifaas*
5) Severe Hunger or Thirst
6) Weakness and Old Age
7) *Jihaad*

SEVERE SICKNESS

A person who is severely ill and is advised by a pious Muslim doctor not to observe *Sawm,* may break his or her fast. However, on recovery, *Qadaa*' must be done of the missed *Sawm* after *Ramadaan*.

SAFAR (TRAVELLING)

A *Musaafir* (ie. a traveller who is undertaking a journey of more than 80km and does not intend staying for more than 14 days at his destination) may break his or her fast. It is, however, better, for a *Musaafir* to observe *Sawm* in *Ramadaan* than to do *Qadaa*' later.

PREGNANCY or BREAST-FEEDING

A woman who is pregnant or breast-feeding her baby may break her fast if she fears that fasting will cause harm to either herself or the suckling baby. She will, however, have to do *Qadaa*' of the missed *Sawm* after *Ramadaan*.

HAYD or *NIFAAS*

If a woman commences her *Hayd* or *Nifaas* (ie. Menstruation or Post-Partum Bleeding) while fast-

ing then she must cease fasting immediately. However, *Qadaa*' must be done of the missed *Sawm* after *Ramadaan*.

SEVERE THIRST or HUNGER

If there is fear that severe thirst or hunger will cause death or cause sever illness, then it is permissible to break the fast. However, *Qadaa*' must be done of the missed *Sawm* after *Ramadaan*.

WEAKNESS and OLD AGE

If a person is so physically weak or old, and there is no hope that he or she may regain enough strength to observe the *Sawm*, then it is permissible for them not to fast. However, they will be required to pay *Fidyah* (compensation) for every fast missed. The amount of *Fidyah* (like *Kaffaarah*) is calculated at the value of 1,6 kg of wheat, rice, corn or any other similar grain. If, however, the old or weak person regains his or her strength, then *Qadaa*' must be done of the missed *Sawm*. Whatever was given as *Fidyah* will then be counted as an extra reward (*thawaab*) for them in the *Aakhirah* (hereafter).

JIHAAD

If a person has the intention of participating in *Jihaad* against the enemies of Islam, and fears that fasting will physically weaken him, then he may break his fast. However, *Qadaa*' must be done of the missed *Sawm* after *Ramadaan*.



ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"Whosoever witnesses the month of Ramadaan, must fast the whole month. But if one be ill or on a journey, then he should make up for the same number by fasting on other days."

Hadiith

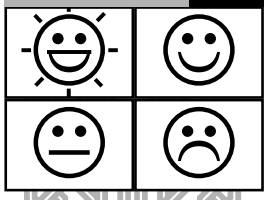
Our beloved Prophet Muhammad ﷺ said:

"If anyone forgetfully eats or drinks while observing the fast, he should complete his fast (and it is not nullified), for Allaah has fed him and given him to drink."

" If you have a sudden attack of vomitting while fasting, no atonement is required. However, if you vomit intentionally, then you must atone for the fast."

"(regarding a man who had broken his fast intentionally) Can you free a slave? (If not) Can you fast for two consecutive months? (If not) Can you feed sixty porr peopl?"

Comments **T**



Answer the following questions. C

1) Explain what is meant by "*Nawaaqid* of *Sawm*".

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2) List four *Nawaaqid* of *Sawm*.

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3) List four acts which do not nullify *Sawm.*

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4) Why do you think that the abovementioned acts do not nullify *Sawm*? What do you see as common to them all?

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5) What is *"Kaffaarah"*?

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6) What is the *Kaffaarah* for a person who deliberately misses three fasts but finds no slaves to set free?

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7) When does *Kaffaarah* become *Wajib* to observe? List two instances.

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8) List four circumstances in which it is permissable to break the fast.

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9) When is a person classified as a *Musaafir?*

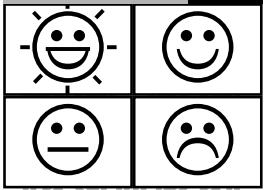
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10) If a person is so physically weak or old that there is no hope that he may regain enough strength to observe the *Sawm*, then what must he do?

Comments T



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

voluntary	eating	intimate relations	smoking

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forgetfully	saliva	swimming	*Miswaak*	perfume

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freeing slaves	sixty	consecutive	feed	needy

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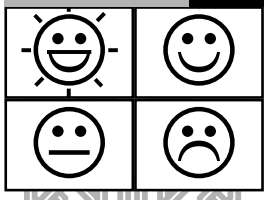
sickness	*Safar*	pregnancy	*Hayd*	*Jihaad*

.....

1,6 kg	wheat	grain	old age	physically weak

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Comments **T**



Research and write down two *Ahaadiith* related to the subject. **C**

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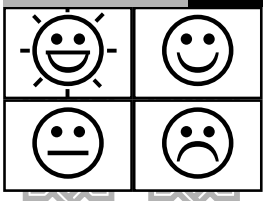
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Comments **T**



IMPORTANT

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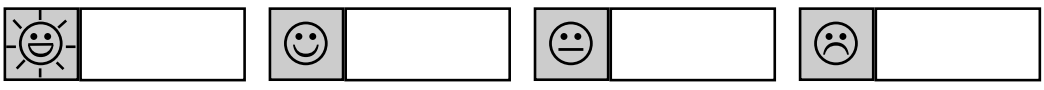
Other topics related to the subject of *Sawm* like the *Waajib*, *Sunnah* and *Nafl Sawm*, *Salaat-ut-Taraawiih* (*Ramadaan* Night Vigil), '*I'tikaaf* (Spiritual Retreat in *Ramadaan*), *Laylat-ul-Qadr* (The Night of Power), *Sadaqah al-Fitr* (Charity of Conclusion of Ramadaan), etc. will be covered in the year **seven** book

SUMMARY **P**

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

- listened to a lesson ☐
- answered questions on the subject ☐
- identified the common theme ☐
- researched ahaadiith on the subject ☐

How does my teacher
rate my performance in this lesson ?



AD'IYAH wa AADAAB
supplications and etiquette

بسم الله الرحمن الرحيم

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Ad'iyah

T P

Du'aa (singular of '*ad'iyah*') means a call or prayer. A servant of Allaah invokes his Creator to express either his needs or his servitude to Him. This call in itself is a form of worship.

Allaah 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 Allaah. When man receives inspiration from Allaah, it comes to him naturally to call upon Allaah for all his needs and to ask for Allaah's blessings in this world as well as in the Hereafter. Allaah 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 Allaah. If the prayer has come from deep inside one's heart, it will certainly reach Allaah. Allaah will hear the call without delay and will answer the suppliant's prayers.

Du'aa means seeking from Allaah and this seeking from Allaah has no ending. It continues eternally. *Du'aa* 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'aa* is stated thus, "*Say: My Lord would not care for you were it not for your prayer.*" *Du'aa* is one of the most important characteristics that distinguish a believer from an unbeliever and a significant indicator of one's faith in Allaah.

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 Allaah. There is no creature whose destiny is not determined by Allaah 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 Allaah is the Creator and Director

of all things.

However, it should also be understood that Allaah'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 Allaah responds to all our prayers, but sometimes gives what is wanted, and sometimes not, since it is in truth, 'evil'.

Du'aa should be done with humility and in private, in all sincerity, having hope but also fear of Allaah in our hearts, and with deep concentration. Our prayers are actually a matter of confessing our weakness while showing our gratitude towards Allaah. Abstaining from prayer shows arrogance and rebellion against Allaah. Allaah. Calling on Allaah 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 the previous grades must be revised before commencing.

Revise the following invocations. T

Ta'awwudh

(Seeking Refuge in Allaah)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"*I seek protection in Allaah from shaytan, the accursed one.*"

Tasmiyah

(Commencing in Allaah's Name)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allaah, the Beneficient, the Merciful .*"

Al-Kalimah At-Tayyibah

(The Good Declaration)

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*There is no god except Allaah, (and) Muhammad is the Messenger of Allaah "*

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 Allaah, 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 Allaah, and all praise be to Allaah, and there is no god except Allaah, and Allaah is the Greatest. There is no power nor strength except with Allaah, 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 Allaah, 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

لاَ اِلٰهَ اِلاَّ اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰه

"*O Allaah! 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 Allaah (and) Muhammad is the Messenger of Allaah.*"

Al-Iman Al-Mujmal

(A Concise statement of Belief)

اٰمَنْتُ بِاللّٰه كَمَا هُوَ بِاَسْمَائِه وَ صِفَاتِه

وَ قَبِلْتُ جَمِيْعَ اَحْكَامِه

"*I believe in Allaah 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 بِاللّٰه وَ مَلٰئِكَتِه وَ كُتُبِه وَ رُسُلِه

وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِه وَ شَرِّه مِنَ اللّٰه

تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْت

"*I believe in Allaah, 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 Allaah, the Exalted, and in resurrection after death.*"

Du'aa before Eating

بِسْمِ اللّٰه

"*(I begin) in the name of Allaah.*"

Du'aa after Eating

اَلْحَمْدُ لِلّٰه الَّذِيْ اَطْعَمَنَا وَ سَقَانَا

وَ جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"*All praise and gratitude is due to Allaah Who has fed us and given us drink , and Who has made us Muslims.*"

Du'aa when Eating Elsewhere

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَ اغْفِرْ لَهُمْ

وَ ارْحَمْهُمْ

"O Allaah! Bless them (ie. the host) in what You have provided them with, forgive them and be merciful to them."

Du'aa after Drinking Water

اَلْحَمْدُ لِلّٰه الَّذِىْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِه

وَ لَمْ يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا

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

Du'aa after Drinking Milk

اَللّٰهُمَّ بَارِكْ لَنَا فِيْه وَ زِدْنَا مِنْهُ

"O Allaah! Grant us blessing in it (ie. the milk) and give us abundance thereof."

Du'aa before Sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

"*O Allaah! In Your name I die and come to life again.*"

Du'aa when Awakening

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا

وَ اِلَيْهِ النُّشُوْرُ

"*All praise be to Allaah who has given us life after causing us to die, and to Him is our final resurrection.*"

Du'aa when Greeting

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

"*May the peace and mercy of Allaah be upon you.*"

Du'aa in Reply to a Greeting

وَ عَلَيْكُمُ اَلسَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

"*And may the peace and mercy of Allaah be upon you, and His blessings too.*"

Du'aa when Sneezing

اَلْحَمْدُ لِلّٰهِ

"*All praise be to Allaah.*"

Du'aa Responding to Sneezer

يَرْحَمُكَ اللّٰهُ

"*May Allaah shower His mercy upon you.*"

Du'aa to the Respondent

يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

"*May Allaah guide you and set all your matters aright.*"

Du'aa when Thanking

جَزَاكَ اللّٰهُ خَيْرًا

"*May Allaah reward you well.*"

Du'aa when Entering Toilet

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

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

Du'aa when Leaving Toilet

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى

وَ عَافَانِىْ

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

Du'aa before *Wuduu'*

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"*In the name of Allaah and all praise be to Allaah.*"

Du'aa after *Wuduu'*

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ

وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"*O Allaah! Make me amongst those who repent, and make me from amongst those who remain clean and pure.*"

Du'aa during *Wuduu'*

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَ وَسِّعْ لِیْ فِیْ دَارِیْ
وَ بَارِكْ لِیْ فِیْ رِزْقِیْ

"O Allaah! forgive me my sins, make my home spacious and comfortable and make my sustenance blessed."



Du'aa when looking in Mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِیْ فَحَسِّنْ خُلُقِیْ

"*O Allaah! You have indeed beautified my body, so beautify my character too.*"

Du'aa when Dressing

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ
وَ اَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

"*All praise be to Allaah who has clothed me with that through which I cover my nakedness and adorn myself in my life.*"

Du'aa when Visiting the Sick

لاَ بَأْسَ طَهُوْرٌ اِنْشَاءَ اللّٰهُ○لاَ بَأْسَ طَهُوْرٌ اِنْشَاءَ
اللّٰهُ○اَللّٰهُمَّ اشْفِهِ○اللّٰهُمَّ عَافِهِ

"*Do not despair. This is a cleansing, if Allaah so wills. Do not despair. This is a cleansing, if Allaah so wills. O Allaah! Cure him. O Allaah! Grant him safety.*"

Du'aa when in Bodily Pain

اَعُوْذُ بِاللّٰهِ وَ قُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَ اُحَاذِرُ

"*I seek protection in Allaah and His Might from the harm of what I feel and fear.*"

Du'aa after *Adhaan*

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ
الْقَآئِمَةِ اٰتِ سَیِّدَنَا مُحَمَّدَنِ الْوَسِیْلَةَ وَ الْفَضِیْلَةَ
وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِیْ وَعَدْتَّهٗ
وَ ارْزُقْنَا شَفَاعَتَهٗ یَوْمَ الْقِیَامَةِ ○
اِنَّكَ لاَ تُخْلِفُ الْمِیْعَادَ

"*O Allaah! 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'aa when entering *Masjid*

اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

"*O Allaah! Open to me the doors of Your Mercy.*"

Du'aa when leaving *Masjid*

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

"*O Allaah! Indeed I ask of your bounty.*"



Du'aa before *Sawm*

بِصَوْمِ غَدٍ نَوَيْتُ

"*I intend fasting tomorrow.*"

Du'aa after *Sawm*

اَللّٰهُمَّ لَكَ صُمْتُ وَ بِكَ اٰمَنْتُ وَ عَلٰى رِزْقِكَ
اَفْطَرْتُ فَتَقَبَّلْ مِنِّىْ

"*O Allaah! 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'aa when Entering Home

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ
بِسْمِ اللّٰهِ وَلَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا
وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

"*O Allaah! I ask you the blessing of entering the home and the blessing of leaving the home. In the name of Allaah we enter and in the name of Allaah we leave, and upon Allaah, our Cherisher, do we rely.*"

Du'aa when Leaving Home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَ لاَ حَوْلَ
وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ

"*(I leave) in the name of Allaah, (and) I put my trust in Allaah. There is no might (to guard against evil) nor power (to do good) except with Allaah's (assistance).*"

Du'aa Morning and Evening

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَ بِكَ اَمْسَيْنَا وَ بِكَ نَحْيٰ
وَ بِكَ نَمُوْتُ وَ اِلَيْكَ النُّشُوْرُ

"O Allaah, 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'aa 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 Allaah (I begin). O Allaah, 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 Allaah, I seek Your protection from the misfortune of false oaths and from unprofitable transactions."

Du'aa 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 Allaah. 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'aa Commencing a Journey

اَللّٰهُمَّ بِكَ اَصُوْلُ وَ بِكَ اَحُوْلُ وَ بِكَ اَسِيْرُ

"O Allaah! In Your name I commence this journey and in Your name I travel about and in Your name I progress."

Du'aa Returning from Journey

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

"We are returning (from our journey). We beg (from Allaah) forgiveness (for any sin committed), we worship our Lord (alone) and We praise (Him)."

Du'aa when in Prosperity

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتِ

"All praise be to Allaah by whose grace all good work is accomplished."

Du'aa when in Adversity

اَللّٰهُمَّ اَجِرْنِىْ فِىْ مُصِيْبَتِىْ وَ اخْلُفْنِىْ خَيْرًا مِّنْهَا

"O Allaah, grant me refuge and safety in this adversity and give me in return something far better than I have lost."

Du'aa seeing Another in Adversity

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَ فَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلاً

"All praise be to Allaah 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."

Thanaa' (Introductory Eulogy)

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالٰى جَدُّكَ وَ لَا اِلٰهَ غَيْرُكَ

"Glory be to You, O Allaah, and praise be to You, and blessed is Your name, and exalted is Your Grandeur, and there is no god except You."



Tasbiih (Glorification) in *Rukuu' I'laan* (Declaration) Arising from *Rukuu'*

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

"Allaah hears the one who praises Him."

سُبْحَانَ رَبِّىَ الْعَظِيْمِ

"Glory be to my Lord, the All-Mighty."

Hamd (Praise) in *Qawmah*

رَبَّنَا لَكَ الْحَمْدُ

"Our Lord ! All praise be to you."

Tasbiih (Glorification) in *Sajdah*

سُبْحَانَ رَبِّىَ الْاَعْلٰى

"Glory be to my Lord, the Most Exalted."



Tashahhud

(Testimony of Devotion)

اَلتَّحِيَّاتُ لِلّٰهِ وَ الصَّلَوٰتُ وَ الطَّيِّبَاتُ ○
اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ 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 Allaah alone. Peace be upon you, O Prophet, and the mercy of Allaah and His blessings. Peace be upon us and upon the righteous servants of Allaah. I testify that there is no god except Allaah, and I testify that Muhammad is His servant and messenger."

Salawaat Ibraahiimiy

(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 Allaah, 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 Allaah, 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."

Du'aa of *Istighfaar*

(Supplication for Pardon)

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّ لَا
يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ
عِنْدِكَ وَ ارْحَمْنِيْ ○ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

"O Allaah, 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."

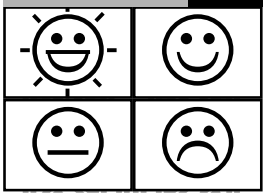
Du'aa after *Salaah*

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَاالْجَلَالِ وَ الْاِكْرَامِ

"O Allaah, you are the Source of all Peace, from You comes all peace. Blessed are You, O most Sublime and Noble One."



Comments



Revise the following important phrases. T

When Starting Anything

بِسْمِ اللّٰه

"*(I begin) In the Name of Allaah.*"

When Expressing Remorse

اَسْتَغْفِرُ اللّٰه

"*I seek Allaah's pardon.*"

When Expressing Astonishment or Alarm

سُبْحَانَ اللّٰه

"*Glory be to Allaah*" or "*Allaah is Perfect and Pure.*"

When Expressing Elation or Apprehension

اَللّٰهُ اَكْبَر

"*Allaah is the Greatest.*"

When Intending to Do Something

اِنْ شَاءَ اللّٰه

"*If Allaah so wills.*"

When Having Achieved Something

مَا شَاءَ اللّٰه

"*As Allaah has willed.*"

When Wishing Well to Others

بَارَكَ اللّٰه

"*May Allaah bless you.*"

When Expressing Gratitude or Admiration

اَلْحَمْدُ لِلّٰه

"*All praise be to Allaah.*"

When hearing Good News

اَلْحَمْدُ لِلّٰه مَا شَاءَ اللّٰه

"*All praise be to Allaah. It is just as Allaah has willed.*"

When hearing Bad News

اَلْحَمْدُ لِلّٰه عَلٰى كُلِّ حَال

"*Praise be to Allaah under all circumstances.*"

When Expressing Love to Another

اِنِّىْ اُحِبُّكَ فِى اللّٰه

"*I love you for the sake of Allaah.*"

When 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

حَسْبِيَ اللّٰهُ وَ نِعْمَ الْوَكِيْل

"Allaah is sufficient for me and a most excellent Guardian."

When having Evil Thoughts

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ○
اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهٖ

"I seek protection in Allaah from shaytan, the accursed one. I believe in Allaah and His Messengers."

When a Loss Occurs

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ

"Indeed to Allaah we belong, and to Him is the Final return."

seeing another Muslim Cheerful

اَضْحَكَ اللّٰهُ سِنَّكَ

"May Allaah always keep you cheerful."

Islamic Months

مُحَرَّم	*Muharram*
صَفَر	*Safar*
رَبِيْعُ الْاَوَّل	*Rabii' al-Awwal*
رَبِيْعُ الثَّانِى	*Rabii' ath-Thaaniy*
جُمَادَى الْاُوْلٰى	*Jumaada-l-Uulaa*
جُمَادَى الْاٰخِرَة	*Jumaada-l-Aakhirah*
رَجَب	*Rajab*
شَعْبَان	*Sha'baan*
رَمَضَان	*Ramadaan*
شَوَّال	*Shawwaal*
ذُوالْقَعْدَة	*Zhu-l-Qa'dah*
ذُوالْحِجَّة	*Zhu-l-Hijjah*

Arabic Numerals

وَاحِد	*One*
اِثْنَان	*Two*
ثَلَاثَة	*Three*
اَرْبَعَة	*Four*
خَمْسَة	*Five*
سِتَّة	*Six*
سَبْعَة	*Seven*
ثَمَانِيَة	*Eight*
تِسْعَة	*Nine*
عَشَرَة	*Ten*

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*

Names of the Seasons

اَلرَّبِيْع	Spring
اَلصَّيْف	Summer
اَلْخَرِيْف	Autumn
اَلشِّتَاء	Winter

Names of the Directions

اَلشِّمَال	North
اَلْجُنُوْب	South
اَلْمَشْرِق	East
اَلْمَغْرِب	West

lessons 1-8

OUTCOME OBJECTIVES T P

- learn that *Du'aa* and other such Islamic expressions assist in remembrance of Allaah
- recognise that no moment of a believer's life can be bereft of *Du'aa*
- 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 Allaah
- 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

Adhaan



Iqaamah

The following *Du'aa*s are to be memorised by the child over the course of the year. The meanings should be explained but not necessarily memorized.

Before we continue with learning the *Iqaamah*, let us revise the *Adhaan*. T C

Adhaan (Call to Prayer)

1)

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allah is greatest, Allah is greatest.*"

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allah is greatest, Allah is greatest.*"

2)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

"*I testify that there is no god except Allah.*"

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

"*I testify that there is no god except Allah.*"

3)

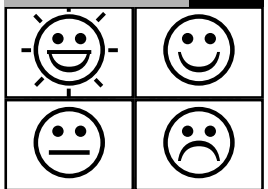
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"*I testify that Muhammad is the Messenger of Allah.*"

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"*I testify that Muhammad is the Messenger of Allah.*"

Comments T



4) حَيَّ عَلَى الصَّلٰوةِ

"*Come to Prayer.*"

حَيَّ عَلَى الصَّلٰوةِ

"*Come to Prayer.*"

5) حَيَّ عَلَى الْفَلَاحِ

Come to Success."

حَيَّ عَلَى الْفَلَاحِ

Come to Success."

6) اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allah is greatest, Allah is greatest.*"

7) لَا اِلٰهَ اِلَّا اللّٰهُ

"*There is no god except Allah.*"

A<u>dh</u>aan of *Fajr*

The *A<u>dh</u>aan* of *Fajr* is slightly different from the normal *A<u>dh</u>aan*. A few extra words are added after حَيَّ عَلَى الْفَلَاحِ and repeated twice. These are :

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

"Salaah is better than sleep"

Iqaamah

The word *Iqaamah* means "to stand up". In Islamic practice, *Iqaamah* refers to the repetition of the words of the *Adhaan* just before the commencement of the congregational *Salaah*. However, in the *Iqaamah* a few extra words are added after حَيَّ عَلَى الْفَلَاحِ and repeated twice. These are:

قَدْ قَامَتِ الصَّلٰوةُ

"*Salaah has indeed commenced.*"

قَدْ قَامَتِ الصَّلٰوةُ

"*Salaah has indeed commenced.*"

When calling the *Adhaan*, the *Mu'adhdhin* will ideally stand on an elevated area facing the *Qiblah*, preferably outside the *masjid*. He will place his fingers over the cavity of his ears, and call the *Adhaan* in a loud, clear and melodious voice. He will also turn his face to the right when uttering the words حَيَّ عَلَى الصَّلٰوة, and then to the left when uttering the words حَيَّ عَلَى الْفَلَاحِ .

However, when pronouncing the *Iqaamah*, the *Mu'adhdhin* will stand in the first row (*saff*) behind the *Imaam*. He will **not** place his fingers over the cavity of his ears, and will pronounce the *Iqaamah* in a softer, clear voice. He will also **not** turn his face to the right and left.

REPLYING TO THE *ADHAAN* AND *IQAAMAH*

When the *Adhaan* and *Iqaamah* is being called, everyone else should listen to it attentively and respectfully, and repeat the words of the *Adhaan* and *Iqaamah* softly.

However, when the *Mu'adh dhin* comes to the words حَيَّ عَلَى الصَّلٰوة and حَيَّ عَلَى الْفَلَاح, the listeners will respond softly by saying:

لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

"There is no power (against evil) nor strength (to do good) except with Allaah, the Exalted, the Mighty"

In the *Adhaan* of Fajr, when the *Mu'adh dhin* comes to the words اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ (*"Salaah is better than sleep"*), the listeners will respond softly by saying:

صَدَقْتَ وَ بَرَرْتَ

"You have spoken the truth and done your duty."

In the *Iqaamah*, when the *Mu'adh dhin* comes to the words قَدْ قَامَتِ الصَّلٰوةُ (*"Salaah has indeed commenced"*), the listeners will respond softly by saying:

اَقَامَهَا اللّٰهُ وَ اَدَامَهَا

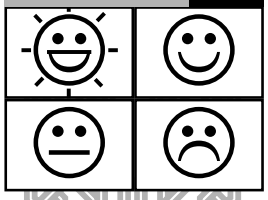
"May Allaah establish (the Salaah) and keep it permanently."

After the *Iqaamah* is completed, *Salaah* is commenced immediately. No *du'aa* is recited after the *Iqaamah*.

Learn the following rules and etiquettes of *Adhaan* & *Iqaamah*. **T**

1) The *Mu'adh dhin* should call both the *Adhaan* and the *Iqaamah*.
2) The *Adhaan* and *Iqaamah* should be called in a clear, melodious voice.
3) The *Adhaan* and *Iqaamah* should be called in the standing posture, by a sane, adult male.
4) The *Iqaamah* should be uttered quicker than the *Adhaan.*
5) Both the *Adhaan* and *Iqaamah* must be called in the Arabic language.
6) *Adhaan* and *Iqaamah* is only called for *Fard Salaah's.*
7) Between the *Adhaan* and *Iqaamah*, there should be enough of a time delay to allow people to perform *Wuduu*' and any other *Sunnah Salaah*'s that preceded the *Fard Salaah*.
8) While calling the *Adhaan* and *Iqaamah,* the *Mu'adh dhin* cannot speak to others.
9) While the *Adhaan* and *Iqaamah* is being called, the listeners should remain silent and respond to the *Adhaan* and *Iqaamah,* as we have learnt previously.
10) However, those engaged in learning or teaching Islamic education, do not have to pause their studies while the *Adhaan* is being called.
11) But when the *Iqaamah* is called, then all present will have to stand up for *Salaah* and join the congregation.

Comments **T**

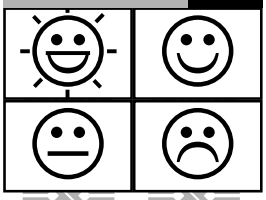


ACTIVITY

State whether True or False. C

1) The *Mu'adhdhin* should call only the *Adhaan*. F
2) The *Adhaan* and *Iqaamah* can be called by a woman or child. ☐
3) The *Iqaamah* should be uttered slowly like the *Adhaan.* ☐
4) Both the *Adhaan* and *Iqaamah* must be called in the Arabic language. ☐
5) *Adhaan* and *Iqaamah* is called for all *Salaah's.* ☐
6) While calling the *Adhaan* and *Iqaamah,* the *Mu'adhdhin* can speak to others. ☐
7) While the *Adhaan* & *Iqaamah* is being called, the listeners should remain silent. ☐
8) Those engaged in schoolwork can continue their studies while *Adhaan* is called. ☐
9) When the *Iqaamah* is called, all present have to stand up & join the congregation. ☐

Comments T



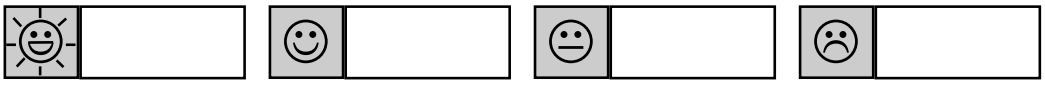


SUMMARY P

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

- memorized the *du'aa* ☐
- learnt the rules and etiquettes ☐
- completed a true & false excercise ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 2

Qunuut

SUPPLICATION OF OBEDIENCE

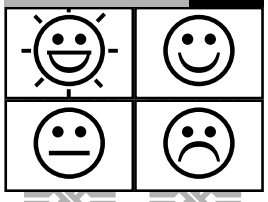
Memorise the following *Du'aa*. **C T**

Du'aa Qunuut (Supplication of Obedience)

اَللّٰهُمَّ اِنَا نَسْتَعِيْنُكَ وَ نَسْتَغْفِرُكَ وَ نُؤْمِنُ بِكَ
وَ نَتَوَكَّلُ عَلَيْكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ ○
وَ نَشْكُرُكَ وَ لاَ نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ
مَنْ يَّفْجُرُكَ ○ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّيْ
وَ نَسْجُدُ وَ اِلَيْكَ نَسْعٰى وَ نَحْفِدُ ○ وَ نَرْجُوْ
رَحْمَتَكَ وَ نَخْشٰى عَذَابَكَ ○ اِنَّ عَذَابَكَ
بِالْكُفَّارِ مُلْحِقٌ

"O Allah, we seek Your help, and ask Your forgiveness, and we believe in You, and put our trust in You, and praise You in the best way. We thank You, and we are not ungrateful, and we cast off and turn away from whomsoever disobeys You. O Allah, You alone do we worship, and to You alone do we pray, and before you alone do we prostrate, and to You do we hasten and eagerly serve. We hope to receive Your mercy, and we fear Your punishment. Indeed, your punishment overtakes the disbelievers.

Comments **T**

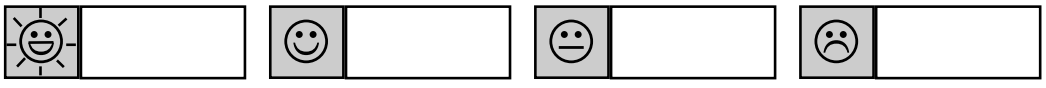


SUMMARY **P**

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

- memorized the *Du'aa* ☐

How does my teacher **rate my performance ?**



Memorise the following *Du'aa'*s. **C T**

Recommended *Du'aa'*s to be recited after *Salaah*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allaah, the Beneficient, the Merciful .*"

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ وَ الصَّلٰوةُ وَ السَّلَامُ
عَلٰى اَشْرَفِ الْمُرْسَلِيْنَ ○ سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى
اٰلِهٖ وَ اَصْحَابِهٖ اَجْمَعِيْنَ

"All praises are due to Allaah, the Lord of the Worlds. Blessing and salutations on the most noble of prophets, our Master Muhammad, his descendants and all his companions."

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً
وَّ قِنَا عَذَابَ النَّارِ

"Our Lord, give us good in this world, and good in the Hereafter, and save us from the punishment of the fire."

رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِيْنَا اَوْ اَخْطَأْنَا ○
رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهٗ عَلٰى

Qur'aan

Allaah ﷻ has declared:

"Call unto Me, I shall answer you."

"I answer the call of the caller when he calls Me."

Hadiith

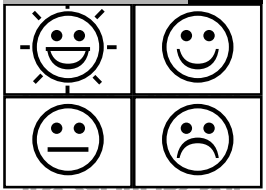
Our beloved Prophet Muhammad ﷺ said:

"Indeed, du'aa is the essence of worship."

"There is nothing nobler in the estimation of Allaah than du'aa."

"Allah's anger descends on the person who does not ask from Him."

Comments **T**



الَّذِيْنَ مِنْ قَبْلِنَا ○ رَبَّنَا وَ لاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ
لَنَا بِهِ ○ وَ اعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا ○
اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ

"Our Lord, condemn us not if we forget or make mistakes. Our Lord, do not place upon us such burdens as You placed upon those who came before us; Neither impose upon us, O our Lord, anything for which we have not the strength to bear. But forgive us, absolve us, and have mercy upon us. You are our Protecting friend, therefore, give us victory over the disbelieving people."

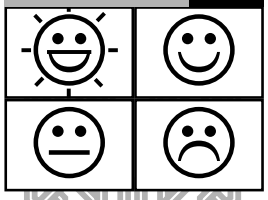
رَبَّنَا ظَلَمْنَا اَنْفُسَنَا وَ اِنْ لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا
لَنَكُوْنَنَّ مِنَ الْخَاسِرِيْنَ

"Our Lord, we have wronged ourselves.
If You do not forgive us and have mercy on us,
surely we shall be the losers.

رَبَّنَا لاَ تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ
لَّدُنْكَ رَحْمَةً ○ اِنَّكَ اَنْتَ الْوَهَّابَ

"Our Lord, do not cause our hearts to turn away (from the truth) after You have guided us, and grant us mercy from Your presence. Indeed You are the Generous Giver."

Comments T



رَبَّنَا اغْفِرْ لِيْ وَ لِوَالِدَيَّ وَ لِلْمُؤْمِنِيْنَ
يَوْمَ يَقُوْمُ الْحِسَابَ

"Our Lord, forgive me, my parents and all believers on the Day reckoning will be taken."

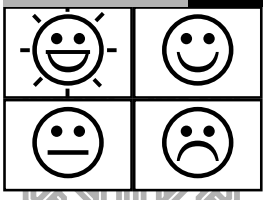
اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ كُلِّ خَيْرٍ مَا سَأَلَكَ مِنْهُ
نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ ○
وَ نَعُوْذُ بِكَ مِنْ كُلِّ شَرٍّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ ○

"O Allaah, we seek from You all the good which Your Prophet Muhammad sought, and we seek Your protection from all the harm which Your Prophet Muhammad sought protection from."

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ○
وَ تُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ○

"Our Lord, accept from us our supplication, Surely You are All-Hearing, All-Knowing. And accept our repentance, surely You are the one who accepts repentance often, and You are the most Merciful.

Comments



سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ
وَ سَلَامٌ عَلَى الْمُرْسَلِيْنَ ○
وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

"Glory be to Your Lord, the Lord of Honour (who is free) from what they ascribe to Him.
And peace be on the Prophets. And all praises are due to Allaah, the Lord of the Worlds.

Learn the following rules and etiquettes of *Du'aa.*

CONDITIONS FOR *DU'AA's* TO BE ACCEPTED:

1) Abstaining from *haraam* food, drink and clothing.
2) Abstaining from *haraam* earnings.
3) Abstaining from disobedience or disrespect-to parents.
4) Abstaining from severing ties of kinship and Islamic friendship.
5) Supplicating with conviction that the *Du'aa* will be accepted.
6) Supplicating with an attentive heart.
7) Avoiding impatience at the fulfillment of the *Du'aa.*

ETIQUETTES OF *DU'AA*

1) Perform a good deed before commencing *Du'aa*.
2) Be in a state of *tahaarah* (ritual cleanliness).

3) Face the *Qiblah*.
4) Sit in the *Jalsah* position.
5) Raise the hands up to the chest. Keep them together with the palms open.
6) Praise Allaah at the beginning and end of the *Du'aa.*
7) Invoke *Salawaat* (salutations and blessings) on the Prophet Muhammad [s] at the beginning and end of the *Du'aa.*
8) Plead to Allah with utmost humility.
9) Preferably use the *Masnuun Du'aa*'s (ie. words of supplication taught by the Prophet [s])
10) Avoid 'singing' the *Du'aa* in a melodious tone.
11) Supplicate for oneself first, then for one's parents, and then for everyone else, including all Muslims, past, present and future (ie. the *Ummah*).
12) Be reasonable and realistic when making *Du'aa*.
13) Do not be hasty, expecting the dua to be granted immediately.

SPECIAL PERSONS WHOSE *DU'AA's* ARE ACCEPTED WITH CERTAINTY

1) Prophets and Messengers [a].
2) Parents supplicating for their children.
3) An Islamic Teacher (*Ustaadh*).
4) Children who are kind and obedient to their parents.
5) A pious or saintly Muslim.
6) An aged person (especially one with grey hair and a beard).
7) An oppressed person (even if he is an unbeliever or a sinful person).

8) A sick person.
9) A traveller.
10) One person for another in the latter's absence.
11) A *Saa'im* (one who is fasting).
12) A *Haajjii* (pilgrim) until he returns home.

SPECIAL OCCASIONS WHEN *DU'AA's* ARE ACCEPTED

1) While *Adhaan* is in progress.
2) Between *Adhaan* and *iqaamah*.
3) After performing the *Fard Salaah* (obligatory prayers)
4) While in *Sajdah* in *Salaah*. (NB: All *Du'aa's* uttered in *Sajdah* must be from the *Qur'aan* or *Hadiith*).
5) After recitation of the Quran.
6) At the time of *Khatm-al-Qur'aan* (finishing the recitation of the entire Quran).
7) While drinking *Zamzam* water (especially at the Well of *Zamzam)*.
8) In a gathering where *Dhikr* (remembrance of Allaah) is done or Qur'aan is taught.
9) When forming ranks in preparation for *Jihaad Akbar* (ie. war in defense of Islam).
10) When fighting in *Jihaad* at its fiercest moments.
11) When striving in the path of Allaah (eg. while calling people to Islam).
12) On the eve of the day of *Jum'ah* (ie. Thursday night, from *Maghrib* till dawn).
13) Throughout the day of *Jum'ah*.
14) At the time of *Tahajjud* (night vigil prayer).
15) At the time of *Sahri / Suhuur* (ie. the pre-dawn meal taken before fasting).

Answer the following questions. **C**

ACTIVITY

1) List three conditions for *Du'aa's* to be accepted.

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2) List three etiquettes of *Du'aa'*.

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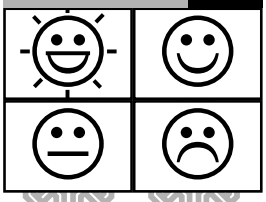
3) List three persons who's *Du'aa's* are accepted with certainty.

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4) List three occasions when *Du'aa's* are accepted.

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Comments **T**

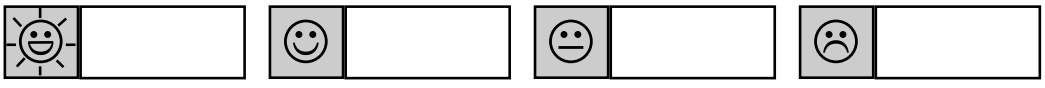


SUMMARY **P**

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

- memorized the *du'aa* ☐
- learnt the rules and etiquettes ☐
- answered questions on the lesson ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 4

Moon

SUPPLICATION ON SIGHTING THE MOON

Memorise the following *Du'aa*'s. **C T**

Du'aa on Sighting the New Moon

اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَ الْاِيْمَانِ وَ السَّلَامَةِ وَ
الْاِسْلَامِ وَ التَّوْفِيْقِ لِمَا تُحِبُّ وَ تَرْضٰى ○
رَبِّيْ وَ رَبُّكَ اللّٰهُ

"O Allah, let the appearance of this new moon bring good fortune and faith, safety and Islam, and (deeds) consistent with what earns your love and pleasure.
My Lord (O Moon), and your Lord, is Allah."

Du'aa when one Gazes at the Moon at Night

اَعُوْذُ بِاللّٰهِ مِنْ شَرِّ هٰذَا الْغَاسِقِ

"I seek Allaah's protection from the mischief (in the darkness that comes with) this setting moon."

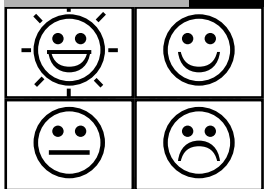
When Witnessing a Lunar Eclipse recite:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allah is greatest, Allah is greatest.*"

Repeat this abundantly, give charity to the poor and perform two *Raka'aat* of *Nafl* (voluntary) *Salaah* individually. This *Salaah* is Called *Salaat al-Khusuuf.*

Comments **T**



T P

AN IMPORTANT POINT TO DISCUSS

During a solar eclipse, the same procedure will be adopted, except that the *Salaat* will be offered in congregation in the *Masjid*, however, neither *Adhaan* nor *Iqaamah* will be called. The blessed Prophet Muhammad [s] said: *"The sun and moon are simply two signs of Allaah. They do not eclipse due to the birth or death of any human being. When you see them eclipsed, implore Allaah's mercy and pray to Him, till such time as the sun or moon is cleared."* Allaah declares: *"It is He Who made the sun a shining lamp and the moon as a light and measured out for it stages that you might know the number of years and the reckoning..." (Suurah Yuunus, 10:5) "And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun" nor to the moon, but prostrate yourselves to Allaah Who created them, if you (really) worship Him" (Suurah Fussilaat, 41:37)* Eclipses are signs from Allaah by means of which Allaah reminds heedless humanity and instills fear of His punishment. Allaah says: *"And We sent not the signs except to warn, and to make them afraid (of destruction)" (Suurah al-Israa', 17:39)* These signs are intended to warn humanity, as well as to educate them that these cosmic bodies are created and are subject to imperfections and changes just like any other created entity. Thus He demonstrates His authority and that He alone is deserving of worship. When the sun was eclipsed at the time of the Messenger of Allaah , he went out in trepidation to the Masjid, and led the people in *Salaah*. He explained to them that the eclipse was one of the signs of Allaah, with which Allaah warns, and that it may be the means of punishment descending over people. He commanded them to do that which would avert the punishment, and so he commanded them to perform *Salaah* when an eclipse occurs, and to make *du'aa*', seeking Allaah's forgiveness, offering charity to the poor, and other such righteous deeds so that the punishment would be dismissed and not befall the people. The eclipse prayer and its rituals are therefore intended to turn heedless humanity back to Allaah.

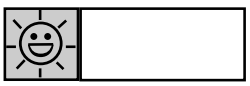
SUMMARY

P

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

- memorized the *du'aa*'s ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 5

Drought



Rainfall

Memorise the following *Du'aa*'s. **C T**

Du'aa at the time of Drought

اَللّٰهُمَّ اسْقِنَا ○ اَللّٰهُمَّ اَغِثْنَا

"*O Allaah, quench our thirst. O Allaah, come to our aid.*"

Du'aa at the time of Rainfall

اَللّٰهُمَّ صَيِّبًا نَافِعًا

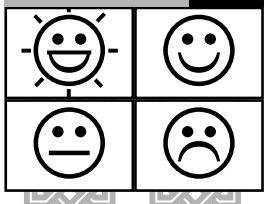
"*O Allaah, (let this be) beneficial rain.*"

Du'aa during a Storm

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيْحِ وَ خَيْرِ مَا فِيْهَا وَ خَيْرِ مَا اُمِرَتْ بِهِ ○ وَ نَعُوْذُ بِكَ مِنْ شَرِّ هٰذِهِ الرِّيْحِ وَ شَرِّ مَا فِيْهَا وَ شَرِّ مَا اُمِرَتْ بِهِ

"*O Allaah, we beg of you the good of these winds,*
and the good of that which is therein,
and the good which it is commanded to do.
And we seek your protection from the harm of these winds, and the harm of that which is therein,
and the harm which it is commanded to do.

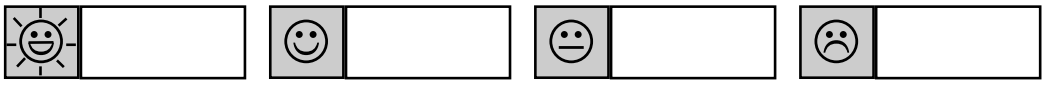
Comments **T**



SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)
- memorized the *du'aa*'s ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 6

First Fruit

Memorise the following *Du'aa'*s. C T

Du'aa when receiving the First Fruit of the Season

اَللّٰهُمَّ بَارِكْ لَنَا فِيْ ثَمَرِنَا وَ بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا

وَ بَارِكْ لَنَا فِيْ صَاعِنَا وَ بَارِكْ لَنَا فِيْ مُدِّنَا

"*O Allaah, grant us blessing in our fruit, and our city, and grant us blessing in our weight and measure.*"

Learn the following rules and etiquettes. T

1) After reciting the above mentioned *du'aa'* put the first fruit of the season to your eyes then kiss it.
2) Gift the first fruit to a child.
3) If you have a variety of fruits then eat the sweet fruit with sour fruit, and the cooling fruits (like melon) with warming fruits (like dates).
4) Cut fruits with a knife before eating them.
5) Share the fruit with your family and friends.

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)
- memorized the *du'aa*'s ☐

How does my teacher **rate my performance in this lesson ?**

Comments T

Memorise the following *Du'aa*'s. **C T**

Du'aa at the time of Distress and Difficulty

حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْلُ ○ عَلَي اللّٰهِ تَوَكَّلْنَا

"*Allaah is sufficient for us and He is the Most Excellent Guardian. We put all our trust in Allaah.* "

Du'aa when Loss or Death occurs

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ ○ اَللّٰهُمَّ عِنْدَكَ اَحْتَسِبُ

مُصِيْبَتِيْ فَاَجِرْنِى فِيْهَا وَ اَبْدِلْنِيْ مِنْهَا خَيْرًا

"To Allaah we belong and to Him shall we return. O Allaah, I anticipate a reward from you alone (for my patience) in enduring this loss, so do reward me. And grant me in return better than what I've lost."

Du'aa for the Fulfillment of a Need

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ ○ اَتَوَجَّهُ اِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ

نَّبِيِّ الرَّحْمَةِ فِيْ حَاجَتِيْ هٰذِهِ لِتُقْضٰى لِيْ فَشَفِّعْهُ فِيَّ

"O Allaah I beg of you and I approach you, through Muhammad [s], the Prophet of Mercy, in this time of need, that you fulfill my need, and that you make the Prophet [s] my intercessor (in fulfilling my need from you)."

Everyone will experience some difficulty and loss at some time. The difference between a Muslim and non-Muslim is that a Muslim bears difficulty and loss with forbearance, trusting in Allaah's wisdom and justice, and knowing that some greater good will eventually come from the difficulty.

1) Bear the difficulty and loss with patience and trust in Allaah's will.
2) Never lose hope or courage.
3) Focus on all the other blessing you still enjoy and don't be ungrateful.
4) You may cry and express sadness or anxiety, but never exceed the limits of moderation.
5) Never wail or scream out aloud in desperation or anguish.
6) Never tear at your hair or at your clothes, or say or do inappropriate things.
7) Never complain or question Allaah's will, because he plans on a universal scale while we think only of our own selfish, immediate interests.
8) Remember Allaah's pleasure at your composed conduct, and His great reward of *Jannah* for bearing difficulty with patience.
9) Also, remember that bearing difficulty with patience washes away all sins.
10) Persevere in all your work and efforts inspite of your difficulty or loss.
11) Remember that this life is only a test, not a reward, nor a punishment.
12) Remember that everything is a trust which

ultimately belongs to Allaah and our loss is simply returning what belongs to Allaah (and for which someone else may now be responsible).

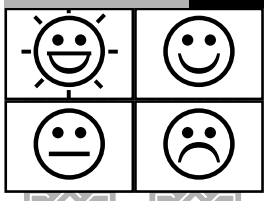
13) Pray to Allaah for help and comfort.
14) Do some good deeds because these will expedite the removal of the difficulty.
15) Console and help those who are in difficulty or have suffered a loss.

ACTIVITY **C**

List five etiquettes from the lesson above that you found most valuable.

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Comments **T**

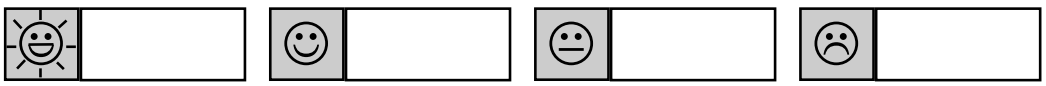


SUMMARY **P**

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

- memorized the *du'aa's* ☐
- learnt the rules and etiquettes ☐
- answered questions on the lesson ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 8

Colours

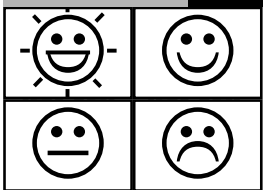


Shapes

Memorise the names of colours & shapes. **C T**

اَلْأَلْوَان	COLOURS	اَلْأَشْكَال	SHAPES
اَلْأَحْمَر	Red	اَلْمُرَبَّع	Square
اَلْأَصْفَر	Yellow	اَلدَّائِرَة	Circle
اَلْأَزْرَق	Blue	اَلْمُثَلَّث	Triangle
اَلْأَخْضَر	Breen	اَلْمُسْتَطِيْل	Rectangle
اَلْبُرْتَقَالِي	Orange	اَلْبَيْضَاوِي	Oval
اَلْبَنَفْسَجِي	Purple	اَلْبَنْتَاجُوْن	Pentagon
اَلْوَرْدِي	Pink	اَلسُّدَاسِي	Hexagon
اَلْبَنِي	Brown	اَلنَّجْمَة	Star
اَلْأَسْوَد	Black	اَلْخَط	Line
اَلْأَبْيَض	White	اَلصَّلِيْب	Cross
اَلرَّمَادِي	Grey	اَلنُّقْطَة	Dot

Comments **T**

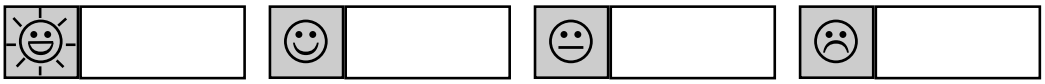


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :

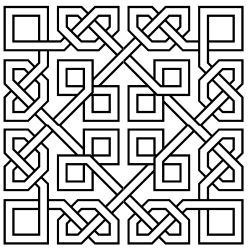
- memorized Arabic Colours & Shapes ☐

How does my teacher **rate my performance ?**



QASAS AL-AMBIYA'
stories of the prophets

بسم الله الرحمن الرحيم



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T P

This story investigates the life story of two glorified prophets : Daawuud [a] (David) and his son , Sulaymaan [a] (Solomon) (peace be upon them). Daawuud [a], besides being brave and wise, was known for his wonderful voice, which he used to sing the praises of Allah. When he sang, the mountains and valleys and all of nature seemed to join in. It was to him that the holy book, the Zabuur, was given by Allaah. Daawuud [a] was a wise and just judge of disputes which arose in his kingdom, but his son Sulaymaan [a] surpassed him in the ability to provide fair judgement. Both Daawuud [a] and Sulaymaan [a], although powerful and rich, never ceased to acknowledge that all their gifts were from Allah. They remained obedient to Allaah and used their power to establish Allaah's will.

Nabii Daawuud [as]

One of the great messengers to whom Allaah revealed a book was the Prophet Daawuud [as]. At every moment of his life and upon every incident he encountered, the Prophet Daawuud [as] was one who remembered Allah and called upon Him alone. Allah gave him wisdom and discernment in speech, and he was a servant of Allaah whom He elevated. Allaah granted great power to the Prophet Daawuud [as], both spiritually and materially. The Prophet Daawuud [as] possessed the kind of knowledge that could be possessed by very few people. In the example of Prophet Daawuud [as], who was aware that Allaah tested him in every deed in which he engaged, and that he had to seek His pleasure in every deed, there is an example for all believers. Every person of faith must remember that Allaah witnesses everything and that everyone will give an account of his deeds to Allaah on the Day of Judgement.

Nabii Sulaymaan [as]

The Prophet Sulaymaan [as], the heir of the Prophet Daawuud [as], was also a prophet who had been exalted by the material and spiritual blessings given to him by Allaah. The wind that blew , molten brass and the jinn were dedicated by Allah to his service. Aware that everything given to him was a blessing bestowed on him by Allah, the Prophet Sulaymaan [as] employed them to earn only Allaah's approval. Every person of faith knows that everything on the Earth belongs to Allah and that everything he owns is a blessing granted by Allaah. For this reason, at the sight of every kind of beauty, he remembers Allah and gives thanks to Him. He never forgets that everything in this world is transitory and that he will possess its true original in the Hereafter for all eternity. As the Prophet Sulaymaan's [as] message to the people of Saba (Sheba) reveals, messengers employed all their might and resources for the purpose of guiding people to faith in Allaah.

lesson 1

OUTCOME OBJECTIVES T P

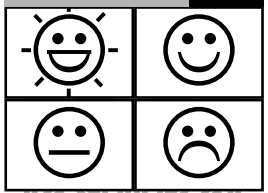
- learn about the Prophet *Saamu'iil* [a], *Taaluut* and the first major event in the life of *Nabi Daawuud* [a]
- recognize that the *Banuu Israa'iil* (Children of Israel) were once a blessed people
- discover that because of ingratitude, carelessness and disobedience, Allaah punished the *Banuu Israa'iil* and they we're left to wander through the earth, helpless and disgraced
- discern that successful leadership of any kingdom or army does not depend on wealth and status
- understand that diligent kings organise their state and armies, with strong faith and wisdom
- realize that a leader can rely on a small band of true believers, but can expect no good from even a huge army of insincere and ill-disciplined men
- discover that a small army can overpower a large army by Allah's permission
- appreciate that judgement of the worth of men cannot be made by appearances
- ascertain that Allah ultimtely punishes all disbelievers for their tyranny & helps those who faithfully obey Him

LESSON OVERVIEW (Chapter 1-6) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 1-6 from the story of Prophet *Daawuud* [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'aan
- answer questions related to the map
- draw a picture of the events described in the story
- investigate the workings of a sling
- arrange sentences in correct chronological order
- find an *Ayah* in the Holy Qur'an related to the story

Comments T



LESSON 1

Daawuud

TAALUUT: THE SHEPHERD KING

Read the following story and thoroughly discuss the lessons to be learnt.

CHAPTER 1

Once upon a time, the *Banuu Israa'iil* (Children of Israel) were a blessed people. Allaah had favoured them with many *Ambiyaa*' (Prophets) and *Wahy* (revelation and books of guidance). Amongst them were *Nabii* (Prophet) *Muusaa* [a] and *Nabii Haruun* [a]. They brought the *Tawraah* (Torah), a book of guidance, to the *Banuu Israa'iil*. After the death of these beloved Prophets of Allaah, the *Banuu Israa'iil* preserved the possessions of *Muusaa* [a] and *Haruun* [a] in a special golden chest. It was called the *Taabuut*, The Ark of the Covenant. It contained the sacred tablets of stone on which the commandments of Allaah were inscribed, the staff of *Nabii Haruun* [a] and other sacred relics, a reminder to *Banuu Israa'iil* of Allaah's special favour to them and their duty of obedience to their creator.

The *Banuu Israa'iil* revered the Ark of the Covenant. They carried the Ark even in battle and believed that, because of it, Allaah would protect them from their enemies. But Allaah protects only His obedient servants. Nevertheless, this belief gave the *Banuu Israa'iil* peace of mind and great courage, and their enemies were terrified by it. They believed that the Ark of the Covenant possessed special powers.

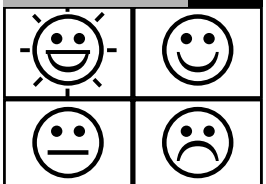
But because of their ingratitude, carelessness and

Qur'an

Allaah ﷻ has declared:

"And their Prophet said to them, "Indeed Allah has appointed Taaluut (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower"

Comments



P C

Vocabulary

preserved

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possession

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sacred

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inscribe

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relic

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revere

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disobedience, Allaah punished the *Banuu Israa'iil* and they we're left to wander through the earth, helpless and disgraced. Who can protect you or help you if Allaah turns away from you.

Allaah sent upon the *Banuu Israa'iil* an enemy, the Philistines, who defeated them, captured their Ark, drove them out of their homes, and took away their children to use and sell as slaves. Their faith was shaken, their power was broken and they separated from one another.



CHAPTER 2

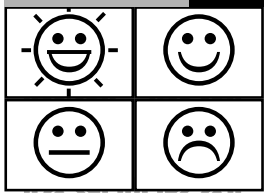
Then Allaah showed mercy to the *Banuu Israa'iil*. He sent them yet another prophet, *Nabii Saamu'iil* [a] (Samuel), a guide and teacher, calling them back to worship and obedience of Allaah.

So the *Banuu Israa'iil* turned back from their sinful ways and once again judged in accordance with the laws of Allaah as taught by *Nabii Muusaa* [a] in the *Tawraah*.

After a while they began to dream about a kingdom of their own, just as other people around them had.They turned to *Nabii Saamu'iil* [a] and asked his help in appointing a strong leader, a king under whose banner they could unite and fight their *kaafir* (disbelieving) enemies, the Philistines.

Nabii Saamu'iil [a] knew their weakness. "*I fear*

Comments T



that when the time comes to fight you may refuse," he said to them. But they assured him, "*Why should we not fight in the path of Allaah when we have been expelled from our homes and our children have been enslaved." "We have suffered enough insult and humiliation. We are now ready to fight in the path of Allaah, even if we lose our lives.*"

Nabii Saamu'iil [a] performed *Salaat ul-Istikhaarah*, a special *Salaah* asking Allaah for guidance. Allaah revealed to him that He had chosen a good man to be their king. His name was *Taaluut* (Saul), from the family of *Binyaamiin* (the brother of *Nabii* Yuusuf [a]).

"*I do not know this person. How shall I recognize him, O Allaah,*" *Nabii Saamu'iil* [a] asked. Allaah informed him, "*Taaluut will come to you himself. Hand over all power and authority to him for He will lead the Banuu Israa'iil in Jihaad (a sacred struggle in Allaah's way) against the Philistines. He will bring victory to the Banuu Israa'iil.*"



CHAPTER 3

Taaluut was a tall and robust man. He was pious and very intelligent. He lived and worked with his father on their farm. One day, several donkeys belonging to them were lost.

Accompanied by his servant, *Taaluut* went in search of them. They travelled for many days and

P C

Vocabulary

insult

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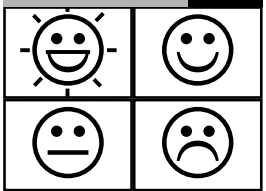
humiliation

.....

robust

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Comments **T**



P C

Vocabulary

suggest

.....

enquire

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were exhausted. *Taaluut* said to his servant, "*Let us rather go back, for I am sure that my father will be worried by now. And the other animals must also be cared for*." His servant suggested that as they were already in the land of *Nabii Saamu'iil* [a], the Prophet of Allaah, they should go to him to enquire about the lost donkeys. After all, Allaah had given him knowledge of the unseen.

Taaluut agreed and they continued on their journey. He had never seen *Nabii Saamu'iil* [a] before so this would be great honour, he thought. At long last they reached a mountain where a huge crowd was waiting for *Nabii Saamu'iil* [a]. Soon enough he appeared and *Taaluut*, seeing the light of prophethood shining from his face, instantly recognised *Nabii Saamu'iil* [a].

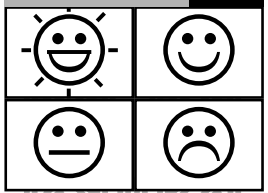
Nabii Samu'iil's [a] gaze fell on *Taaluut* and he too immediately recognized *Taaluut* as the promised king that Allaah had chosen for the *Banuu Israa'iil*.

Taaluut respectfully approached *Nabii Saamu'iil* [a] and greeted him. "*O prophet of Allaah, I am in search of my missing donkeys*."

Nabii Saamu'iil [a] replied, saying, "*Do not worry. Your donkeys are already on their way back to your father's farm. But you have been given a greater responsibility*."

"*What may that be*," *Taaluut* asked. "*Allaah has chosen you as the king of the Banuu Israa'iil,*" *Nabii Saamu'iil* [a] said to him. "*Your duty is to take charge of their affairs, to unite them and to*

Comments T



protect them from their enemies. If you fulfill Allaah's commands, you will be victorious."

Taaluut was alarmed by this grave responsibility placed upon him. He also feared that he was not worthy of such an honour. "*But I am only from the humble family of Binyameen, the least prestigious of the children of Nabii Ya'quub [a],*" *Taaluut* said. "*Besides, I know nothing of leadership or kingship, and I have no wealth at all. I'm afraid that I may not be able to fulfill such a great responsibility.*"

Nabii Saamu'iil [a] reassured him, "*It is the Will of Allaah that you be king. So thank Allaah for His generous favours, and be strong in faith*."



CHAPTER 4

Nabii Saamu'iil [a] took *Taaluut* by the hand and led him up to the *Banuu Israa'iil*, announcing, "*Indeed Allaah has appointed Taaluut as your king, so it is your duty to obey him. He will rule over you and lead you in Jihaad against your enemies, and He will be victorious, if Allaah so wills*."

The *Banuu Israa'iil* were surprised at the choice. They exclaimed, "*He is not from the royalty of Banuu Israa'iil, nor from the family of Levi, the priestly tribe, neither from the kings of Yahuuda, the son of Nabii Ya'quub [a]. And what is more, is that we have more wealth and status than he has*."

P C

Vocabulary

prestigious

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appoint

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royalty

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status

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reassure

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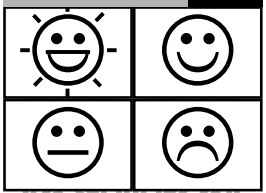
priestly

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exclaimed

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Comments **T**



P C

Vocabulary

martial

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counsel

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covenant

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prophesy

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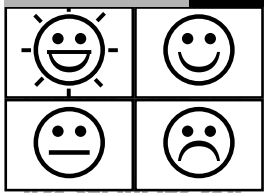
Nabii Saamu'iil [a] sternly replied to them, saying, "*Successful leadership of any army and any kingdom does not depend on wealth and status. What is the use of wealth and status if one does not know how to use it? Allaah has chosen Taaluut because he is gifted with the qualities of leadership, and has better knowledge than you. He is blessed with physical strength and martial skill. Allaah gives kingship to whomsoever He wishes. Allaah is All-Knowing, Wise*."

But stubborn as they were, they refused to accept the wise counsel of their noble Prophet *Saamu'iil* [a]. They insisted on a direct sign from Allaah to be convinced that *Taaluut* was indeed appointed by Allaah. How strange that they would doubt the honesty of their own Prophet, and the wisdom of Allaah, their own Creator.

"*Well if it is a sign you wish to see, then go out of the city where you will see what you see.*" The people hurriedly went out to look for a miraculous sign, and so it was. There, on the horizon, they saw Angels from Allaah carrying their sacred Ark of the Covenant which had been lost so many years before.

This was a sign from Allaah prophesied by the Prophets of old. "*The appointment of the true King of the Banuu Israa'iil will be that with his reign will return the Taabuut, the Ark of the Covernant, wherein is peace and protection for you from your Lord. And which contains the sacred relics of the family of Muusaa [a] and Haruun [a], and which*

Comments T



will be carried to you by the Angels. Herein is a great Sign for you, if you are true Believers."

On seeing this miracle the *Banuu Israa'iil* immediately pledged their allegiance to *Taaluut*, their rightful king.



CHAPTER 5

As all diligent kings would, King *Taaluut* immediately began organising his army, with strong faith and wisdom. He ordered that only men free from responsibilities should join. Those engaged in building homes, those who were about to be married and those occupied with business and trade should not join.

In a short time, he established a well-trained army. But an army is only as good as its discipline. So he decided to put them to the test before confronting the disbelieving armies. He commanded them to begin their march saying, "*Along the route you will pass a river. When you reach it, you may only drink enough water to quench your thirst and not a drop more*."

It was a difficult, long march under the hot sun. No sooner did the army reach the river, but to King *Taaluut*'s disappointment, the majority of them drank more water than they should have. They filled their water satchels with water too, and splashed around in the river.

P C

Vocabulary

diligent

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engaged

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occupied

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establish

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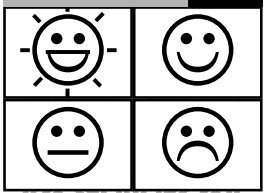
discipline

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satchel

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Comments **T**



P C

Vocabulary

expell
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diligence
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titanic
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array
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dismay
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persevere
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Without hesitation, King *Taaluut* expelled them from his army because of their disobedience and lack of discipline. He kept only the few who had obeyed him strictly. They were the ones who proved their diligence and sincerity.

The army was divided and weakened, but King *Taaluut* was not bothered. The quality of a soldier was more important to him than the number of soldiers. He knew that he could rely on a small band of true believers, but could expect no good from even a huge army of insincere and ill-disciplined men.

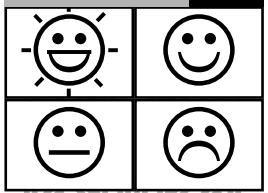


CHAPTER 6

As King *Taaluut* and his faithful army looked up, they sighted the enemy on the other side of the river. The *kuffaar* (disbelievers) looked much stronger and were armed with better weapons. They were led by the mighty warrior, *Jaaluut* (Goliath). *Jaaluut* was a giant of a man who was feared for his titanic body and violent strength. He was a terrifying sight.

Seeing this powerful force arrayed before them, they cried out in dismay, "*We will not be able to overpower Jaaluut and his forces today.*"

Comments T



But those who were certain that they would meet Allaah said, "*How often has a small army overpowered a large army by Allah's permission. And Allah is always with those who patiently perse-*

vere."

So they all prayed to Allaah, "*Our Lord, fill us with courage and perseverance, and make our footsteps firm, and give us victory over the disbelievers*."

The two armies faced each other. There was silence and fear. "*Who dares challenge me to single combat!*" a voiced thundered. It was *Jaaluut* boasting in front of all. The men were terrified, and no one could muster the courage to accept the challenge of the giant, *Jaaluut*.

To encourage a volunteer, King taaluut called out to his soldiers, "*I offer in marriage the hand of my beautiful daughter to the man who would fight Jaaluut.*" But even this tempting offer did not change the deadly silence among his soldiers.

As King *Taaluut* prepared to accept the challenge himself, to everyone's surprise, a young boy stepped forward. "*Ha, ha haaaa!*" A roar of laughter echoed from the enemy's side and even King *Taaluut*'s men shook their heads in amusement.

It was *Daawuud* (David), from the city of *Bayt Lahm* (Bethlehem). His elderly father had chosen three of his sons to join *Taaluut*'s army. He had instructed the youngest one, *Daawuud*, to serve on his brothers and offer any other help during the armies preparations. He also had to report to his father daily on what was happening on the war front.

P C

Vocabulary

combat

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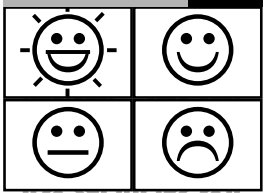
muster

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amusement

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Comments T



P C

Vocabulary

occasion

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daring

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obstruct

.....

brute

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fangs

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Although King *Taaluut* was very impressed by the boy's courage, he advised him, "*I admire your courage young man, but you are no match for that mighty warrior. Let the strong men come forward*."

Daawuud, however, was determined to meet the challenge. Proudly, he said to the king, "*Just yesterday, I killed a lion which had threatened my father's sheep, and on another occasion I killed a bear. Do not judge me by my appearance, for I fear no man, nor wild beast*."

Taaluut was surprised by young *Daawuud*'s daring and courage, "*My brave young soldier, if you are willing, then may Allaah protect you and grant you strength!*"

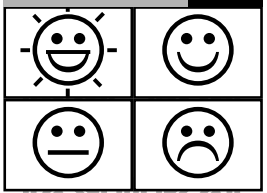
The king dressed *Daawuud* in battle armour and handed him a sword. *Daawuud* was not used to wearing battle dress. He felt uncomfortable in it, and it obstructed his movements. He removed the armour to the surprise of all. Then he collected a few large pebbles and filled his leather pouch with it. He hung it over his shoulder, next to his sling. With his wooden staff in his hand he began to walk towards *Jaaluut*.

King *Taaluut* was worried and called out to him, "How on earth, with a sling and a few stones, are you going to defend yourself against that giant?"

Daawuud replied, "*Allaah, Who protected me from the claws of the bear and the fangs of the lion, will certainly protect me from this brute*."

When *Jaaluut* set eyes on the boy, he laughed out aloud and shouted, "*Are you out to play games with one of your playmates, or are you tired of*

Comments T



your life? I will slice off your head with a single swing of my sword!"

Daawuud shouted back, "*You may have armour, your shield, your sword and bow, but I face you in the name of Allaah, the God of all, Whose laws you have mocked. Today you will see that it is not the sword that kills, but the Will and Power of Allaah!*"

So saying, he took his sling, pulled out a stone from his pouch and placed it carefully in the sling. He swung it, around and around, aiming at *Jaaluut*. Then, saying "*Bismillaah"* (In the Name of Allaah), with all his might, he let loose the stone from his swirling sling. With the speed of a shot arrow, it struck *Jaaluut*s head with great force, crushing through. Blood gushed out as *Jaaluut* thumped to the ground, lifeless, before he had a chance to even draw his sword.

The *kaafir* (disbelieving) Philistines were shocked when they saw their mighty hero slain. Terrified, they took to their heels. The *Banuu Israa'iil* followed them in hot pursuit, taking revenge for their years of suffering at the hands of their enemy. They slaughtered the Philistine soldiers. So does Allaah punish the disbelievers for their tyranny and help those who faithfully obey Him. In this battle the *Banuu Israa'iil* regained the glory and honour they had lost for such a long time.

Daawuud became an instant hero, admired for his faith, courage and skill. He was the new champion of the *Banuu Israa'iil*. *Taaluut* kept his word and married his daughter Mikaal to the young soldier and honoured him, taking him under his wing as one of his chief advisers.

P C

Vocabulary

pursuit

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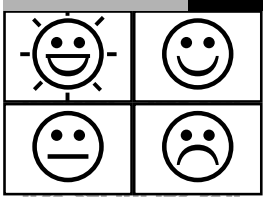
tyranny

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advisor

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Comments T



ACTIVITIES

Form groups of three students & identify at least two lessons you have learnt from each chapter. Your teacher may assist you. **C T**

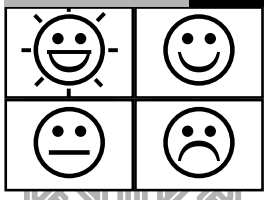
example:

Chapter 1

1) Allaah punishes people because of ingratitude, carelessness and disobedience.

2) No one can protect or help you if Allaah forsakes you.

Comments **T**



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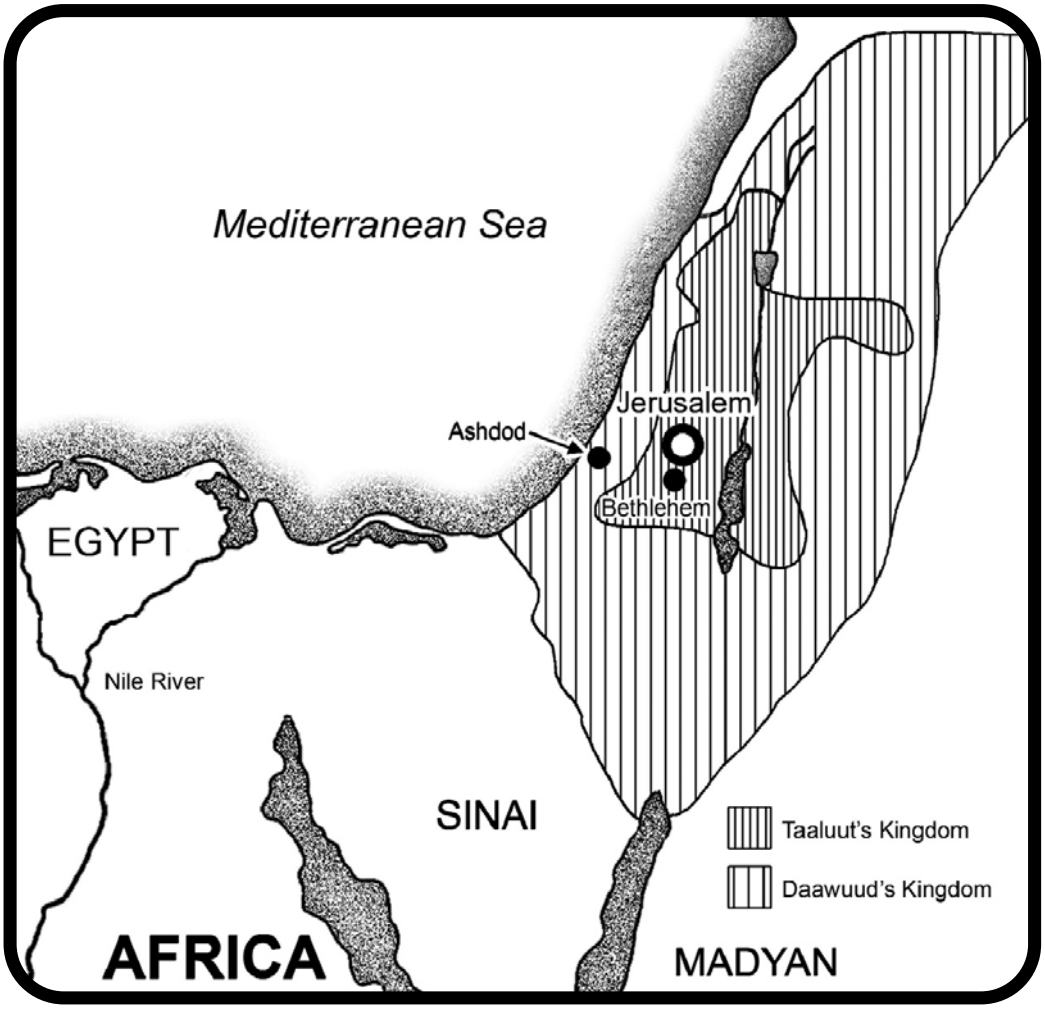
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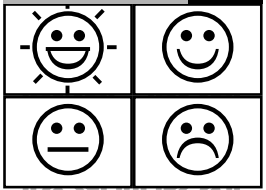
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C

Study the map below. Can you see the town of Ashdod? This is where *Daawuud* [a] killed *Jaaluut*. Later you will learn how the kingdom of the *Banuu Israa'iil* expanded under the rule of *Daawuud* [a]. Now, colour-in the map and answer the questions that follow.



Comments **T**



1) Name three Prophets associated with the lands named on the map?

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2) Which town did *Daawuud* [a] come from?

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3) Which other famous Prophet of Allaah would later come from the very same town?

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4) What are the most important qualities that a leader or king must possess?

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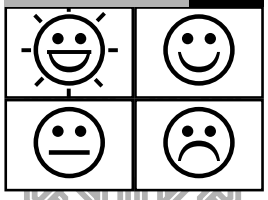
5) What are the most important qualities that a soldier or servant of the state must possess?

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6) What have you learnt from *Daawuud's* [a] strategy in killing his foe *Jaaluut*?

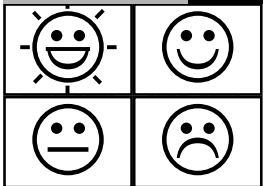
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Comments T



Draw a picture about the event described in Chapter Six as you imagined it to be. Be careful not to depict the face of any Prophet. **C**

Comments **T**



Research the workings & technique of using a slingshot. Then, make your own sling-shot, being careful to use a soft projectile as ammunition (like a wet paper-ball). Now have a competition to find out who the most accurate sling-shot marksman in your class. Don't forget to have a teacher supervise your activity. C T

Indicate the correct chronological sequence of the following sentences by placing the correct numbers in the blocks. C

1 Once upon a time, the *Banuu Israa'iil* were a blessed people.

☐ To everyone's surprise, *Daawuud* stepped forward to challenge *Jaaluut*.

☐ He decided to put them to the test before confronting the disbelieving armies.

☐ Allaah forgave the Banuu Israa'iil & sent *Nabii Saamu'iil* [a, as guide & teacher, calling them back to obedience of Allaah.

☐ *Daawuud* became an instant hero, admired for his faith, courage and skill.

☐ Because of their disobedience, Allaah punished the *Banuu Israa'iil* and they we're left conquered, helpless & disgraced.

☐ Angels brought back the sacred Ark of the Covenant which had been lost so many years before.

☐ *Daawuud* let loose a stone from his swirling sling, striking *Jaaluut*s head, killing him before he could draw his sword.

☐ King *Taaluut* immediately began organising his army, with strong faith and wisdom.

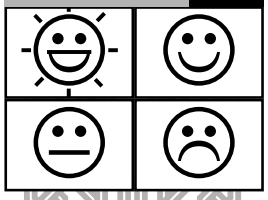
☐ Allaah chose a good man, *Taaluut*, as their king who would bring them honour and victory over their enemies.

☐ The *kuffaar* army were much stronger and were led by the giant warrior, *Jaaluut*.

☐ No one could muster the courage to accept the challenge of *Jaaluut* to single combat.

☐ He kept only the few soldiers who proved their diligence and sincerity.

Comments T

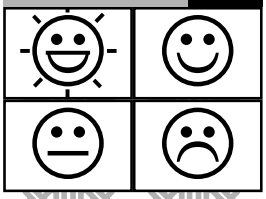


Ask your parents or elder siblings to help you find the following *Ayah* in the Holy Qur'an. Thereafter write it down in Arabic and English in the space below. **C P**

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(*Ambiyaa', 21:79*)

Comments **T**

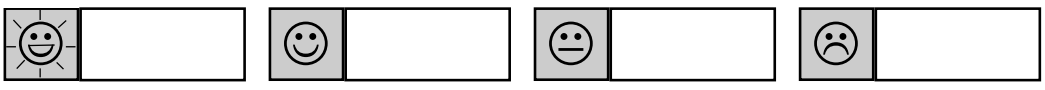


SUMMARY **P**

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

- listened to Chapters 1-6 ☐
- identified teachings in every chapter ☐
- coloured-in a map ☐
- answered questions related to the map ☐
- drew a picture related to the story ☐
- researched workings of a sling-shot ☐
- arranged sentences in chronological order ☐
- wrote and translated a verse from *Qur'an* ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- ascertain that the wicked insanity of jealousy can destroy the best of us, even a noble king
- discern that Allaah always gives victory to those who sincerely serve Him alone
- recognize that tyranny and injustice destabilizes the most powerful kingdom
- learn that *Dawuud* [a] was honorable and sincere and never sought kingdom
- understand that repentance and Allaah's mercy are the only true refuge
- realize that the earth would be filled with corruption had it not been that Allaah repelled some people by means of others
- discover that Allaah honoured *Dawuud* [a] by gifting him prophethood, revelation, fair judgement & kingdom
- appreciate that rulers must possess the qualities of self sufficiency, piety, fair judgement and humility
- discover that there can be no true justice without balanced judgement
- understand children can sometimes supercede adults in understanding and wisdom
- learn that wisdom is a great gift that Allaah bestows upon the most fortunate of humanity

LESSON OVERVIEW (Chapter 7-11) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 7-11 from the story of Prophet *Daawuud* [a]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- answer questions related to the story
- list some principles of justice and fair judgement
- write an *Aayah* in Arabic with the translation

CHAPTER 7

Daawuud fought bravely in the path of *Allaah*. Whenever he took to battle he gained victory. Not only was he a courageous soldier but he was pious and kind hearted too. People praised him and loved him dearly.

However, the hearts of men are fickle and their memories short. Even great men can be foolish and become small-minded. *Taaluut*'s attitude to *Daawuud* began to change. *Daawuud* sensed something strange in *Taaluut*'s behaviour towards him. That night, *Daawuud* shared his feelings with his wife, *Mikaal*. She began to weep bitterly and said, "*O my dear husband. I will never keep any secrets from you. I've learnt that my father has become jealous of your popularity, and fears that he will lose his kingdom to you. I advise that you be on your guard*."

Daawuud was shocked to hear this. He had no intentions of kingdom or glory. Everything he did, he did as a humble servant of *Allaah*, seeking only His pleasure and *jannah* (paradise).

Daawuud prayed to *Allaah* that *Taaluut*'s good nature would prevail. After all *Taaluut* was a noble man, a soldier of *Allaah* and a king who served his people well.

The following day King *Taaluut* summoned

Qur'aan

Allaah ﷻ has declared:

"...and Allah gave Daawuud kingship and Prophethood, and taught him that which He willed. And if it were not for Allah repelling [some] people by means of others, the earth would have been filled with corruption, but Allah is full of generosity to the worlds."

"*Allaah gave deep understanding to Sulaymaan, and unto to each (Daawuud and Sulaymaan) Allaah gave right judgement and great knowledge."*

Hadiith

Our beloved Prophet Muhammad ﷺ said:

*"*The *Salaah* (prayer) which Allaah loves most is that of *Nabii Daawuud* [a], and the *Sawm* (fasting) which Allah loves most is that of *Nabii Daawuud* [a]. He used to sleep for half of the night, stand up in prayer for a third, then sleep again for a sixth. He would fast every second day, and whenever he met his enemies, he never backed off.*."*

P C

Vocabulary

fickle
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prevail
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summon
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ploy
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henchmen
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apprehension
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hasten
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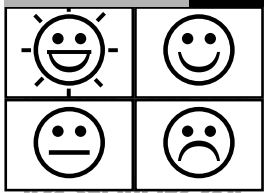
Daawuud and told him that *Kan'aan* had gathered its forces and had marched on the kingdom of *Banuu Israa'ill*. He ordered *Daawuud* to advance on them with the army and not to return unless victory was achieved.

Daawuud sensed that this may be a ploy to get rid of him. Either the overwhelming enemy would kill him, he thought, or *Taaluut*'s henchmen may stab him from behind while in the thick of battle. But despite his apprehensions, he hastened with his troops to meet the disbelieving army of *Kan'aan*. *Daawuud* was a servant of *Allaah* and he was prepared to sacrifice everything to protect the believers of the Banuu Israa'ill.

Daawuud and his men fought the *Kan'aanites* bravely, without thinking of their own safety, and *Allaah* granted them victory, as He always does to those who sincerely serve Him alone. Once again, *Daawuud* returned victorious to *Taaluut*. But sadly, this only increased *Taaluut*'s fear and jealousy of *Daawuud* and so he plotted to kill *Daawuud*. Such is the evil of jealousy that not even a noble king can be saved from its wicked insanity. May *Allaah* always protect us from jealousy, *Aamiin*.

Mikaal learnt of her father's plan and hurried to warn her husband. *Daawuud* gathered some food and provisions, mounted his camel, and fled. He was not afraid, but he wanted no bloodshed amongst the believers. He found a cave in which he remained hidden for many days, and there he worshipped *Allaah* and sang His praises.

Comments T



The Banuu Israa'ill missed their great hero. They loved him and wanted to be with him. Many travelled to *Daawuud* and offered to serve him as his subjects.

King *Taaluut*'s power over his people weakened as he began to rule with harshness and cruelty. He ill-treated the learned, tortured the reciters of the *Tawraah*, and terrorized his soldiers. This worsened his position and his people began to turn against him. His jealousy consumed him, making him believe that *Daawuud* was to blame. He feared the worst and immediately decided to go to war against *Daawuud* before he lost all power. When this news reached *Daawuud*, He was left with no alternative but to confront King *Taaluut*'s army. King *Taaluut* had become a danger to the *Banuu Israa'iil*, the believers in *Allaah*, the One.



CHAPTER 8

King *Taaluut*'s army had travelled a great distance and was overcome by fatigue. They decided to rest in a valley where they fell asleep. Stealthily, *Daawuud* crept up to the sleeping *Taaluut*, removed his spear and quietly left without anyone knowing. When *Taaluut* awoke he immediately noticed that his spear was missing and became very agitated. A short while later, a messenger arrived carrying his spear. "*This is from Daawuud. He says that he could easily have killed you, but*

P C

Vocabulary

comsumed

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alternative

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confront

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fatigue

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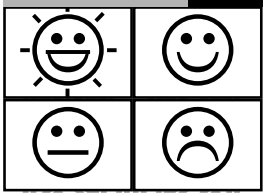
stealthily

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agitated

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Comments **T**



he is an honorable and sincere man who seeks no kingdom. All he seeks is the pleasure of Allaah."

King *Taaluut* was deeply moved by this. He realised his wicked mistake and wept bitterly at his own injustice. He ordered his army to immediately return home and sent a message to *Daawuud* to come back, and to serve as his trusted adviser. No sooner did *Daawuud* return, but King *Taaluut* left the city to seek *Allaah*'s forgiveness for his foolishness and injustice. He spent the rest of his life in a small cottage, praying to *Allaah*, and devoting himself to His worship alone. And there he died. The noble *Daawuud* became king of the *Banuu Israa'ill* after *Taaluut*'s death.

"*...and Allah gave Daawuud kingship and Prophethood, and taught him that which He willed. And if it were not for Allah repelling [some] people by means of others, the earth would have been filled with corruption, but Allah is full of generosity to the worlds.*"

CHAPTER 9

Nabii (Prophet) *Daawuud* [a] was a just and righteous ruler. He brought strong faith, peace and prosperity to his people. *Allaah* had honoured *Nabii Daawuud* [a] by making him a prophet and messenger to the *Banuu Israa'iill.* He delivered *Allaah*'s Message to the people, reciting the revelation sent to him, the *Zabuur*, in the most melodious voice. When he recited the *Zabuur* the rest of

creation chanted it with him. People, animals and insects; the trees, flowers, oceans and skies listened as if in a trance. The mountains and birds sang with him in praise of *Allaah*. These were the words of *Allaah*, recited by the beloved servant of *Allaah*, *Daawuud* [a], a beautiful message of truth and guidance for all humanity.

Nabii Daawuud [a] divided his day into four parts; one part for earning a living, one for worshipping his Lord, one part for listening to the problems of his people and assisting them, and one to deliver his sermons. He also appointed deputies to address the complaints of his subjects so that, in his absence, the people would not be neglected.

Even though *Nabii Daawuud* [a] was a powerful king, he did not take a single cent from the public treasury. He was highly skilled in the craft of weapon-making. He made and sold swords, shields, bows, spears and, above all, chain- mail and armour. Allah had made iron soft and supple for *Nabii Daawuud* [a] and he fashioned it into the most beautiful and useful objects. *Nabii Daawuud* [a] lived only on the income he derived from the work of his own hands.

The *Salaah* (prayer) which Allah loves most is that of *Nabii Daawuud* [a], and the *Sawm* (fasting) which Allah loves most is that of *Nabii Daawuud* [a]. He used to sleep for half of the night, stand up in prayer for a third, then sleep again for a sixth. He would fast every second day, and whenever he met his enemies, he never backed off.

P C

Vocabulary

chant

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sermon

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deputy

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subjects

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neglected

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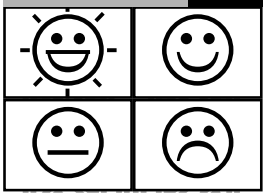
supple

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derive

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Comments T



P C

Vocabulary

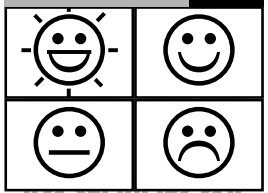
modesty
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humility
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disguise
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complainant
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defendant
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embrace
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assumption
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swift
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offend
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appointed
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chamber
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Nabii Daawuud [a] wore simple woolen clothes and he slept on a simple matting. He ate dry barley bread and he mixed his drink with tears of love and fear of *Allaah*. He was never seen to laugh nor to look directly at the sky due to his modesty and humility before *Allaah*. He would often go out in disguise to observe his people's behaviour, see their living conditions and also to learn what they thought of him. If ever he heard them praising him, he thanked *Allaah* and bowed down even lower in humility before Him.

Nabii Daawuud [a] was an excellent ruler and judge. He was fair and just, and showed no favour to anyone in his judgements. He would carefully listen to both the complainants and defendants before passing any judgement. He never considered his own opinions and always avoided assumptions. He was always swift in establishing justice and fulfilling the rights of others, and he was always patient and forgiving towards those who offended him or caused him difficulty.

One day two men arrived outside the appointed hours of hearing complaints, and were stopped by the guards from entering the palace. The two urgently needed *Nabii Daawuud* [a] to hear their case and so they went around the building, climbed over the wall and entered the royal chamber. On seeing them *Nabii Daawuud* [a] was greatly alarmed, "*We are two complainants. One of us has wronged the other, and we ask you to judge between us,*" they said. "*Very well*," replied *Nabii Daawuud* [a], "*Let me hear your case*."

Comments T



The first man spoke, "*This is my brother. He owns ninety-nine ewes (female sheep) while I possess only one. With sweet words my brother persuaded me to part with my single ewe.*" *Nabii Daawuud* [a] immediately responded, saying, "*He has wronged you in demanding your ewe when he has so many of his own. Indeed there are many people who oppress one another, except those who believe in Allaah and do good work, and they are so few in number.*" The moment he said these words he realised his error… He had not heard the other person's response before giving judgement. Immediately *Nabii Daawuud* [a] bowed down and begged *Allaah* for pardon in being so hasty, inspite of his eagerness to do justice. There can be no true justice without balanced judgement. And so *Allaah* pardoned him and increased him in guidance and wisdom.

On another occasion, two people brought their case to *Nabii Daawuud* [a] regarding a cow. One of them claimed that the other person seized the cow from him by force. But the defendant denied the claim, and there was no way of determining the truth. So *Nabii Daawuud* [a] postponed the case till later. That very night, Allah revealed to *Nabii Daawuud* [a] to kill the claimant. When morning came, *Nabii Daawuud* [a] said to the claimant, "*Allah has revealed to me that I should kill you, and Allaah is knower of the unseen. Therefore, I am going to kill you without doubt, so confess to me now what the truth is about your claim?*"

The claimant knew that his secret had been

P C

Vocabulary

ewe

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persuade

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postpone

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claimant

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confess

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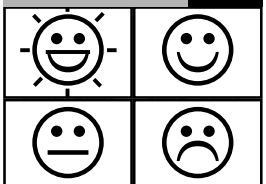
deceit

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shame

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Comments T



P C

Vocabulary

prompt
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crop
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stock-farmer
.....

revealed by *Allaah*, and so he admitted, "*By Allah, O Messenger of Allah, I am true in what I claimed, but I had murdered his father before this incident.*"

Nabii Daawuud [a] ordered him to be put to death immediately for his wicked deed, a deed that prompted the weak defendant to attempt to get back something in return for his loss, even if just a cow.



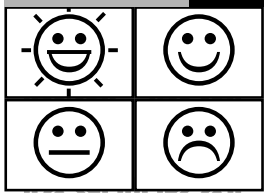
CHAPTER 10

And so *Allaah* blessed *Nabii Daawuud* [a] with a noble son, *Sulaymaan* (Solomon), whom Allah would make a prophet too. *Nabii Daawuud* [a] was a wise king but his son, *Sulaymaan* [a], was even wiser. His wisdom began to show at an early age, while still a boy. His father encouraged him to sit in the court when disputes were judged.

A crop-farmer once asked *Nabii Daawuud* [a] to settle a dispute between him and his neighbour who was a stock-farmer. "*I have a field in which I grow wheat, corn and fruit. My crop grew well but before I could harvest it, the sheep of my neighbour wandered into my property and destroyed my entire crop*," the crop-farmer explained.

Daawuud [a] turned to the stock-farmer to hear his response. "*I admit this to be true*," the stock-farmer replied. *Nabii Daawuud* [a] then judged that the sheep which had caused the damage should be given to the crop-farmer to make up for

Comments T



the loss he suffered. "*This will serve as a lesson to the stock farmer for allowing his animals to roam unherded,*" *Nabii Daawuud* [a] said.

Sulaymaan [a], who was only eleven years old then, got up and asked his father's permission to speak. *Nabii Daawuud* [a] allowed him to proceed. "*I respectfully do not agree with my father's judgement*," he said, "*Because the punishment is too harsh*." The king's court was shocked at the boy's boldness and their growls filled the court. But *Nabii Daawuud* [a] smiled and asked his son to explain how he would have judged the case.

"*Well*," *Sulaymaan* [a] replied, "The sheep should be placed in the care of the crop-farmer for a season so that he could benefit from their produce, such as, wool, milk and the lambs they give birth to. The stock-farmer should be ordered to cultivate the land of the crop-farmer for one season as well, but before harvesting, its owner, the crop-farmer, should be given back the land. At this point the original number of sheep, but not the lambs, should be returned to the stock-farmer. This would be his penalty for not watching over his sheep properly, but he would not lose his sheep altogether. At the same time he would have laboured, without pay, to restore the farmer's lost crop up to the harvesting stage. The farmer would then have to do his own harvesting, because that was the actual position before the crops were eaten by the sheep."

The entire court listened in silence, amazed at the deep understanding & wisdom of the little boy, *Sulaymaan* [a].

P C

Vocabulary

boldness

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cultivate

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produce

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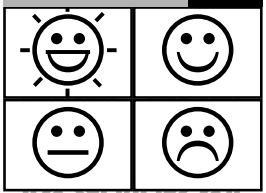
laboured

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harvesting

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Comments **T**



P C

Vocabulary

express
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satisfaction
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siezed
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Nabii Daawuud [a] declared, "*I withdraw my own judgement in favour of my son's, which is fair, just and based on wisdom. It is much better than my own*."

Obviously, both farmers expressed their satisfaction and left the court hand in hand. This is the true purpose of judgement and kingship.

On another occasion, two women gave birth to two beautiful babies. While the two were together in the forests one day, a wolf came along and seized one of the babies.

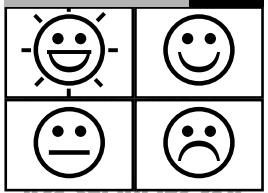
The women were panic stricken and one said to the other, "*The wolf has taken your child!*" The other replied, "*No, it has taken your child!*" So they both presented their case to *Nabii Daawuud* [a], who judged in favour of the older woman.

The matter was then referred to *Sulaymaan* [a]. He listened to the women carefully and then said, "*Bring me a knife so that I can cut the child in two and share it between them!*" As he placed the knife on the childs body the younger woman screamed out, "*Don't do it! May Allah have mercy on you - it is her child, it is her child!*"

So *Sulaymaan* [a] judged in favour of the younger woman knowing that the true mother would never tolerate any harm coming to her own child.

"*Allaah* gave deep understanding to *Sulaymaan*, and unto to each (*Daawuud* & *Sulaymaan*) *Allaah* gave right judgement and great knowledge."

Comments T



CHAPTER 11

Another person to whom Allah gave wisdom during the lifetime of *Nabii Daawuud* [a] was *Luqmaan* [a]. He became a trusted counsellor of *Nabii Daawuud* [a].

Luqmaan [a] was born in the continent of Africa. He grew up in the jungle and walked barefoot. Only the lower part of his body was covered in a loin cloth. His daily encounter with wild animals and life in the jungle made him strong and fearless. It was his habit to think deeply over the wondrous nature around him, from which he learnt fascinating things every day.

One day while sitting in the shade of a tree, he fell into a deep sleep. He saw an Angel appear before him saying, "*I bring you the good news that Allaah wishes to favour you.*" *Luqmaan* [a] was given a choice by the angel. "*Either choose Prophethood or choose wisdom alone.*" *Luqmaan* [a] chose wisdom, fearing the great responsibilities of prophethood.

When he awoke, *Luqmaan* [a] was instantly aware of everything around him. His senses and understanding had sharpened beyond imagination. He felt in complete harmony with nature and could understand the inner meaning of all things - meanings beyond their physical appearance. Immediately he bowed down, thanking and praising *Allaah* for this wonderful gift.

P C

Vocabulary

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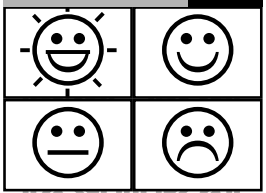
counsellor

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encounter

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Comments T



P C

Vocabulary

bondage

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decree

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detect

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motive

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utterance

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calamity

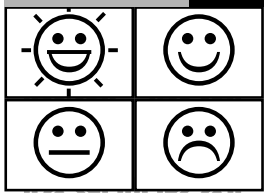
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Luqmaan [a] was captured by slave traders who invaded Africa. They sold him as a slave, robbing him of his freedom. He could neither move nor speak freely. This was the first trial he had to bear. He suffered his bondage patiently, because his heart was lit with true faith and hope, trusting *Allaah*'s wise decree.

The man who bought him was a good man, as well as intelligent. He treated *Luqmaan* [a] with kindness, detecting that *Luqmaan* [a] was not an ordinary person at all. He decided to test *Luqmaan*'s [a] intelligence, so he said to him, "*Slaughter a sheep and bring its worst part to me.*" *Luqmaan* [a] slaughtered the sheep and brought its heart and tongue to his master. On receiving them his master smiled, fascinated by *Luqmaan*'s [a] choice of the 'worst' pieces of flesh.

A few days later, *Luqmaan* [a] was again instructed to slaughter a sheep, but this time his master said, "*Bring the best part of the animal to me!*". *Luqmaan* [a] slaughtered a sheep, and to his master's amazement, again brought the same organs (the heart and the tongue). The master asked *Luqmaan* [a] how the heart and the tongue could be both the 'worst' and the best parts of a creature. The wise *Luqmaan* [a] answered, "*The tongue and the heart are the sweetest parts of the body, if its owner is pure; and if he is wicked, they become the most bitter*."

Comments T



Luqmaan [a] conveyed a wise message through this action, namely, that our motives and utterances bring the greatest calamities on ourselves,

as well as the greatest blessings if they are kept pure.

Luqmaan's [a] master held him in great regard. He was consulted by many people for advice, and the fame of his wisdom spread all over the land.

Luqmaan [a] was set free and he travelled through the earth, eventually settling among the *Banuu Israa'iil*. He was appointed as a judge during the rule of *Nabii Daawuud* [a], and was respected by all for his wise and fair judgements.

Luqmaan offered much valuable advice to those around him. This is what he said to his son one day:

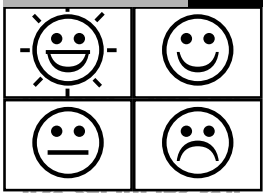
> "*O my son, believe in Allaah, and be sincere in your devotion to Him.*
>
> *O my son, never associate partners with Allaah, for associating anyone with Him is the greatest sin. Not only is it a sin against Allaah but also against oneself.*
>
> *O my son, be thankful to Allaah and to your parents. Show love and be obedient to your parents, even if they are unbelievers. If, however, a parent attempts to make you worship others with Allaah, then do not obey them, but accompany them in this world with kindness. Follow the path of goodness which leads to Allaah, for one is answerable to Allaah alone.*
>
> *O my son, rizq (provisions), ability and author-*

P C

Vocabulary

regard
.....
consulted
.....
counsellor
.....
associate
.....

Comments **T**



P C

Vocabulary

subtle
.....
braying
.....

ity come from Allaah. These things are in His hands and not in the hands of anyone else. Indeed, if a tiny seed should be hidden deep in a rock, or anywhere in the heavens or in the earth, Allah will bring it forth, causing it to grow. Indeed, Allah is Subtle and He Knows all things.

O my son, show gratitude to Allaah by obeying him. Establish regular Salaah. Live your life encouraging what is right and forbidding what is wrong. Confront the evil around you with patience. Be humble in dealing with others, both in speech and behaviour, and do not arrogantly turn your cheek away from others nor walk boastfully, for Allaah does not love the boastful and arrogant ones.

O my son, lower your voice; indeed, the most horrible of sounds is the braying of donkeys.

O my son, remember that to Allaah is the final destination."

ACTIVITIES

Form groups of three students & identify at least two lessons you have learnt from each chapter. Your teacher may assist you. C T

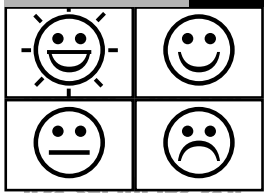
example:

Chapter 1

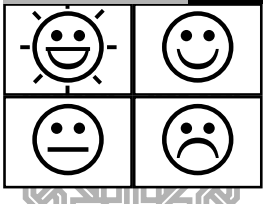
1) Jealousy can cause even the greatest of men to become foolish and small-minded.

2) The true servants of Allaah seek only His pleasure and Jannah, and not kingdom and glory.

Comments T



Comments



Answer the following question. **C**

1) Why did King *Taaluut* send *Dawuud* to meet the army of Kan'aan?

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2) Why did *Dawuud* flee when he learnt that King *Taaluut* was plotting to kill him?

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3) What were the reasons for King *Taaluut's* power over his people weakening?

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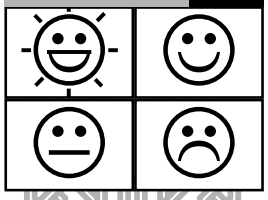
4) Why did *Daawuud* decide to confront King *Taaluut's* army?

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5) Why did *Dawuud* steal King *Taaluut's* spear?

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Comments **T**



6) What happened to King *Taaluut* in the end?

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7) What is the *Zabuur*? Describe what *Nabii Daawuud* [a] did with it?

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8) Describe how *Nabii Daawuud* [a] would divide his day.

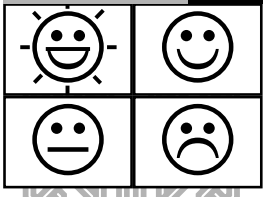
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9) How did *Nabii Daawuud* [a] earn a living?

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10) Describe the method of worship and the lifestyle of *Nabii Daawuud* [a] ?

Comments T



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11) What made *Nabii Daawuud* [a] such a good ruler and judge?

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List two principles of justice & fair judgement you have learnt from each of the cases that were brought to *Nabii Daawuud* [a] and *Nabii Sulaymaan* [a] as decribed in chapters 9 and 10. Your teacher may assist you. C T

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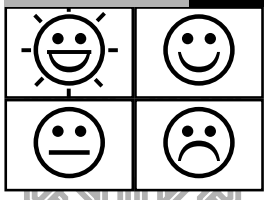
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Comments T

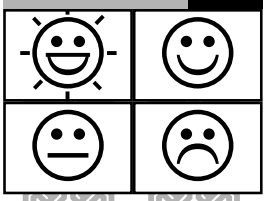


Ask your parents or elder siblings to help you find the following *Aayah* in the Holy Qur'an. Thereafter write it down in Arabic and English in the space below. **C P**

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(*Saba', 34:10*)

Comments **T**

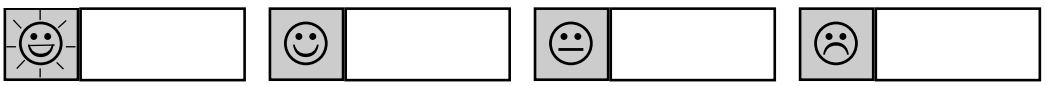


SUMMARY **P**

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

- listened to Chapters 7-11 ☐
- found suitable one word meanings ☐
- identified the teachings in every chapter ☐
- answered questions related to the story ☐
- listed some principles of justice ☐
- wrote an *Aayah* with the translation ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- understand that exclusive worship and devotion to *Allaah* alone purifies hearts, turning them away from the distractions of this worldly life and directing them back to *Allaah*
- learn that *Allaah* provides for His creation, wisely apportioning their *Rizq* (provision) in correct measure
- ascertain that *Allaah* saves those who believe and destroys the stubborn, disobedient ones
- recognize that despite the best of teaching and good guidance, men who love this world are led astray
- appreciate that true wisdom comes from piety and fear of *Allaah*, not from disobedience and love of this world
- discern that in establishing peace, like justice, no favour can be shown to anyone, even one's own son
- realize that the wellbeing of the people is always given preference, even over the family of the king
- discover that an honorable man always takes great care in guarding his family and protecting the sacredness of his home

LESSON OVERVIEW (Chapter 12-14) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 12-14 from the story of Prophet *Daawuud* [a]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- research the locations of historical places
- answer questions related to the story
- write an *Aayah* in Arabic with the translation

CHAPTER 12

One of the teachings of *Nabii Muusaa* [a] was that the *Banuu Israa'iil* should leave aside all work for one day of the week to worship *Allaah*, praise Him and remember the favours He had bestowed on them through the ages. Such a day of exclusive worship and devotion to *Allaah* alone would purify their hearts, turning them away from the distractions of this worldly life and directing them back to *Allaah*. They chose Saturday as their day of exclusive worship and called it the Day of *Sabt* (Sabbath).

The word '*sabt*' means 'to cease' all work. This day was accepted by *Allaah* and the custom of worshipping *Allaah* exclusively on this day was observed for many, many generations.

During the rule of *Nabii Daawuud* [a], one tribe of the *Banuu Isra'iil* lived in *Ilat* (Elath), a city on the coast of the Red Sea. They were a community of fishermen. They had noticed that on the Sabbath day, schools of fish would gather between two huge rocks near the shore.

It seemed as if the fish knew that on the Sabbath day they were safe from the nets of the fishermen. This proved to be a great temptation for some of the fishermen. Overcome by greed, and forgetting that *Allaah* provides for His creation, wisely apportioning their *Rizq* (provision) in correct measure, many planned to break the Law of the

Qur'an

Allaah ﷻ has declared:

"And remember (Allaah's) slave Daawuud, the man of strength, ever turning to his Lord in devotion. Indeed, We subjected the mountains (to give praise) with him, glorifying (Allah) in the evening and at sunrise. And the birds gathered and all turned to praise Allaah. And We strengthened his kingdom and bestowed upon him wisdom and fair judgement.."

P C

Vocabulary

exclusive
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generations
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cease
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apportion
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perish
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violater
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Sabbath.

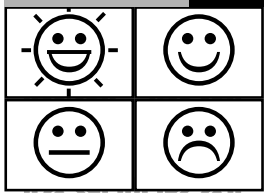
One Sabbath morning these people went fishing. The pious people came to hear of this wrongful deed and warned them not to break the command of Allah, but they refused to listen. So a wall was built to divide the city, to separate the obedient believers from the bad, disobedient fishermen. The good, obedient servant of *Allaah* did not want the punishment of *Allaah* to overtake them too.

Shamelessly the wrong-doers engaged in fishing on every Sabbath day. They even dug trenches right up to their houses to draw the fish closer.

The matter was brought to the attention of *Nabii Daawuud* [a]. Immediately, he went to warn them saying, "*O people! Fear Allaah's punishment for breaking your promise to Him. Allaah seizes those who turn away from Him with a painful doom*." But they simply ignored the noble prophet of *Allaah*. Some of the believers said, "*Leave them to their doom. They deserve it for their stubbornness and greed.*"

Allaah's promise is true, good for good and bad for bad. And so, *Allaah* caused a terrifying earthquake to shake the city so violently that even the believers were filled with fear. But *Allaah* saved those who believed and destroyed the stubborn, disobedient ones.

Comments T



The wrong-doers were crushed in the earthquake. But before perishing, the violaters of the Sabbath were turned into apes and pigs as a sign of dis-

grace in this world, and a more painful punishment awaited them in the hereafter. This is the end of those who turn away from *Allaah*'s remembrance and who refuse to show true gratitude to Him.

P C

Vocabulary

rare

.....

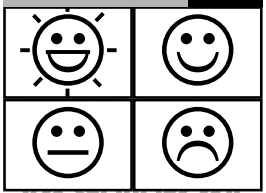
CHAPTER 13

Nabii Daawuud [a] prepared his son, *Nabii Sulaymaan* [a], to succeed him as king. But *Nabii Daawuud* [a] had other sons, amongst whom was Abu-Salaam (Abshalom), who, though older, did not have the rare qualities of his brother *Nabii Sulaymaan* [a]. Abu-Salaam was dissatisfied with his father's decision and so he plotted to gain the throne for himself. And so, despite the best of teaching and good guidance, men who love this world are led astray.

Abu-Salaam's first step was to attempt to get the people's support and gather a strong following. So, when people came to *Nabii Sulaymaan*'s [a] court with disputes, Abu-Salaam would divert them to himself and try to solve their problems, attempting to show that he too was a wise judge. But true wisdom comes from piety and fear of *Allaah*, not from disobedience and love of this world.

Thereafter, Abu-Salaam gathered a band of evil men to assist him in his wicked plans. One day he saught his father's permission to go to the city of Gibeon, with the excuse of performing some duty

Comments T



P C

Vocabulary

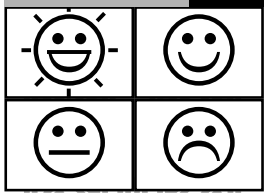
dispatch
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preference
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loyal
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grave
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internal
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conflict
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external
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compelled
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sternly
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stability
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of state there. He took with him a large group of his secret supporters and on reaching the city he dispatched messengers to the different tribes of the *Banuu Isra'iil* with the message that they should gather and proclaim him as their king since he was the eldest son of *Nabii Daawuud* [a], and the eldest son must have first preference to rule. But *Nabii Daawuud*'s [a] loyal subjects defied the orders. They were true Muslims, who obeyed only *Allaah* and His Prophet [a]. And so a violent battle broke out and the city of Jerusalem was almost completely destroyed.

Nabii Daawuud [a] learnt of his son's treachery. He felt very hurt but he remained calm. He did not want bloodshed in his kingdom. He advised his subjects to leave the city and not to confront Abu-Salaam. *Nabii Daawuud* [a] prayed to *Allaah* to save them from this grave danger. He knew that internal conflict was a greater danger than any external enemy. *Nabii Daawuud* [a] turned to his people saying, "*If my own son could betray me, I cannot blame those others who have turned against me*."

Abu-Salaam took Jerusalem by force as *Nabii Daawuud* [a] had feared. *Nabii Daawuud* [a] was compelled to take action against his own son. In establishing peace, like justice, no favour can be shown to anyone, even one's own son. And so *Nabii Daawuud* [a] sent his armies against Abu-Salaam. *Nabii Daawuud*'s [a] officers acted sternly to crush the rebellion of Abu-Salaam, and during the fighting Abu-Salaam was killed. This is the violent end that meets those who greedily desire

Comments T



only this world.

Stability and peace was once more restored throughout the kingdom of *Nabii Daawuud* [a]. The wellbeing of the people is always given preference, even over the family of the king.



CHAPTER 14

When Allah created *Aadam* [a], the first man, He showed him all his children, the billions and billions of human beings that would come to populate the earth. There were Prophets among them who were clearly distinct from others. *Nabii Aadam* [a] noticed one who was glowing resplendently. *Aadam* [a] said; "*O my Lord! Who is this?*" Allaah replied, "*He is your son Daawuud." Aadam* [a] said; "*What age will he live to?*" *Allaah* replied, "*Sixty years.*" *Aadam* [a] said, "*O my Lord, increase his age!"* Allaah replied, "*No, except that I take from your age to increase his."*

Aadam's [a] life span was one thousand years, so he gave *Daawuud* [a] forty years out of his own age. When the lifespan of *Aadam* [a] came to end, the angel of death approached him. *Aadam* [a] said, "*Is there not forty years still left from my life?*" Aadam [a] forgot what he had gifted his son *Daawuud* [a] from of his own lifespan. *Allaah*, out of His Mercy and Generosity, then granted *Aadam* [a] his original age of one thousand years, and to *Daawuud* one hundred years. And the hundredth year had now come.

P C

Vocabulary

distinct

.....

populate

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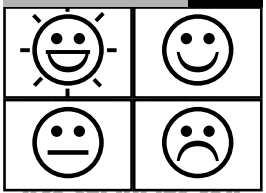
resplendantly

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lifespan

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Comments **T**



P C

Vocabulary

sacredness
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private
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chamber
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securely
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invasion
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humiliated
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infuriated
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quest
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shrouded
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burial
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Daawuud took great care in guarding his family and protecting the sacredness of their home. He would never allow any stranger into the private chambers of his wives and children.

One day he went out and securely locked the gates of his home behind him. Suddenly his wife came to see a strange man standing in the middle of his house. She was alarmed and called out to her family, "*There is a strange man in our house. How could he have entered when Daawuud [a] locked the gates. By Allah! My husband, Daawuud [a], will feel humiliated by this invasion of his pious household*." All the while, the stranger stood dead still, not uttering a single word. Who could he be?

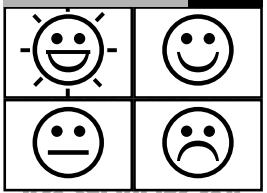
When *Nabii Daawuud* [a] returned, he saw the stranger standing in the middle of the house. He was infuriated. "*Who are you?*" he shouted out. The stranger turned to him, saying, "*I am the one who fears no king, nor can anything stop me in my quest.*"

Nabii Daawuud [a] smiled. He now knew who the stranger was. "*You cannot be anyone except Malak al-Mawt, the Angel of Death, so welcome to Allaah's command.*"

Nabii Daawuud [a] laid down. "*I am to meet my Lord today,*" he smiled, and with that the Angel of Death gently took his soul.

Nabii Daawuud's [a] body was washed and shrouded for burial. The sun rose the next morning and the believers gathered to perform his funeral prayer (*Salaat al-Janaazah*). It was a warm day and the sun shone brightly.

Comments T



Before leading the funeral prayer his son *Sulaymaan* [a], whom *Allaah* taught the language of the birds and animals, instructed the birds to provide shade to *Nabii Daawuud* [a]. By the millions, they spread their wings and the skies became dark. *Nabii Sulaymaan* [a] then instructed them again, saying, "*Draw one wing in*," and they all contracted one wing, giving soft light to the day.

And so, the beloved prophet of *Allaah*, *Daawuud* [a], was laid to rest, honoured by all mankind, animals, birds and the Angels. Peace be upon *Nabii Daawuud* [a], the Prophet and grateful servant of *Allaah*.

> *"And remember (Allaah's) slave Daawuud, the man of strength, ever turning to his Lord in devotion. Indeed, We subjected the mountains (to give praise) with him, glorifying (Allah) in the evening and at sunrise. And the birds gathered and all turned to praise Allaah. And We strengthened his kingdom and bestowed upon him wisdom and fair judgement."*

P C

Vocabulary

funeral

.....

instruct

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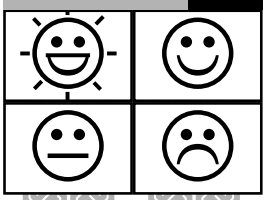
contract

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subjected

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Comments **T**



AN IMPORTANT POINT TO REMEMBER

T P

The Jews still mark Saturday as their Sabbath which Prophet 'Iisaa (Jesus) [a] also observed. The Christians later compromised this to Sunday, the day of the sun-god, which the pagan Romans worshipped. Christians also believe that God made the world in six earth days and rested on the seventh day. Of course Muslims do not believe that Almighty Allaah (God) is like a human-being who gets tired and needs rest. Therefore, Friday (Jum'ah), the Day of Assembly for Muslims, is not the 'Sabbath' of Muslims, though it is compulsory for them to suspend all work during this day's mid-day congregational prayer (which can be completed in less than an hour). Thereafter they are encouraged to seek their livelihood and pursue any other beneficial activity.

ACTIVITIES

C T

Form groups of three students & identify at least two lessons you have learnt from each chapter. Your teacher may assist you.

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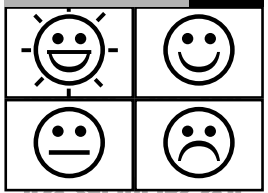
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Comments T



RESEARCH ACTIVITY

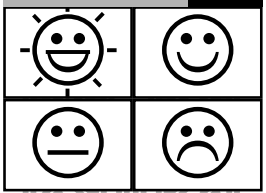
C P

Draw a map in the space below indicating :

1) the city of Ilat (Elath)
2) the town of Gibeon
3) the burial place of Nabi Daawuud [a] (hint - it is not in Jerusalem but to its west)

Also find some pictures of these historical places and paste them below.

Comments T



Answer the following questions giving a short explanation where required. **C**

1) Did all the tribes of the *Banuu Israa'ill* observe the Sabbath?

Yes ☐ No ☐

Why?.....
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2) Did *Nabii Daawuud* [a] choose *Sulaymaan* [a] as his successor?

Yes ☐ No ☐

Why?.....
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3) Did *Nabii Daawuud* [a] punish Abu-Salaam, his elder son, for rebellion?

Yes ☐ No ☐

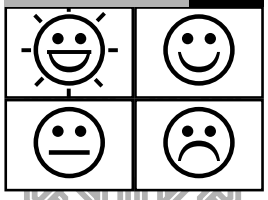
Why?.....
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4) Was *Nabii Daawuud* [a] distressed when he came to know that the stranger in is house was the Angel of Death?

Yes ☐ No ☐

Why?.....
.....
.....

Comments **T**



C P

Ask your parents or elder siblings to help you find the following two *Aayaat* in the Holy Qur'an. Thereafter write them down in Arabic & English in the space below.

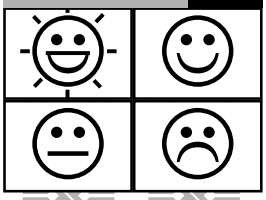
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(*Saad', 38:17*)

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(*Saad', 38:20*)

Comments **T**

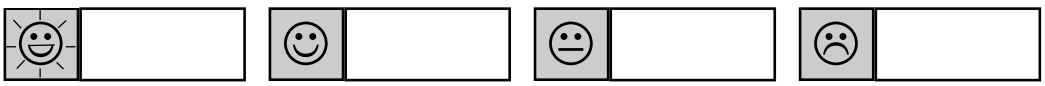


SUMMARY **P**

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

- listened to Chapters 7-11 ☐
- found suitable one word meanings ☐
- identified the teachings in every chapter ☐
- researched the location of historical places ☐
- answered questions related to the story ☐
- wrote two *Aayaat* with the translations ☐

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- understand that *Nabii* Sulaymaan [a] prayed to Allaah to give him a kingdom unlike any other, not out of love for this world and its pleasures, but rather that it become a sign of excellence and a proof of his prophethood
- learn that *Allaah* blessed *Nabii* Sulaymaan [a] with control over not only people, but animals, birds, plants and the weather, as well as the unseen world of the jinn
- ascertain that inspite of being blessed with such a great kingdom and awesome power, *Nabii* Sulaymaan [a] never lifted his eyes towards the heavens out of fear and humility towards Allaah
- recognize a good king tirelessly sees to all his subjects, especially the weakest amongst them
- appreciate that inspite of knowledge and wisdom, people who worship false gods will be led astray
- discern that the kingdom and strength of a Prophet are gifted to him for one purpose - to establish Allaah's will over the people of the earth
- realize that *Nabii* Sulaymaan [a] was no ordinary man who could be bribed with gifts, but rather a Prophet of Allaah who would never accept disbelief and worshipping others besides Allaah

LESSON OVERVIEW (Chapter 1-4) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 1-4 from the story of Prophet *Sulaymaan* [a]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- research the locations of historical places
- complete sentences related to the story
- write a few *Aayaat* in Arabic with the translation



Read the following chapters. T

CHAPTER 1

Allaah had blessed *Nabii* Daawuud [a] with an excellent son, who was an obedient servant of Allaah and a prophet, Sulaymaan [a].

After the death of *Nabii* Daawuud [a], *Nabii* Sulaymaan [a] became king. *Nabii* Sulaymaan [a] prayed to Allaah to give him a kingdom unlike any other. A kingdom so great that no one after him would ever have again. This *Nabii* Sulaymaan [a] did not out of love for this world and its pleasures, but rather that it become a sign of excellence and a proof of his prophethood; a sign of Allaah's special favour upon His obedient servants and an indication of the greater favours that await all Allaah's obedient servants in Jannah.

Allaah granted *Nabii* Sulaymaan's [a] wish and blessed him with an extraordinary kingdom. He was given power over not only people, but animals, birds and plants as well. He commanded the winds which took him to lands of his choice and he controlled the weather too.

Allaah blessed *Nabii* Sulaymaan [a] with control over the seen world and the unseen world. He was given power over the world of the jinn, those fiery, hidden beings possessing great strength. They made the most lofty and exquisite masjids and palaces for him, and dived into the deepest oceans, bringing back the most precious pearls and treasures.

Qur'an

Allaah ﷻ has declared:

"He (Sulaymaan) said, 'Lord forgive me! Grant me such power as no one after me will have -- You are the Most Generous Provider.' Then We subjected the wind to his power, so that it blew gently, at his comand, wherever he willed, and also the jinn, every kind of builder and diver, and others chained in fetters. We said, 'This is Our gift, so give or withhold as you wish without reckoning.' His reward will be nearness to Us, a good place to return to."

P C

Vocabulary

exquisite

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comprise

.....

detect

.....

battalions

.....

aligned

.....

beneficial

.....

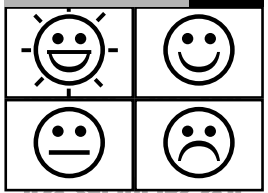
Allaah also taught *Nabii* Sulaymaan [a] the nature and language of all animals and birds; of fish and insects.

Once, *Nabii* Sulaymaan [a] gathered his army. It comprised of many different battalions; of men, jinn and birds, all aligned in ordered ranks. He marched them across his vast kingdom until they came to a valley of ants. An ant saw the approaching army and cried out, warning the other ants, "*Rush into your safe dwellings, or else Sulaymaan and his army might crush you, unaware.*"

Nabii Sulaymaan [a] heard the cry of the ant and smiled. He was pleased that the ant knew him to be a Prophet who would not intentionally harm any of Allaah's creatures. And so he thanked Allaah for giving him the knowledge to understand even the words of little ants, and to save them from any harm. *Nabii* Sulaymaan [a] gratefully prayed to Allaah, saying, "*O my Lord, make me truly thankful for all the blessings You have granted me and my parents; guide me to do good deeds that please You; and include me, by Your mercy, among Your righteous servants!*"

Nabii Sulaymaan [a] also knew the language of plants. He would ask every tree, bush and flower he passed by, its name and its uses, and the plants would respond, telling him their names and how they were to be used as food and medicine for people. He would plant all those which were beneficial and warn people about all those which were harmful. And so *Nabii* Sulaymaan's [a] mastery over nature was balanced by his knowledge

Comments T



and understanding of it.

But inspite of being blessed with such a great kingdom and awesome power, *Nabii* Sulaymaan [a] never lifted his eyes towards the heavens out of fear and humility towards Allaah. He would feed people delicious foods while he ate coarse barley bread. While he gifted the finest clothing and most beautiful ornaments to all, he wore a simple shawl and walked barefoot. Even when riding on the winds amongst his mighty armies, old women would call out to him and he would at once command the winds to stop and alight to see to their needs and serve on them.

Such was Sulaymaan [a] son of *Nabii* Daawuud [a], the beloved prophet and servant of Allaah. "*Praise and thanks be to Allaah*," *Nabii* Sulaymaan [a] would say, "*Who has favoured me above so many of His believing servants.*"



CHAPTER 2

The capital city of *Nabii* Sulaymaan's [a] kingdom was Jerusalem, the holy city of Allaah. It was here, on a huge rock, that *Nabii* Sulaymaan [a] built the most beautiful *masjid*, *Bayt al-Maqdis*, where he summoned the people to worship Allaah, their Creator and Sustainer. Today this place is known as the *Masjid al-Aqsaa*. *Nabii* Sulaymaan [a] and the believers would worship Allaah here morning and evening, bowing and prostrating and hymning the praises of Allaah.

P C

Vocabulary

awesome

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alight

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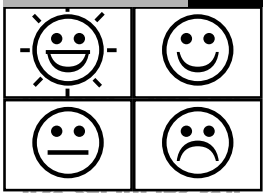
summoned

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sustainer

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Comments T



P C

Vocabulary

subject
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sacred
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detect
.....
pilgrim
.....
neglect
.....
reliable
.....
situated
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Once, *Nabii* Sulaymaan [a] and his Muslim subjects departed for pilgrimage to *Masjid al-Haraam* in Makkah. It was the time of *Haj* and all Allaah's prophets would fulfill this sacred duty with their followers, including *Nabii* Sulaymaan [a].

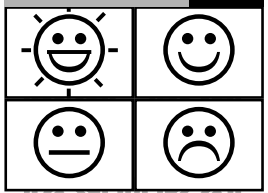
While on their journey, *Nabii* Sulaymaan [a] called for the hoopoe bird but it was nowhere to be found. It was a hot day and the hoopoe bird was given the responsibility of detecting water for the pilgrims and soldiers to drink. "*What have I done wrong,*" *Nabii* Sulaymaan [a] said to himself fearing that the weak bird may have been neglected by him. After all, a good king tirelessly sees to all his subjects, especially the weakest amongst them.

But realizing that it was no fault of his own he became angry that the bird left his position without permission. Even the smallest member of a group has an important part to play, which, if he doesn't, could cause everyone tremendous harm. "*Unless the hoopoe has good reason for his absence, I will punish it,*" *Nabii* Sulaymaan [a] said sternly.

But the hoopoe was not far off. Hurrying back to *Nabii* Sulaymaan [a] he said, "*I have discovered something you were not aware of, my king. I have come to you from the land of Saba' (Sheba) with reliable news*."

Saba' was a mighty kingdom in southern Arabia situated on the trade routes between Africa and India. Today those lands are called Yemen.

Comments T



"*I found a woman ruling over them, who has been given everything, and she has a mighty throne,*" the hoopoe said. "*I have found her and her people worshipping the sun, instead of Allaah... shaytaan has made their actions appear good to them, and has turned them away from the right path, and so are not guided. They do not worship Allaah, besides whom there is no other god.*"



CHAPTER 3

Bilqis was the queen of Saba'. Her father was Sharaahiil, a proud king and her mother a jinn by the name of Bal'amah. Bilqis became queen of the grand kingdom of Saba' after the death of her father as he had no sons to succeed him. She was a wise woman of great beauty. But inspite of her knowledge and wisdom, she and her people were astray and worshipped false gods. This is the sad fate of all those who do not follow true guidance from Allaah and the way of His Prophets.

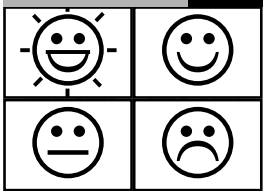
Nabii Sulaymaan [a] was a Prophet and servant of of Allaah. He was responsible for calling people to worship Allaah, and Allaah alone. All his kingdom and strength were gifted to him for one purpose - to establish Allaah's will over the people of the earth. So *Nabii* Sulaymaan [a] said to the Hoopoe, "*Go with this letter of mine and present it to the Queen of Sheba, and see what her response is.*"

P C

Vocabulary

succeed
.....
fate
.....
response
.....
astray
.....

Comments **T**



P C

Vocabulary

beneficient

concerned

summon

counsellors

invade

humiliate

selected

courtiers

opportunity

The Hoopoe flew off immediately, delivering the letter into the hands of the Queen of Sheba. Bilqis was amazed to receive a letter in such an unusual manner. "*O my people, I have received a noble letter,*" Bilqis called out. Excitedly, she opened it and read, "*It is from Sulaymaan and it reads, 'In the name of Allaah, Most Beneficient, Most Merciful. Do not raise your power against me, but come to me submitting to Allaah.*"

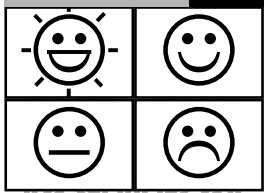
Queen Bilqis was very concerned and hurriedly summoned her advisors. They were three hundred and thirteen in total, each commanding ten thousand strong men. "*O my trustworthy counsellors,*" She said, "*I have never decided any matter without your advice. So what do you say about this letter*."

They replied, "*We are strong and our skill in battle is terrifying. We are ready to fight, but the decision is in your hands. Command us as you wish, and we will obey you.*"

Queen Bilqis thought deeply, then said, *"Indeed, when powerful kings invade a country, they destroy it and humiliate its noble people. I fear these men will do the same. Peace and friendship are better and wiser. I have decided to send gifts to Sulaymaan, selected from our most precious treasures. The courtiers who will deliver the gifts will also have an opportunity to learn about Sulaymaan and the strength of his armies*."

Of course, Queen Bilqis was not aware that the

Comments T



hoopoe was overhearing this conversation. The bird swiftly flew back and informed *Nabii* Sulaymaan [a] of all he had heard.



CHAPTER 4

Nabii Sulaymaan [a] was a prophet of Allaah, sent to call people to worship Allaah, and Allaah alone. He was not merely a king, like the kings of this world who wish only to increase their wealth and power. *Nabii* Sulaymaan's [a] duty was to establish Allaah's will on earth. And so, in preparation for the emissaries of Queen Bilqis, he commanded the jinn to lay out pathways of gold and silver bricks that streched for miles from his palace gates, and strange and never before seen animals be lined up on either side. His court was decorated even more beautifully with the most exquisite precious stones, and thousands of chairs of gold and silver on either side for his courtiers to sit on.

The emissaries of Queen Bilqis set out with their precious gifts to meet *Nabii* Sulaymaan [a] They brought gold bricks and precious stones, beautiful maidens and fine horses, and every other royal offering, fit for a hundred kings. But they did not realise what awaited them. *Nabii* Sulaymaan [a] was no ordinary king at all.

As the emissaries of Queen Bilqis entered the lands of *Nabii* Sulaymaan [a], they were over-

P C

Vocabulary

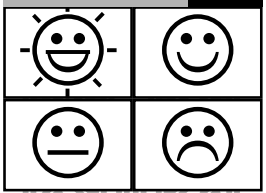
emissaries

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precious

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Comments **T**



P C

Vocabulary

grandeur
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amazed
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astonished
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extraordinary
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shimmering
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ultimately
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overwhelmed
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dignity
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eagerly
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token
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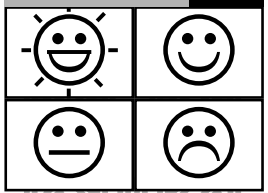
whelmed by the beauty and grandeur of all that they saw. They were amazed by the pathways of gold and silver, and astonished by the ordered rows of strange animals and extraordinary birds. Then came the armies of knights, in shimmering armour, and then the armies of jinn, tall and terrifying. Never before had they seen such wonders. Ultimately they entered the court of *Nabii* Sulaymaan [a]. It was like no other. They were completely overwhelmed and stood humbly before him.

Nabii Sulaymaan [a] received them with dignity. He greeted them warmly, as a loving father would. After all, he was a prophet of Allaah, sent as a guiding light to the people of Sheba. The emissaries of Queen Bilqis eagerly presented their precious gifts to him. "*Our queen wishes that you accept them as a token of friendship*," they said.

They stood surprised at *Nabii* Sulaymaan's [a] reaction - he did not even ask to open the covers of the containers. He looked at them sternly and replied, "*Do you offer me wealth? But what Allah has given me is better than what He has given you. Rather, it is you who take pride in your gifts of wealth, not I*."

In embarrassment the emissaries of Queen Bilqis threw away the gifts they had brought. They now realised that *Nabii* Sulaymaan [a] was no ordinary man who could be bribed with gifts, but rather a Prophet of Allaah who would never accept disbelief and worshipping others besides Allaah. He was a messenger from the Creator of the worlds,

Comments T



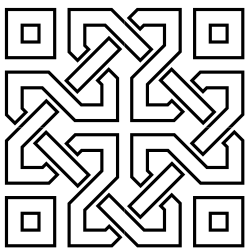
who brings good news to those who believe, and a stern warning to those who disbelieve.

"*Go back to your leaders and say to them that I shall most certainly come upon them with forces which they will never be able to withstand, and I will most certainly drive them from their lands, disgraced and humbled!*" *Nabii* Sulaymaan [a] ordered.

"*This will be their punishment if they refuse to submit to the will of Allaah, my Lord and your Lord*."

The queen's messengers returned with the gifts and delivered the fearful message. They also told her of the wondrous things they had seen, and the might and grandeur of *Nabii* Sulaymaan's [a] kingdom.

Queen Bilqis was a wise woman. She immediately understood that *Nabii* Sulaymaan [a] was a true Prophet of Allaah. She knew that it would be foolish to oppose one whom Allaah favoured, because fighting a prophet of Allaah would be like fighting Allaah himself. And so she decided to surrender herself and her kingdom to *Nabii* Sulaymaan [a]. Immediately she prepared to go to *Nabii* Sulaymaan [a] accompanied by her royal officials and servants. No time could be wasted at all.



P C

Vocabulary

disgraced

.....

humbled

.....

submit

.....

will

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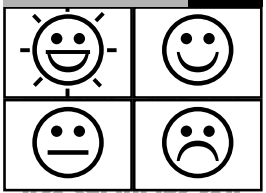
royal

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officials

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Comments T



ACTIVITIES

Form groups of three students & identify at least two lessons you have learnt from each chapter. Your teacher may assist you. **C T**

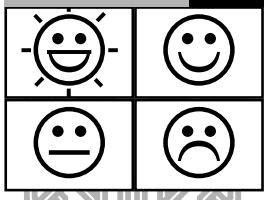
example:

Chapter 1

1) For a Muslim, kingdom and power are a sign of Allaah's special favour upon His obedient servants and an indication of the greater favours that await all Allaah's obedient servants in Jannah.

2) Mastery over nature must be balanced by knowledge and understanding of it.

Comments **T**



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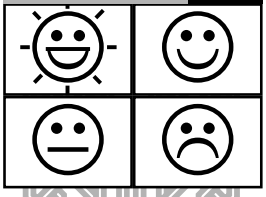
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C P

Draw a map in the space below showing the relative positions of the kingdoms of *Nabii* Sulaymaan [a] and the kingdom of Bilqis, Queen of Saba' (Sheba). Indicate the capital cities & some other places of note in each kingdom. You will have to research this excercise. You may use a larger piece of paper and then fold and paste it into the space below.

Comments **T**



Complete the following key sentences with the correct words. **C**

Nabii Sulaymaan [a] prayed to Allaah to give him a ..... unlike any other.

Nabii Sulaymaan [a] was given power over not only people, but ..... , ... and ..... as well. He commanded the ..... which took him to lands of his choice and he controlled the ..... too.

Nabii Sulaymaan [a] was given power over the world of the ..... those fiery, hidden beings possessing great strength.

Allaah also taught *Nabii* Sulaymaan [a] the nature and language of all ..... and ..... ; of ..... and .....

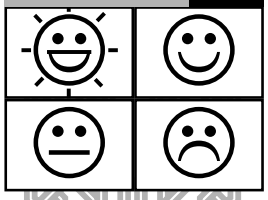
But inspite of being blessed with such a great kingdom and awesome power, *Nabii* Sulaymaan [a] never lifted his eyes towards the ..... out of fear and humility towards .....

He would feed people delicious foods while he ate ....

While he gifted the finest clothing and most beautiful ornaments to all, he wore a .... and walked ..... .

The capital city of *Nabii* Sulaymaan's [a] kingdom was ....., the holy city of Allaah.

Comments **T**



It was here, on a huge rock, that *Nabii* Sulaymaan [a] built the most beautiful ..... . Today this place is known as the ....

Once, while on his journey to *Hajj*, *Nabii* Sulaymaan [a] called for the .... which was given the responsibility of detecting ..... for the pilgrims and soldiers to drink.

Saba' was a mighty kingdom in southern ..... situated on the trade routes between ..... and ..... Today those lands are called ..... .

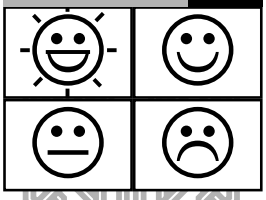
The hoopoe said,"*I found a ..... ruling over them. I have found her and her people worshipping the ..... , instead of Allaah. ..... has made their evil actions appear good to them, and has turned them away from the ..... path.*"

..... was the queen of Saba'. Her father was ....., a proud king and her mother a ..... by the name of Bal'amah. She was a ..... woman of great beauty.

Nabii Sulaymaan [a] was a Prophet and servant of of ..... . All his kingdom and strength were gifted to him for one purpose - to establish ..... will over the people of the earth.

Queen Bilqis said, *"Indeed, when powerful kings invade a country, they ..... it and ..... its noble people. I fear these men*

Comments T



will do the same. ..... and ..... are better and wiser."

The emissaries of Queen Bilqis set out with their precious ..... to meet *Nabii* ..... [a], but in embarrassment they threw away the ..... they had brought. They realised that *Nabii* ..... [a] was no ordinary man who could be bribed with ..... , but rather a ..... of Allaah who would never tolerate the worship of others besides ..... .

Queen Bilqis immediately understood that *Nabii* Sulaymaan [a] was a true ..... of Allaah. She knew that it would be foolish to ..... one whom Allaah favoured, because fighting a ..... of Allaah would be like fighting ..... himself.

C P

Ask your parents or elder siblings to help you find the following *Aayaat* in the Holy Qur'an. Thereafter write them down in Arabic & English in the space below.

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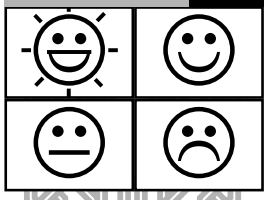
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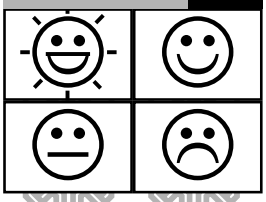
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(*Saad', 38:35-40*)

Comments **T**

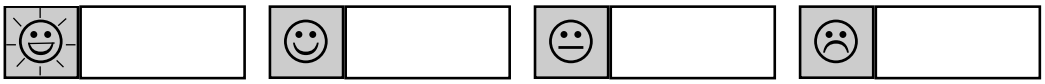


SUMMARY **P**

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

- listened to Chapters 1-4 ☐
- found suitable one word meanings ☐
- identified the teachings in every chapter ☐
- researched the location of historical places ☐
- completed sentences related to the story ☐
- wrote a few *Aayaat* with the translations ☐

How does my teacher
rate my performance in this lesson ?



lesson 5

OUTCOME OBJECTIVES T P

- learn that prophetic miracles serve as a sign of the truth of a prophet of Allaah and encourage people to embrace Islam
- understand that with the help and special favour of Allah, anything is possible
- recognize that brute strength are not enough to change people's hearts and transform their lives
- ascertain that true gratitude means using Allaah's generous favours in a way that pleases Him alone
- discern that the company of the righteous always prevents people from falling into false worship.
- realize that people are disgraced by their disbelieving ways because they rely only on the knowledge of their sight and senses
- appreciate that the confusions and misunderstandings because of ignorance of Allaah leads to many embarrassments, undignified positions and mistakes in life
- recognize that jinn don't have knowledge of the unseen
- realize that everything perishes, even the most mighty of Prophets and kings. Only Allaah is all-Mighty and He alone is ever-Living

LESSON OVERVIEW (Chapter 5-7) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 5-7 from the story of Prophet *Sulaymaan* [a]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- complete a crossword puzzle and answer questions related to the story
- research the story of the Angels Haaruut & Maaruut
- draw a picture about an event in the story
- write an *Aayah* in Arabic with the translation



Read the following chapters. **T**

CHAPTER 5

Queen Bilqis took twelve thousand chiefs along with her, each commanding an army of thousands of men. And like a huge wave of humanity, they proceeded to present themselves before *Nabii* Sulaymaan [a].

They travelled for many days until, one day, *Nabii* Sulaymaan [a] saw a cloud of dust at some distance. So he asked his courtiers, "*What comes to us from the horizon?*". They replied, "*O Prophet of Allah! Queen Bilqis comes to us with her people*." *Nabii* Sulaymaan [a] turned to his courtiers and asked them, "*O chieftains, which one of you will bring her throne to me before they present themselves to me in submission?*"

Nabii Sulaymaan [a] decided that, apart from welcoming Queen Bilqis and her people into the beauty of his lands and the grandeur of his palace, she should also witness a prophetic miracle, which will serve as a sign of his truth as a prophet of Allaah and encourage her to embrace Islam.

The throne of Queen Bilqis was the most secured object of her treasure. It was kept in the impregnable inner most hall of her seven castles, one within the other, properly secured under lock and key, so much so, that her own people could not reach it. Moving such a huge and secured object, without breaking the lock or door, to a place so

Qur'an

Allaah ﷻ has declared:

"She (Bilqis) said: "O my Lord! I have indeed wronged my soul. I do now submit (in Islam), with Sulaymaan, to the Lord of the Worlds."

P C

Vocabulary

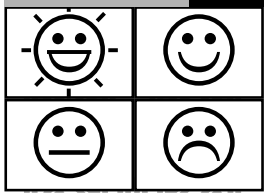
horizon
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submission
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grandeur
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embrace
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secured
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transform
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brute
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awe
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very far away from where it was placed, could not be possible without the help and special favour of Allah. "*This is an ideal way to make her see and realize the unlimited power and authority of Allah, and that he has favoured me above all His servants,*" *Nabii Sulaymaan* [a] thought.

Boasting of his strength, ifriit, a large and powerful jinn, said, "*O Sulaymaan, I will bring it to you before you can rise from your seat, and I am powerful and trustworthy.*" But brute strength are not enough to change people's hearts and transform their lives, making them true servants of Allaah. So *Nabii* Sulaymaan [a] ignored ifriit. If he was selfish, desiring only worldy power, *Nabii Sulaymaan* [a] could have used ifriit's brute strength. But he was a prophet and servant of Allaah, wanting only what pleases Allaah and what was most beneficial to all mankind.

'Aasif ibn Barkhiyaa, a pious companion of *Nabii Sulaymaan [a]* who had knowledge of the book of Allaah, then said, "*I will bring it to you before your glance returns to you.*" This he was able to do by Allaah's favour alone, and Allaah always favours His obedient servants. *Nabii Sulaymaan [a]* could have performed this miracle himself, but he considered it wiser to have the miracle performed by one of his own servants which would then leave a deeper impression of awe and admiration upon Queen Bilqis.

Comments T



So when *Nabii Sulaymaan [a]* saw the throne of Queen Bilqis placed before him in the blink of an eye, he said, "*This is by the generous grace of my*

Lord, so that He may test me whether I am grateful or ungrateful. And whoever is grateful is grateful to his own benefit, and whoever is ungrateful, then my Lord is in no need of their gratitude, He is the Possessor of all treasures, Supreme in Honour."

Nabii Sulaymaan [a] knew that true gratitude meant using Allaah's generous favours in a way that pleases Him alone.

So He said, "*Transform her throne, and we will see whether she discovers the truth or she remains one of those who have no guidance.*"

Nabii Sulaymaan [a] wanted to change Queen Bilqis's throne which was based on wealth and power, into one of iymaan (faith) and islaam (submission). He wanted to see if she would accept being a ruler on behalf of Allaah over her people, changed from being a ruler for the sake of power and wealth alone. He wanted to know if she would be prepared to change willingly and recognise the new path that every Prophet comes to set us on towards Allaah, or if she would reject change and pine for her old ways of slavery to worldly desires and wicked habits.

When Queen Bilqis arrived at *Nabii Sulaymaan*'s [a] palace, she was welcomed with pomp and ceremony. *Nabii Sulaymaan* [a] sent his chief minister, Banaaiyah to welcome her and escort her to the newly transformed throne, while he seated himself in his magnificent chrystal palace.

P C

Vocabulary

pine

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pomp

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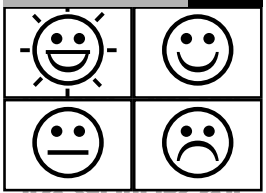
ceremony

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escort

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Comments **T**



P C

Vocabulary

astounded

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insight

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confirmed

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prevent

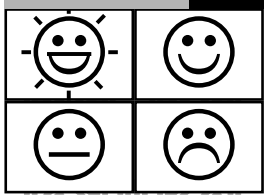
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Banaaiyah asked her, "*Is this your throne?*" Queen Bilqiis was astounded. She knew it was her throne, yet not exactly the same, for it was now much, much better. She replied, "*My throne is just like this,*" and then joyfully declared, "*I have been blessed to understand even before this event that Sulaymaan was a true prophet of Allaah, and I had submitted to Allah at heart then, and now openly declare it.*" Queen Bilqiis had recognised from the very first day that there was great truth in the message of *Nabii Sulaymaan* [a]. There are people whom Allaah favours with insight to the truth because of what He knows of the goodness of their hearts. Queen Bilqiis was very grateful for her good fortune and the light of understanding and faith which was given to her by Allaah. It was only by Allaah's mercy and kindness that she and her countrymen recognised the prophethood of *Nabii Sulaymaan* [a], and only by Allaah's generosity that they received the true religion of Islaam with all their heart & soul, willingly.

Like all people who are good at heart, Queen Bilqiis and her people were led astray in the past by the false religion which she followed. The false gods she and her people used to worship beside Allaah had stopped her from believing. This is the danger of living amongst disbelieving people. Now that she had visited *Nabii Sulaymaan* [a] and joined the company of believing people, her faith was confirmed and strengthened. This is because the company of the righteous always prevents people from falling back into false worship.



Comments T



Queen Bilqiis was then invited to enter the chrystal palace of *Nabii* Sulaymaan [a]. It was a breathtakingly fascinating palace. The floors were made of glass, beneath which were rivers, in which swam the most beautifully coloured fish of every shape and size. Its sparkling white marble pillars and roof were decorated with precious jewels of every brilliant shade and shape, inlaid in glistening gold and silver. And there, in the very middle, established on a shimmering clear glass floor, was the magnificent chrystal throne of *Nabii* Sulaymaan [a], the favoured servant and prophet of Allaah.

Queen Bilqiis was wonderstruck. She thought that *Nabii* Sulaymaan's [a] throne was floating on a lake of water. How deceived she was by her very own sight.

And so she tucked up her dress, uncovering her legs. This was a very embarrassing and undignified position for a woman, especially for a Queen. But this is exactly how people are disgraced by their disbelieving ways when they rely only on the knowledge of their sight and senses. Those who ignore Allah's guidance, which explains the true nature of things, are never deceived.

Nabii Sulaymaan [a], the prophet and teacher, smiled and gently pointed out the truth to her, "*This is but a palace paved smooth with slabs of clear glass*."

P C

Vocabulary

inlaid

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established

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wonderstruck

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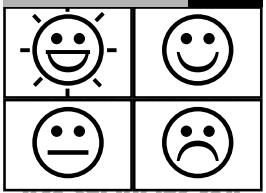
undignified

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slab

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Comments T



P C

Vocabulary

resent

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wade

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soil

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bore

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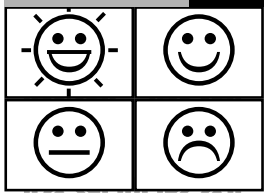
Queen Bilqiis did not resent this correction as so many other people would have, for everyone proudly thinks he knows better than the next. Instead she said, "*O Allaah! I have indeed wronged my soul. I have been fooled by appearances all my life. Now, I do submit in Islam, with Sulaymaan , to Allaah, the Lord of the Worlds*."

Queen Bilqiis understood that people who wade through the waters of this world will soil their clothes and character, and eventually drown their souls in its depths. The confusions and misunderstandings because of ignorance of Allaah leads to many embarrassments, undignified positions and mistakes in life. Only the pure, firm path of *iymaan* (faith) and *islaam* (submission to Allaah) can save humanity, protect their honour and guide them to their true destination, to Allaah.

Just as the Prophets of Allaah are His most excellent and pious servants, so too must their wives be the most excellent and pious partners and helpers. *Nabii* Sulaymaan [a] married Queen Bilqiis who hade embraced Islaam as a true believer, and he kept her as queen of the lands of Sheba. These lands are now called Yemen. Queen Bilqiis bore *Nabii* Sulaymaan [a] a righteous son who became the forefather of the whole race of Ethiopian kings, the Najashi's (Negus) . Till this very day you will find the descendant of these once pious Muslims in Abyssinia, Africa.



Comments T



Nabii Sulaymaan [a] continued untiringly in his work to establish Allaahs will on earth. He built the hearts and souls of people with iymaan and good deeds and he built the most beautiful and majestic cities for the comfort and protection of all people.

The kingdom of *Nabii* Sulaymaan [a] was a great event in the history of the Banii Israa'iil. Allaah wanted to teach all believers till the end of time that they must work hard to establish His religion and to establish salaah in the land. And so, with hard work and sincerity, the kingdom of *Nabii* Daawuud [a] reached its zenith under *Nabii* Sulaymaan [a]. Without continuous hard work for good deeds, all the glory and power would be undeserved, and would quickly fall away with the vanishing of piety and worship of Allaah.

Allaah had made the jinn subservient to *Nabii* Sulaymaan [a], and they too worked for him willingly and unwillingly, as labourers, without disobeying any of his commands. Whoever amongst them was rebellious, was punished severely with a blazing fire. And so too must every rebellious fiend who opposes Allaah's Prophets.

Nabii Sulaymaan [a] had now reached old age. He was vigilantly overseeing the work of the jinn, leaning on his staff, when Allaah took his soul. And there he stood, even after death, without the jinn realising that their strict master had passed away. After all, the jinn could never see beyond

P C

Vocabulary

zenith

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labourers

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vigilant

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overseeing

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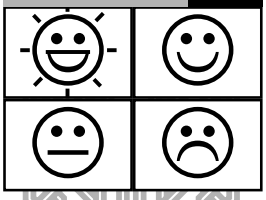
apparent

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arduous

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Comments T



the apparent. They did not have knowledge of the unseen and so they continued in their humiliating, arduous work for a very, very long time.

A woodworm began gnawing at the staff of *Nabii* Sulaymaan [s], and continued for a whole year until, in the end, the staff broke into pieces and *Nabii* Sulaymaan's [a] body fell gently to the earth.

We are all created from the earth, just like our father Aadam [a], and we all eventually return to it, even the most mighty of Prophets and kings. Only Allaah is all-Mighty. He alone is ever-Living.

ACTIVITIES **C T**

Form groups of three students & identify at least two lessons you have learnt from each chapter. Your teacher may assist you.

example:

Chapter 5

1) Miracles of prophets serve as a sign of the truth of a prophet and encourages people to embrace Islam.

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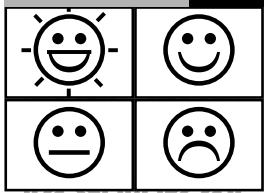
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Comments **T**



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Complete the crossword puzzle.
Thereafter answer the questions that follow.

C

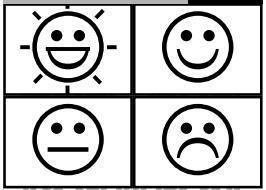
DOWN

1) *Nabii* Sulaymaan's [a] palace & throne were made of .....
2) Which small creature ate away at the staff of *Nabii* Sulaymaan [a] ?
4) He was a pious companion of *Nabii* Sulaymaan [a].
6) The lands of Saba lay on the ancient trading routes between Africa and .....
9) Who was the father of Queen Bilqis ?
10) The people of Saba worshipped the .....
13) The title of the kings of ancient Abyssinia.
16) What precious object of Queen Bilqis did *Nabii* Sulaymaan [a] have transformed ?
20) The ancient name of the lands of Queen Bilqis

ACROSS

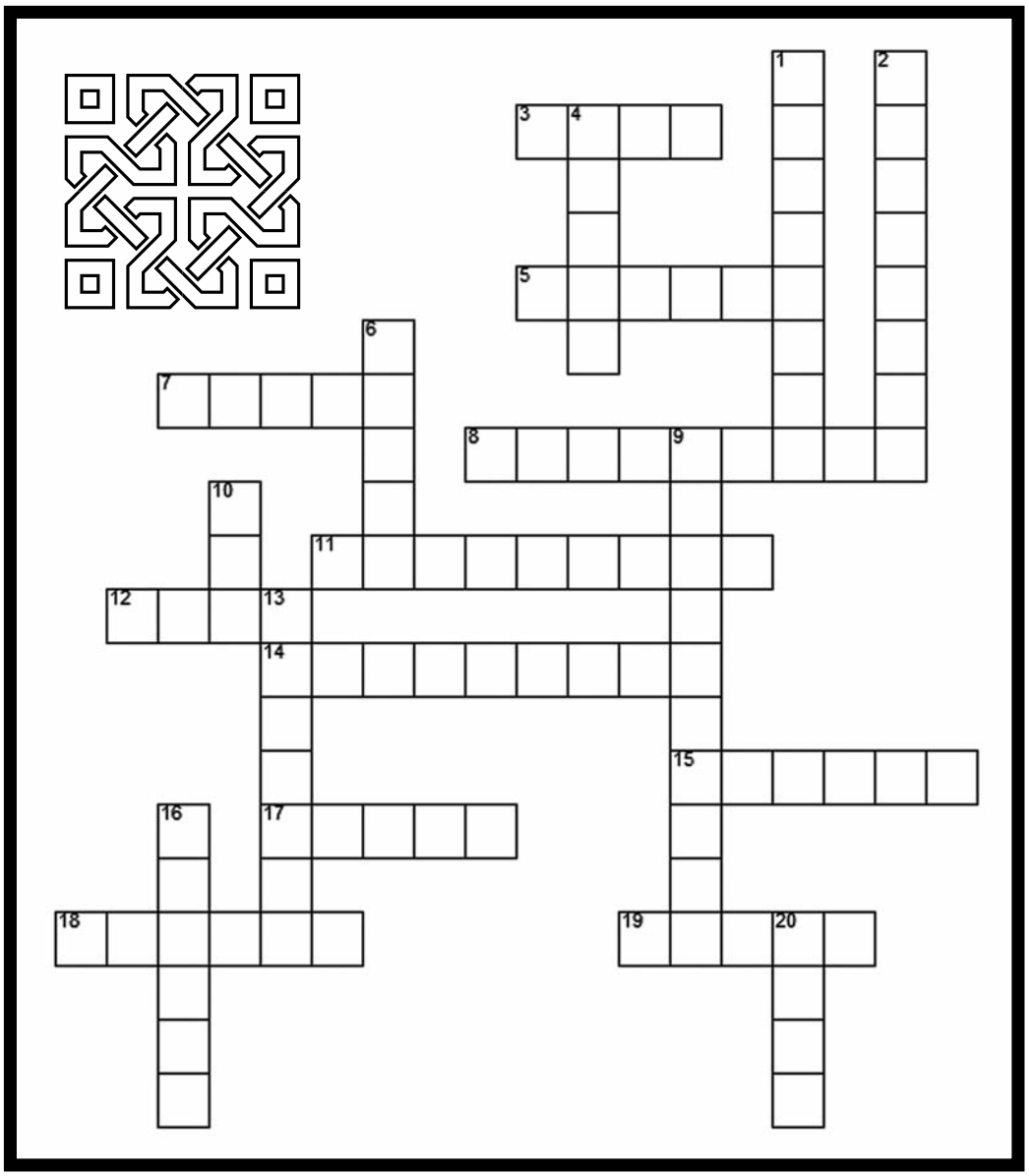
3) The Queen mistakenly thought that the floor of

Comments **T**

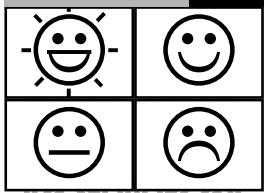


Nabii Sulaymaan's [a] palace was a .....

5) The name of the Queen of Saba.
7) What are the lands of Saba now called ?
8) *Nabii* Sulaymaan [a] ruled from his capital city of .....
11) The chief minister of *Nabii* Sulaymaan [a].
12) Fiery unseen creatures enslaved by *Nabii* Sulaymaan [a]
14) The lands where the descendants of Queen Bilqis still reside.
15) This bird conveyed the letter of *Nabii* Sulaymaan [a] to the Queen of Saba.
17) What was *Nabii* Sulaymaan [a] leaning on this when he passed away?
18) Who was the boastful, powerful jinn ?
19) The floors of the palace of *Nabii* Sulaymaan [a] were made of slabs of .....



Comments



1) Why did *Nabii* Sulaymaan [a] transform the throne of Queen Bilqis?

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2) Why did *Nabii* Sulaymaan [a] choose to have the floors of his palace made of slabs of glass?

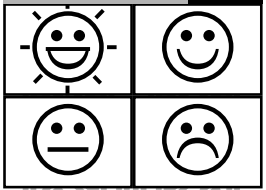
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C P

RESEARCH ASSIGNMENT

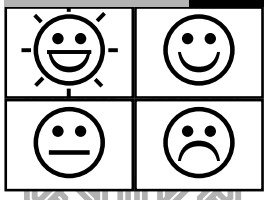
1) **Find out about the two angels, Haaruut & Maaruut.**
2) **Explain the Islamic teachings regarding magic and witch-craft.**
3) **What is the relationship between jinn and black magic.**
4) **Investigate what the sunnah recommendations are to protect oneself from the harms of jinn and black magic.**

Comments **T**



Draw a picture about any event described in Chapters Two, Four or Six as you imagined it to be. Be careful not to depict the face of any Prophet. **C**

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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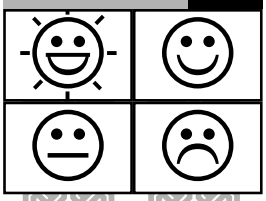
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(*Naml,27:44*)

Comments **T**

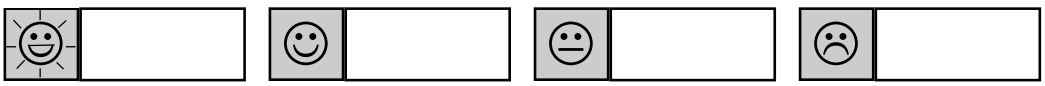


SUMMARY **P**

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

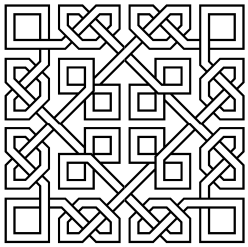
- listened to Chapters 5-7 ☐
- identified specific teachings ☐
- completed a crossword puzzle ☐
- researched a related topic ☐
- drew a picture related to the story ☐
- searched for a verse in the holy Qur'an ☐

How does my teacher
rate my performance in this lesson ?



SIIRAT AN-NABII
life of prophet muhammad [s]

بسم الله الرحمن الرحيم



C O N T E N T S

LESSON 1	*Da'wah* to Islaam	307
LESSON 2	Refuge in Abyssinia	327
LESSON 3	The Boycott	349
LESSON 4	*Hijrah* to Madiinah	373

Only the Makkan period of the life of the Prophet Muhammad [s] from the beginning of revelation till the Hijrah (migration) will be covered in this grade. The Madinan period of the Prophet's [s] mission will be covered in Grade 6. For a summary overview of his complete life and mission you may refer to the Siirah section of the Grade 3 book.

T P

This unit presents the life of the holy Prophet Muhammad [s] from the early preaching in Makkah to the migration to Madiinah. It describes the hostility of the pagan Makkans towards his message, their total boycott of him and his family, the celestial Night Journey to the seven heavens and the migration from Makkah to Madinah. His life went through stages of poverty, prosperity defeat and success. Yet whatever his state of wellbeing or hardship, he never once strayed from the path of moderation. At all times, to the very end, he remained the archetypal patient and grateful servant of the Almighty, bringing his message of submission, peace and truth to all mankind. The focus throughout the unit is on the spirit of the Prophet's [s] teachings, and on the lessons that should be derived from it for our daily life.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the first people to embrace Islaam and the persecution they had to endure
- understand that people in the best position to judge the character of a man are those who live with him longest
- recognize that Abuu Bakr [r] played a pivotal role from the very beginning of the Prophet's mission
- ascertain that the leaders of the disbelievers renounced Islaam because it would have meant an end to the privileges of the rich and powerful
- discern that there can never be a rapproachment between truth and falsehood
- appreciate that true Muslims are prepared to give up their lives, but they never give up Islaam
- realize that no amount of persecution could deter the Prophet [s] from his mission
- recognize that inspite of all the persecution the Prophet [s] never cursed the disbelievers but rather prayed to Allaah for the patience to bear the trials and to guide his enemies to Islaam
- realize that opposing a Prophet of Allaah causes only harm to oneself

LESSON OVERVIEW (Chapter 5-7) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 1-4 of the life of the Prophet Muhammad [s]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- write short paragraphs about the first Muslims
- answer questions related to the story
- match descriptions to personalities in the story
- write an *Aayah* in Arabic with the translation

Revise the Siirah lessons covered in grade four dealing with the early life of the Holy Prophet Muhammad [s] before commencing this lesson.

Read the following chapters. T

CHAPTER 1

The mission of the Holy Prophet Muhammad [s], as the last and final Messenger of Allaah to mankind, had commenced with the first revelation at Mount Hiraa. Sayyidatuna Khadiijah [r] was the first to believe in the prophethood of her husband, Muhammad [s], and she accepted Islaam without hesitation. Khadiijah [r] hated the pagan behaviour of the people of Makkah, and detested the atrocities committed by them, and so she supported her husband in his mission, helping him through the most difficult times.

Like Khadiijah [r], the Prophet Muhammad's [s] family and friends knew him to be an intelligent, kind and noble man. The revelations he received were not tainted with selfishness, hatred or ill-will. They were a clear guide to righteousness, and an insight into the wonders of Allaah and his creation.

Amongst the first people to embrace the religion of Islaam was 'Alii [r], the son of Abuu Taalib, the kind uncle of the Prophet [s]. He was ten years old at the time and lived in the house of the Prophet [s]. Some years before, when Abuu Taalib was going through a period of hardship during a famine, the holy Prophet Muhammad [s] had taken his son 'Alii into his own home and brought

Qur'an

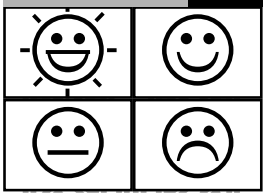
Allaah ﷻ has declared:

""Proclaim what you are commanded, and withdraw from the idol-worshippers."

"*Warn your tribe and your closest family, and lower your wing in kindness to those believers who follow you."*

"*Say (to them O Muhammad), 'I am the clear warner'."*

Comments T



him up.

Zayd ibn Haarithah, the freed slave of the Prophet Muhammad [s], whom he had adopted as a young boy, also became a Muslim. The Islaam of these people reflected the beliefs of those who knew the Prophet Muhammad [s] best. They had witnessed his truthfulness, sincerity and good behaviour. The people who live in a house always know best the character of its men.

Sayyidunaa Abuu Bakr [r], the closest friend of the Prophet Muhammad [s] was the first man to accept Islaam. He had a prominent position among the Quraysh because of his intellect, strength of character and sense of justice. He was a gentle, generous man and a merchant known for his good character and fair dealing. He began to call others to Allaah and and the religion of Islaam. Those of his friends whom he trusted would come and sit with him to discuss the fascinating, new teaching he shared with them.

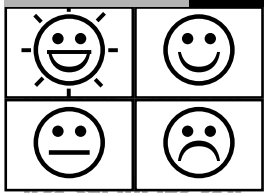
Through Abuu Bakr's [r] efforts, some of the powerful Quraysh noblemen became Muslims. these included 'Uthmaan ibn 'Affaan, Zubayr ibn al-'Awwaam, 'Abdur-Rahmaan ibn 'Awf, Sa'd ibn Abii Waqqaas and Talhah ibn 'Ubaydullaah. They were followed by other influential men of the Quraysh, including Abu 'Ubaydah ibn al-Jarraah, al-Arqam ibn Abi'l-Arqam, 'Uthmaan ibn Maz'uun, 'Ubaydah ibn al-Haarith ibn al-Muttalib, Sa'id ibn Zayd, Khabbaab ibn al-Aratt, 'Abdullaah ibn Mas'uud, 'Ammaar ibn Yaasir, Suhayb, and many more, may Allaah be pleased with them all.

P C

Vocabulary

commence .....
pagan .....
atrocity .....
tainted .....
embrace .....
famine .....
adopt .....
prominent .....
intellect .....
noblemen .....
influential .....

Comments T



Many men and women began embracing Islaam until everyone in Makkah was talking about the new faith.



CHAPTER 2

The Prophet Muhammad [s] kept his mission secret for three years. Then Allah commanded him to proclaim His religion openly, saying,

"*Proclaim what you are commanded, and withdraw from the idol-worshippers.*" (15:94)

Allaah also commanded the Prophet Muhammad [s], saying,

"*Warn your tribe and your closest family, and lower your wing in kindness to those believers who follow you.*" (26:214-215)

"*Say (to them O Muhammad), 'I am the clear warner'.*" (15:89)

The Prophet climbed up onto the mountain of Safaa and called out as loudly as he could, "*Yaa Sabaahaa!*" This was a well-known call used to assemble the community in an emergency, particularly when there was the danger of an enemy attacking the city. The Quraysh were always quick to respond. They gathered around the Prophet Muhammad [s], earnestly waiting to hear what he had to say.

"*Do you know who I am?*" the Prophet

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Vocabulary

proclaim

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assemble

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respond

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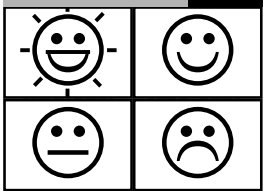
earnestly

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embrace

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Comments **T**



P C

Vocabulary

cavalry
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distinguished
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hesitation
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acknowledge
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privilege
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Muhammad [s] asked the Quraysh.

"*Yes, indeed,*" they said. "*You are Muhammad[s], the son of 'Abdullaah. You are as-Saadiq (the Truthful One), al-Amiin (the Trustworthy).*"

"*Do you believe what I say?*" he asked.

"*Yes*," they replied. "*We do*."

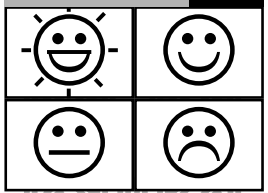
The Prophet Muhammad [s] then asked them, "*If I told you that there were enemy cavalry on the other side of this mountain about to attack you, would you believe me?*"

The Quraysh saw in front of them a man distinguished by his truthfulness, trust-worthiness and sincerity. He was able to see both what was in front of him and what lay beyond the view of others, while they could only see what was in front of them. Without hesitation they replied, "*Yes, O Muhammad, we will believe you.*"

Then the Prophet Muhammad [s] said, "*Then, I warn you of a terrible punishment that will overtake you (in the life after death, if you do not obey Allaah's commands)*."

The people were silent, except Abuu Lahab, the fiery uncle of the Prophet [s], who said, "*May you perish! Did you call us here for this?*" Abuu lahab was a proud man, and acceptance of the Prophet's message would mean that he would have to acknowledge his error and ignorance. He also knew that the Prophet's [s] new call would mean an end to the privileges of the rich and powerful, and that all men would have to be treated

Comments T



equally. He decided there and then to oppose the noble Propeht Muhammad [s]. And so it came to be.



CHAPTER 3

When the Prophet Muhammad [s] openly proclaimed the call to Islaam and invited his people to the truth, they did not oppose him nor were they concerned. However, when he began to criticize their false gods and idols, they regarded him as a menace and united in opposition against him.

The Prophet's [s] uncle, Abuu Taalib, who was the chief of the Quraysh, was concerned about his nephew. He immediately stood up to protect and to support him.

The Prophet Muhammad [s] continued in his mission, loudly proclaiming the truth and calling people to accept Islaam. No amount of opposition deterred him and Abuu Taalib continued to care for him and defend him.

Eventually, a group of men of the Quraysh went to Abuu Taalib threatening, " *O Abuu Taalib! Your nephew has cursed our gods and finds fault with our religion and ridiculed our customs and called our fathers misguided. Either leave him to us, or there will be conflict between us and you. Remember that you too have the same religion as we do, and so we expect you to support us against Muhammad.*"

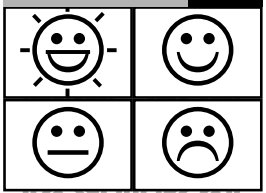
Abuu Taalib spoke reassuringly to them, and they left satisfied. However, the Quraysh constantly criticised the Prophet Muhammad [s] and encour-

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Vocabulary

oppose
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proclaim
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criticize
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menace
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deterred
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defend
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ridicule
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custom
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misguided
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conflict
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reassuringly
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constantly
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satisfied
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Comments **T**



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Vocabulary

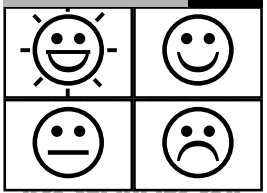
encourage
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endure
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cursing
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ridicule
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criticism
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disunity
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enmity
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burden
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surrender
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threats
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spare
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oath
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abandon
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victorious
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aged each other to oppose him. They went to Abuu Taalib a second time, saying," *O'Abuu Taalib! You have age, honour and position among us. We had hoped that you would stop your nephew, but you have not done so. By Allaah, we cannot endure any longer this cursing of our fathers, ridiculing of our customs, and criticism of our idols. Let us have him, or we will put him and you in such a position that either one or the other of us will be destroyed.*"

The disunity and enmity of his people was a terrible burden for Abuu Taalib. After all, he was the chief of the Quraysh and wanted what was best for his people. But he knew the truth and did not want to surrender the Prophet of Allah [s] to them. He called the Prophet Muhammad [s] and said, "*O my nephew! Your people have come to me with threats. Spare me and yourself the trouble and do not burden me with more than I can bear.*" Abuu Taalib then beseeched the Prophet Muhammad [s] to stop preaching and criticising the idol worship of the Quraysh.

The Prophet Muhammad [s] saw that Abuu Taalib was very sad because of what was happening. He knew that his uncle was finding it very difficult to continue supporting him. But his duty was to Allaah first, inspite of any hardship that that may bring. So he said, " *O my dear Uncle, I take an oath by Allaah, that if they were to place the sun in my right hand and the moon in my left hand on condition that I abandon this mission, I would still not leave it until Allah makes it victorious or I die trying*."

Comments T



The Prophet Muhammad [s] wept, then stood up and walked away. Abuu Taalib called out to him, "*Turn around! O nephew*," and then said, "*O*

Muhammad, go and preach whatever you wish. By Allah, I will never surrender you to anyone."



CHAPTER 4

The Prophet Muhammad [s] continued to call people to Allaah. The Quraysh were disappointed with Abuu Taalib and angry at the Prophet preaching Islaam and calling people to believe in one God.

Many of them could not understand why the Prophet Muhammad [s] was against their false gods. People had all sorts of·incorrect ideas about him. Some thought that he was mentally ill and others thought he was possessed by an evil spirit. Some people thought he was greedy and wanted their money. Others believed he was after power and wanted to rule over them.

Also, the powerful Quraysh were afraid of the poor people, the slaves, orphans, and widows becoming Muslims. "*If they follow Muhammad [s],*" the Quraysh thought, "*We will not be able to control them.*"

So their anger descended on those of their fellow tribesmen who had become Muslims and were defenceless. Every family and clan targeted the Muslims amongst them. They began to humiliate them, imprison them and torture them with beatings, hunger and thirst - even leaving them tied up and exposed on the sun-baked ground of Makkah when the heat was most intense.

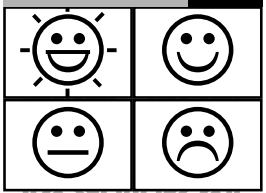
Bilaal [r], an Abyssinian slave who had become a

P C

Vocabulary

surrender
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disappointed
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preaching
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mentally ill
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possessed
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descended
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defenceless
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targeted
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humiliate
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imprison
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torture
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exposed
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intense
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Comments **T**



P C

Vocabulary

reassuringly

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endure

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persecution

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renounce

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concealed

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seized

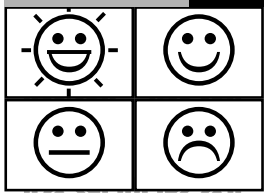
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Muslim, was taken out onto the plains of Makkah by his master Umayyah ibn Khalaf and forced to lie flat on his back in the midday heat. His master ordered that a huge rock be placed on his chest and declared, "*I take an oath that this stone will not be removed until you die or reject Muhammad and worship the idols al-Laat and al-'Uzzaa.*" Bilal's body was blistered from the searing heat, but inspite of all the suffering, Bilaal [r] would only say, "*Ahad - God is One! Ahad - God is One!*" Sometimes his master tied a rope around Bilal's neck and have him dragged through the streets of Makkah. Bilal's [r] body would bleed profusely, but still he would continue to call out aloud, "*Ahad, Ahad!*"

The Banuu Makhzuum tribe tortured 'Ammaar ibn Yaasir [r] and his mother and father, Yaasir [r] and Sumayyah [r], who had become Muslims. They would leave them exposed to the midday sun of Makkah, for days on end without a single drop of water. Once they forced Yaasir [r] to lie on burning coals and poured boiling water over him. The Prophet Muhammad [s] was not able to stop the cruelty and would go to them, saying reassuringly, "*Be patient, for Allaah's sake, O family of Yaasir! You have been promised Jannah (Paradise).*" They endured their persecution until eventually Ammaar's mother [r] was brutally killed by Abuu Jahl and Yaasir [r] died of his wounds.

They were the first *Shuhadaa* (plural of *Shahiid* - martyr), and all martyrs are promised Jannah. For this reason, these true Muslims were glad to give their lives for the sake of Allaah. Many other Muslims in Makkah suffered from such cruelties. But their love of Allah and His Prophet [s] was great, and their faith grew even stronger under

Comments T



such torturous conditions. They gave up their lives, but they never gave up Islaam. May Allaah bless them all with *Jannah* and give them the greatest rewards.

Zinniirah [r] was an old lady, and a slave of Abuu Jahl who was one of the worst enemies of Islam. He used to whip her every day, but she would respond saying over and over, "*Allah is One! And Muhammad [s] is Allah's Messenger.*" One day, Abuu Jahl stabbed her eyes with a sharp spear and blinded the old woman. Abuu Jahl mocked her and said, "*Our idols have made you blind.*" "*Your idols are blind themselves,*" she answered. "*So how could they make me blind?*" When Zinniirah [r] woke up the next morning she discovered that she could see. Allaah had made her eyes see once again. It was truly a great miracle, but even this did not convince Abuu Jahl. "*Your prophet is a magician,*" he scoffed. "*He did this with his magic.*"

Mus'ab ibn 'Umayr [r] was a handsome young man of Makkah whose mother was very wealthy and dressed him in the finest clothes. After hearing the Prophet [s] preachings about Islaam, he became a Muslim. He concealed his religious beliefs because he feared the reaction of his mother and his family. Mus'ab [r] would secretly visit the Prophet [s] of Allaah however his family eventually found out. Mus'ab [r] was seized and imprisoned. He was chained and beaten night and day until eventually fleeing to Abyssinia along with other persecuted Muslim.

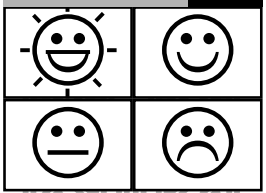
The Quraysh were unable to stop people from embracing Islaam and the Prophet Muhammad [s]

P C

Vocabulary

defiant
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band
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viciously
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ridicule
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criticism
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consciousness
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morsel
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clung
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weeping
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devotion
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perplexed
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frustrated
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concerned
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Comments **T**



P C

Vocabulary

influenced
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annual
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pilgrimage
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prevent
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experience
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delegation
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contradict
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discussion
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separate
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festival
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remained defiant. They were frustrated and angry and left no stone unturned in their efforts to harm the Prophet [s] and his faithful band of followers.

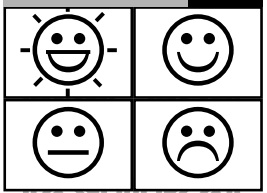
Once, while the Prophet Muhammad [s] was walking around the Ka'bah, some wicked men of the Quraysh surrounded him and viciously attacked him. One of them took hold of his cloak and choked him. Abuu Bakr [r] rushed to the prophet's assistance. Turning to the Quraysh he shouted out, "*Would you kill a man just for saying, 'My Lord is Allaah'?*" The Quraysh turned on him, tearing his clothes and hair and dragged him along by his beard, kicking and beating him all the while.

Once Abuu Bakr [r] was beaten so violently that he lost consciousness. His family were certain that he was going to die. In the evening he regained conciousness and immediately asked, "*How is the Prophet of Allaah [s]? By Allaah, I will not eat a single morsel of food nor drink a sip of water until I see the Prophet!*" When it was dark and everything had calmed down, Abuu Bakr [r] made his way to the Prophet [s] and, upon seeing him, clung to him weeping. Such was the devotion and love of those early Muslim for Islaam and the Holy Prophet [s].



CHAPTER 4

Comments **T**



The Quraysh were perplexed and frustrated. They did not know how to stop the spread of Islaam. They were even more concerned about visitors from afar being influenced by the Prophet Muhammad [s] during the annual *Hajj* (pilgrimage)

season.

So, they decided to seek the advice of Al-Waliid ibn al-Mughiirah as to how they could prevent people from listening to the Holy Prophet Muhammad [s]. Waliid was an old man of knowledge and experience who was respected by all. He would surely know what to do.

Al-Waliid addressed them, saying, "*O Men of the Quraysh! It is the time of the Hajj festival and the delegations of the Arabs will be coming to you. They have already heard about Muhammad. Therefore agree on one opinion about him. Do not disagree and contradict each other because that will weaken your position in the eyes of people and make Muhammad stronger."*

They had a long discussion but could not agree as to what to say to people about the Prophet Muhammad [s]. So they came back to Al-Waliid and asked, "*We are undecided*. *What do you think we should say about Muhammad?*"

Al-Waliid replied, "*The most convincing thing to say to people is that Muhammad is a magician who has brought a kind of magic that separates a man from his father and from his brother. He separates a man from his wife and from his tribe.*"

They liked the idea and left. The men of the Quraysh sat in the paths and roads used by people coming to the Hajj festival warning everyone who passed by saying, "*Keep clear of Muhammad because he will bewitch you.*"

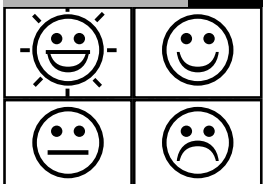
Abuu Lahab was one of the most wicked of their leaders. He and another enemy of Islam, Abuu

P C

Vocabulary

abuses
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hurl
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opportunity
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intestines
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prostartion
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heartily
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immitating
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innards
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courageous
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reprimand
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committed
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occasion
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Comments **T**



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Vocabulary

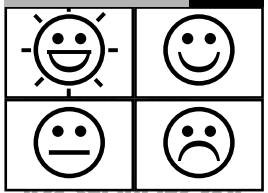
approach
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strangle
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vicious
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fainted
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incident
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bear
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persecution
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Jahl, would follow the blessed Prophet [s] through the streets of Makkah. Everytime the Prophet called out to the people, "*O people, believe that there is no god except Allaah and you will be blessed and guided aright,*" Abuu Lahab and Abuu Jahl would shout out, "*Don't believe him," "He is an enemy of our religion. He is a liar. He is a magician*."

Abuu Lahab's wife was even worse than her husband. She would scatter dry branches covered with thorns in the street where the Prophet Muhammad [s] lived. When the Prophet [s] returned home in the dark of the night, he would unknowingly step on them, and his feet would bleed. Abu Lahab's wife was very pleased by this. She would hurl abuses at the Prophet [s] and insult him at every opportunity.

Once the Prophet Muhammad [s] was performing *Salaah* (praying) at the Ka'bah. Abuu Jahl took the stinking intestines of a camel to the Ka'bah and when Prophet Muhammad [s] went down into *Sajdah* (prostration), Abu Jahl threw them over him. The Kuffaar laughed heartily at this wicked behaviour. Immitating Abuu Jahl Uqbah ibn Abi Mu'ayt threw the innards of a slaughtered animal onto the Prophet's [s] back while he was in *Sajdah,* but the Prophet [s] did not even lift his head. His daughter Faatimah [r] rushed over and removed them, courageously reprimanding those who had committed the evil deed.

Comments T



On another occasion, while the Prophet [s] was praying near the Ka'bah, the same 'Uqbah cowardly approached from behind, wrapped a cloth around the Prophet's [s] neck and tried to strangle him. Abuu Bakr [r] rushed over and grabbed

'Uqbah's shoulder, and pulled him away, saying, "*Why would you kill a man just for saying, 'My Lord is Allah.'?*"

One day the Quraysh found the Prophet Muhammad [s] all alone. They started beating him viciously. He bled so much that he eventually fainted. Again, Abuu Bakr [r] learned about it and came running to help the Prophet [s].

Sometimes, the Kaafir (disbelieving) boys threw dirt on the Prophet Muhammad's [s] head and sometimes they left garbage in front of his door. They often followed him around shouting, "*Here comes the magician. Beware! Beware!*" This wickedness they learnt from their disbelieving elders amongst the Quraysh. Amongst them was a wicked old woman who collected all the filth from her house each day. In the morning, when Prophet Muhammad [s] walked down her street on his way to Ka'bah, she would throw the filth at him & laugh.

Little did all these foolish disbelievers realise that they were causing harm only to themselves. They were inviting Allaah's punishment which would soon come.

These incidents made the Prophet Muhammad [s] very sad indeed, but he was sadder still because the people of Makkah would not accept the truth of Islaam. Still, he never spoke to them angrily. Instead, he prayed to Allaah for the patience to bear this persecution, and to guide even his most bitter enemies to Islaam and the worship of One God, Allaah.



ACTIVITIES

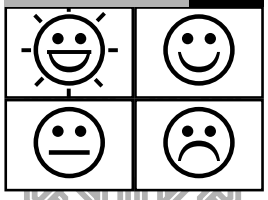
Form groups of three students & identify at least one lesson you have learnt from each chapter. Your teacher may assist you. **C T**

example:

Chapter 1

1) The people who live with a person are in the best position to judge that person's character.

Comments **T**



Write short paragraphs each about the first man, woman, child and slave to embrace Islaam

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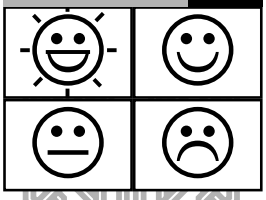
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Comments T



Answer the following question. C

1) Why did Abuu Lahab renounce the call of the Prophet Muhammad [s] to embrace Islam at the mountain of Safaa?

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2) Did the Quraysh innitially oppose the Prophet [s] when he invited them to Islaam? .....
If not, then when did they begin to oppose him?

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3) Which influential non-Muslim first stood up to protect the Prophet [s] ?

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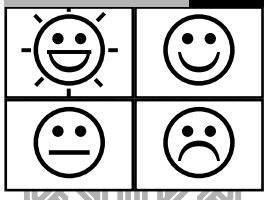
4) What did the Prophet Muhammad [s] say to Abuu Taalib, the chief of the Quraysh, when he requested that the Prophet [s] stop preaching and criticising the idol worship of the Quraysh?

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5) What were some of the incorrect ideas that the people had of the Prophet Muhammad [s]?

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Comments T



Below are some descriptions of early Muslims and even a few enemies of Islam. Read each description carefully and then identify the person who you think is decribed in the sentences. **C**

1) He was a handsome young man.
He was wealthy and always very well dressed.
His family eventually found out that he became Muslim and imprisoned him.
He was chained and beaten night and day.

Who was he?

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2) She was whipped every day because of embracing Islaam.
Her eyes were stabbed with a sharp spear and she was blinded.
She woke up the next morning and could miraculously see again.

Who was she?

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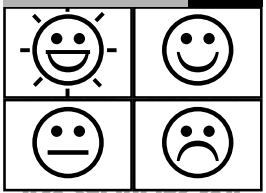
2) He was an Abyssinian slave.
He was forced to lie on the burning desert sands.
Inspite of all the suffering, he would only say, "*Ahad - God is One!*..."

Who was he?

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3) He was the first to renounce Islam.

Comments **T**



He was wicked and had a fiery temper.
His wife would scatter dry branches covered with thorns in the street where the Prophet [s] lived.

Who was he?

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4) He & his parents were severely persecuted.
His father was forced to lie on burning coals and boiling water was poured over him.
His mother was brutally killed by Abuu Jahl because she refused to renounce Islaam.

Who was he?

.....

5) He and another leader of the Quraysh would follow the blessed Prophet [s] through the streets of Makkah shouting out, "*Don't believe Muhammad," "He is an enemy of our religion. He is a liar. He is a magician*."
He took the stinking intestines of a camel and threw them on the blessed Prophet [s].
His name means 'Father of Ignorance'.

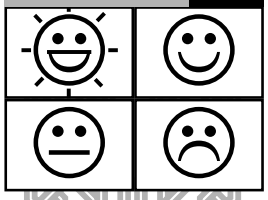
Who was he?

.....

C T

In groups of four, recount the suffering of the Prophet Muhammad [s] at the hands of the Quraysh. Then ask each other how you would respond under similar circumstances. Then compare your response to the conduct of the Prophjet Muhammad [s]. Lastly, discuss why you think the Prophet Muhammad was such a great man.

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 and read out its English translation. Lastly, discuss how this verse guides you as a Muslim . **C P**

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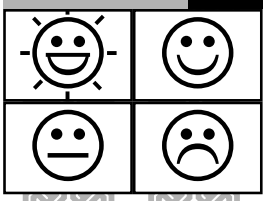
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(*Baqarah, 27:154-157*)

Comments **T**

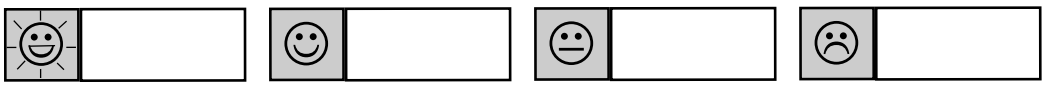


SUMMARY **P**

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

- listened to Chapters 1-4 ☐
- identified specific teachings ☐
- wrote short paragraphs on the first Muslims ☐
- answered questions related to the topic ☐
- matched descriptions to personalities ☐
- searched for a verse in the holy Qur'an ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about the conversion of Hamzah [r] to Islaam
- recognize that a true Muslim never compromises with disbelief nor is he tempted to abandon the mission of Islaam even if he is offered wealth, power and popularity
- understand that when persecution becomes unbearable then a Muslim should migrate to a land of safety in order to practice his faith without obstruction
- discern that the leaders of disbelief are ever conspiring to harm the Muslims, wheresover they may live
- ascertain that it is the duty of rulers and kings to grant safe refuge to persecuted minorities
- appreciate that pious, practicing Christians are natural allies of the Muslims
- recognize that true Christians always recognize the truth of the message of Islaam
- realize that even the most inveterate enemies of Islaam can become its greatest champions

LESSON OVERVIEW (Chapter 5-7) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 5-7 of the life of the Prophet Muhammad [s]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- match columns describing important personalities
- research the Hijrah to Abysinnia and its noble King
- complete paragraphs about important events

Read the following chapters. T

CHAPTER 5

The Quraysh treated the Prophet Muhammad [s] cruelly, ignoring the fact that he was a relative and deserved their respect and courteousy. One day Abuu Jahl, passed by the Prophet [s] at Safaa, near the Ka'bah, hurling the most offensive insults and cursing him, but the Prophet [s] gracefully ignored him.

Soon afterwards Hamzah ibn 'Abd-ul-Muttalib, the uncle of the Prophet Muhammad [s], arrived, returning from a lion hunting expedition. Hamzah was the strongest of the Quraysh and the most courageous. A slavewoman came up to him and told him what had happened to the Prophet [s]. Hamzah was filled with rage. He marched straight to the Ka'bah where he saw Abuu Jahl sitting with his friends. Hamzah charged at him, striking him over the head with his bow. Abuu Jahl fell to the ground, bleeding profusely. Hamzah shouted out, "*How dare you insult Muhammad! I now follow his religion? I now say what he says. I now declare that Allaah is One.*"

Abu Jahl was silent, cowering in fear and regret. Hamzah [r] had now become a Muslim. Abuu Jahl realised that that was a great blow to the Quraysh because Hamzah [r] was widely respected and admired, and his courage was legendary. The conversion of Hamzah [r] brought great joy and encouragement to the Muslims.

Qur'an

Allaah ﷻ has declared:

"As for those who, after persecution, migrated from their homes in the cause of Allah - We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!."

P C

Vocabulary

courteously
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profusely
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cowering
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appease
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concession
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abandon
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ancestors
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possessed
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shaman
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The followers of the Prophet [s] of Allah were increasing in number. The Quraysh were very concerned and decided to send Utbah ibn Rabii'ah to try to appease him. The Quraysh thought that if they made some concessions, the Prophet Muhammad [s] might agree to abandon his mission.

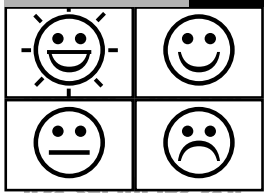
Utbah went to the Prophet [s] and sat down beside him. "*My dear nephew*" he said lovingly. "*You know that you are admired among us, but you have caused trouble to your people. You have caused disunity amongst them, made fun of their customs, criticized their gods, rejected their religion and called their ancestors unbelievers. Now, please listen to the offers I have come to make. Perhaps you will find some of them agreeable.*"

The Prophet [s] of Allah replied, "*Very well. Speak, Utbah! I am listening.*"

"*Dear nephew!,*" 'Utbah continued, "*If it is wealth that you want, then we will make you the wealthiest amongst us. If it is honour and status that you desire, then we will make you our leader and the decision in every matter of ours will be yours. Better still, if you want kingdom, we will make you our king. However, if you are ill or are possessed by a jinn (demon) , then we will find the most skilful doctors and shamans to help you. We will do all we can until you are cured.*"

When 'Utbah had finished, the Prophet [s] of Allah said, "*Have you finished, O 'Utbah?*"

Comments T



"*Yes I have*," replied 'Utbah.

"*Then listen to me,*" the Prophet [s] said, and continued to recite the beautiful verses of the Holy Qur'aan from the beginning of *Suurah* Fussilat upto the 37th *aayah* (verse).

> *"This is a revelation from the Compassionate, the Merciful, Allaah… A Book bringing you good news and a warning, but most of them turn away, and so they do not hear. … Your god is one God, Allaah, so take a straight path to Him and seek His forgiveness… Destruction will come to those who worship others besides Allah… Those who do not give charity and who disbelieve in the hereafter… So fear the Day when the enemies of Allah will be gathered in the fire of Hell… Their ears and their eyes and their skins will bear witness against them for the evil they used to do… Indeed, those who have said, 'Our Lord is Allah' and then remained on the right path - the angels will come to them, saying, 'Do not fear and do not be sad, but receive the good news of Paradise, which you were promised… You will have therein whatever you desire'… But none is granted it except those who are patient… And who is better in speech than he who invites to Allah and does good deeds and says, 'Indeed, I am a Muslim'… The good and the bad are not equal. So, repel bad by a good deed which is better, and then you will find your most bitter enemy*

P C

Vocabulary

devoted
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intently
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overwhelmed
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commented
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transpired
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oath
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fortune-telling
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considerate
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interfere
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bewitched
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becoming a devoted friend… Do not bow down to any other, but bow down to Allah, who created you all…"

'Utbah listened intently, and was overwhelmed. When the Prophet [s] of Allah completed the recitation of the Qur'aan, he said, "*Now you have heard what you have heard, O 'Utbah. It is now up to you to make the right choice.*"

'Utbah was a changed man. No sooner did he return to the Quraysh, but they commented, "'*Utbah seems to have returned to us a changed man.*" He sat down beside them and they eagerly asked him what had transpired.

"*I take an oath by Allaah!*" he said, " *Today I have heard words the like of which I have never heard before. By Allah, it is neither poetry nor magic nor fortune-telling. O men of Quraysh! Listen to what I say! Leave this man alone for he speaks the truth. Be considerate towards him and don't interfere with his mission.*"

"*He has bewitched you with his tongue, O 'Utbah,*" they cried out.

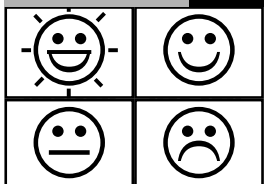
"*Well, this is my opinion about him, O men of Quraysh,*" he replied. "*So do as you choose.*"



CHAPTER 6

Inspite of all the persecution, the holy Prophet

Comments T



Muhammad [s] increased his efforts at calling people to Islam. He went wherever there were gatherings of people and spoke about Islaam. He recited the Qur'aan to them. People listened with interest and realized that these were not the words of any human being. These were the words of the Cherisher of the universe. And so the number of Muslims increased.

The disbelieving Quraish continued to oppose the Prophet [s]. They mocked him and his followers. They abused them and called them names. They threw filth and garbage at some of them and tortured others.

But none of these hardships could make the Muslims give up Islam. They understood the truth, and were ready to die for Islam. They believed in Allah's promise of Jannah (Heaven) for those who are steadfast and patient. The Kuffar did everything they could to discourage and hurt the Muslims, but not one single Muslim forsook Islam.

The holy Prophet Muhammad [s] saw the painful persecution his Companions were suffering in Makkah. He was unable to protect them from the wicked Quraish, and so he suggested to them to go to Abyssinia, in Africa. Abyssinia was ruled by a noble Christian king, the Najaashii (Negus). The Prophet [s] said to his Companions, "*You will find him to be a kind and just king who does not wrong anyone. Abyssinia is a friendly land and you can stay there until Allah grants us relief.*"

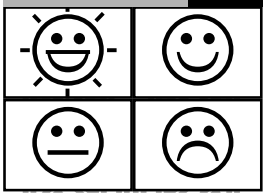
Secretly, a group of ten Muslims left for Abyssinia

P C

Vocabulary

cherisher
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oppose
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forsake
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Comments **T**



P C

Vocabulary

migrate
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infuriated
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bearing
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influence
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delegation
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surrender
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refuge
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abandon
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amongst whom was 'Uthman [r] and his wife Ruqayyah [r], the daughter of the Prophet [s]. This was the first Hijrah (migration) in Islam. A few months later some returned to Makkah after hearing a false rumor that the Quraysh had accepted Islam.

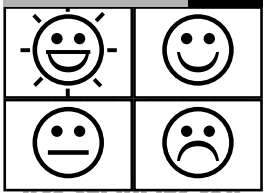
Thereafter a second group of eighty three Muslims, amongst whom were eighteen women, migrated to Abyssinia. They were led by Ja'far ibn Abii Taalib [r], the cousin of the Prophet [s].

The Quraysh were infuriated when they learnt that the Muslims were safe and secure in Abyssinia. They sent 'Abdullah ibn Abi Rabi'ah and 'Amr ibn al-'As ibn Wa'il to the Abyssinian king and his generals, bearing precious gifts. They hoped to influence the Abyssinians in their favour. The Quraysh delegation easily won over the generals who were pleased with the gifts. "*We shall encourage our King to surrender the Muslims to you.*"

The Quraysh delegation were brought before the Najaashii. "*Your Majesty, some of our foolish people have taken refuge in your land,*" 'Abdullah ibn Abi Rabi'ah said. "*They have abandoned the religion of their people, but have not entered your religion. They have brought an invented religion which neither we nor you know. Our people - their fathers and families - request you to return them to us. We are closest to them and know them best.*"

The generals added, "*The Quraysh delegation are speaking the truth, O King! Hand the Muslims*

Comments T



over to them!"

However, the Najaashii was a just and pious king. He would not make a judgement unfairly. Also, he would never surrender anyone who had taken refuge with him in his kingdom. He knew that Allaah had given the powerful amongst men the responsibility to protect the weak.

So he summoned the Muslims to his court. "*Why have you abandoned the religion of your people and yet not entered into my religion, nor any other religion?*"

Ja'far ibn Abi Talib [r], the cousin of the Messenger of Allah [s], stood up. He explained,

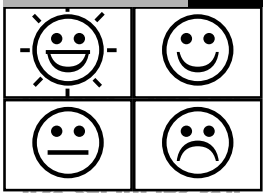
> *"O King! we were an ignorant people. We neither knew Allaah nor His Prophets. We worshipped stone idols, ate rotten flesh, committed digraceful deeds, broke-off family ties, treated our neighbours cruelly, and the strong among us abused the weak.*
>
> *Then Allah sent a Prophet to us. We knew his nobility, his honesty, trustworthiness and decency. He called us to believe in the oneness of Allah and to worship Him alone. He instructed us to abandon the false idols which we and our forefathers worshiped. He commanded us to speak the truth, to be trustworthy, to maintain family ties, to be good to our neighbours and to refrain from sin and bloodshed.*
>
> *From him we learned to perform Salaah, to*

P C

Vocabulary

summoned
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oppose
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abused
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decency
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abandon
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maintain
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Comments **T**



P C

Vocabulary

prohibited
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obscenity
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abandon
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exceed
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shelter
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remarked
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wrath
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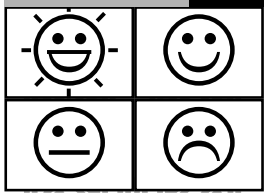
fast, to give Zakaah, and to display good character. He prohibited adultery, obscenity, lying, stealing the property of orphans, and falsely accusing others of wrongdoing. He taught us the Qur'aan, the wonderful heavenly book of Allaah. And so we believed in him, followed him and acted upon his teachings.

Thereupon our people began to attack us, and persecute us, and attempted to force us to abandon our religion. They wanted us to revert to the worship of idols and abandon the worship of Allaah Almighty. So when their cruelty exceeded all limits, we took shelter in your country with the permission of our Prophet [s].”

The Najaashii listened to all of this patiently.“*Let us hear something of the Qur'aan that your Prophet [s] has taught you,*” he said to Ja'far [r].

Ja'far [r] recited a few verses from the beginning of Surah Maryam, which touched the hearts of the king and his priests so much that tears flowed down their cheeks wetting their beards. The king remarked, “*By Allaah, these words and the words revealed to 'Iisaa [a] (Jesus) are the rays of one and the same light,” and then he turned to the Quraysh delegation, saying, “I will never surrender these refugees to you.*”

Comments T



The Quraysh delegation were disappointed and disgraced. They held a secret meeting where one of them, 'Amr bin al-'Aas, suggested. “*I have a plan that is sure to draw the king's wrath upon the*

Muslims." Although the others did not agree to such a drastic step, because, after all, the Muslim refugees were their own flesh and blood, yet he would not listen.

The next day, they antagonised the Najaashii by saying to him, "*These evil Muslims denounce 'Iisaa (Jesus) [a] and do not believe in his Divinity.*" The Muslims were again summoned before the king. They were much more distressed this time. The Najaashii asked them sternly, "*And what do you say about 'Iisaa, son of Maryam [a]*?"

Ja'far [r] replied confidently, "*We believe in what Allaah has revealed about him to our Prophet Muhammad [s] and no more... 'Iisaa (Jesus) [a] is a servant and Prophet of Allaah, and is His word, which He sent to the pious virgin Maryam [a].*"

The Najaashii smiled and said, " *'Iisaa [a] himself does not say anything beyond that.*"

The priests then began to murmur in protest, but the king would not listen to them. He returned to the Quraysh delegation all the presents they had brought for him, and said to the Muslims, "*Go and live in peace. If anybody ill-treats you, he will have to pay heavily for it.*"

The Najaashii treated the Muslims with honour and gave them security, and the Quraysh delegation had to return disgraced. The king found the Muslims pious and righteous and befriended them. They taught him about Islaam. Slowly the king started believing in the truth of Islaam and

P C

Vocabulary

drastic

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antagonised

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denounce

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divinity

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summoned

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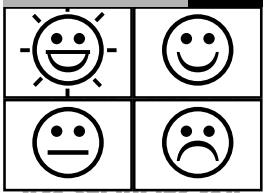
confidently

.....

murmur

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Comments **T**



soon he himself became a Muslim.



CHAPTER 7

Amongst the arch enemies of Islaam was a powerful man named ‘Umar ibn al-Khattaab. ‘Umar was one of the nobles of the Quraysh renowned for his bravery. He was a very tall, broad-shouldered man who was feared and respected by all. The Prophet Muhammad [s] wished that he should embrace Islaam and lend strength to his mission.

‘Umar’s sister, Faatimah bint al-Khattaab had already become a Muslim together with her husband, Sa’iid ibn Zayd. They concealed their faith from ‘Umar because of his violent temper and hatred for Islaam. Hiding from the watchful eyes of the Quraysh, they would gather to hear the teachings of the Holy Prophet Muhammad [s]. Often Khabbaab ibn al-Aratt, an early convert to Islaam, would visit Fatimah and her husband in secrecy and recite the Holy Qur'an to them.

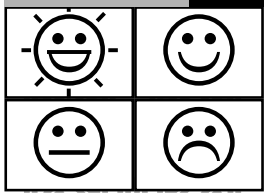
One day ‘Umar set out with sword in hand determined to kill the Holy Prophet Muhammad [s]. He had heard that the Prophet [s] and his Companions were gathered in a house near the mount of Safaa. On his way he met Nu’aym ibn ‘Abdullah, who belonged to 'Umar’s clan, the Banuu ‘Adiy. Nu’aym had already secretly embraced Islaam.

P C

Vocabulary

arch enemy
.....
infuriated
.....
nobles
.....
renowned
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mission
.....
concealed
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convert
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determined
.....
clan
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Comments T



"*Where are you going, O 'Umar?*" Nu'aym asked.
"*I am going to kill Muhammad,"* he replied. "*He has caused disunity amongst the Quraysh, mocked their traditions, criticized their religion and abused their gods. I will settle this matter once and for all.*"
"*You deceive yourself, O 'Umar,*" Nu'aym replied. "*Before settling the matter with Muhammad, shouldn't you go back to your own family and put their affairs in order first?*"
"*What do you mean, my family?*" 'Umar asked surprised.
"*By Allah, your brother-in-law and cousin Sa'iid ibn Zayd and your sister Faatimah bint al-Khattaab have become Muslims and are following Muhammad in his religion. You had better deal with them first.*"

'Umar was furious. He hurried to the house of his sister and brother-in-law. At that time Khabbab was with them reading from a page of *Suurah Taa-Haa.* When they heard 'Umar's footsteps, Khabbab quickly hid away in a small room in the house while Faatimah took the page and concealed it beneath her clothing. 'Umar had already heard Khabbaab's recitation as he approached the house. Smashing down the door he screamed out, "*What was that nonsense I heard?*'
"*Nothing at all,*" both answered. "*What exactly did you hear?*"
"*Yes, I have heard that both of you have joined the religion of Muhammad!*" 'Umar shouted out angrily.

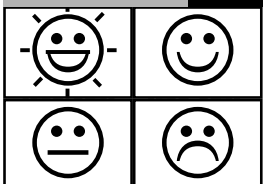
'Umar attacked his brother-in-law, Sa'iid ibn Zayd,

P C

Vocabulary

mock
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abused
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deceive
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recitation
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Comments **T**



P C

Vocabulary

forsake
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admiration
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purified
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inscribed
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distressed
.....
established
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viciously. Immediately Faatimah stood up and pulled ‘Umar back. He turned around violently striking her over the head, wounding her. Blood began to stream from her head. “*Yes, we have become Muslims,*” Faatimah shouted out, “*...and we believe in Allaah and His Messenger, so do what you please but we will never forsake our religion.*”

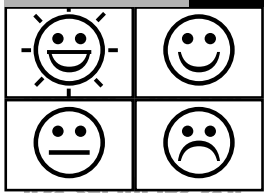
Seeing the blood streaming from his sister’s head, ‘Umar regretted what he had done. He was struck with admiration for her courage and her commitment to Islaam. “*Show me the page I heard Khabbaab reading,*” ‘Umar requested. “*Let me see what Muhammad has brought.*” 'Umar was one among a few from the Quraysh who could read and write.

Faatimah said to him, “*Brother, you are unclean and only the purified may touch it.*”

'Umar got up and washed himself. Thereafter Faatimah handed over to him the page on which *Suurah Taahaa* was inscribed. ‘Umar began to read:

> *“TaaHaa. We have not sent down to you the Qur'aan that you be distressed. But only as a reminder for those who fear Allaah. This is a revelation from He who created the earth and highest heavens. The Most Merciful who is above the Throne established. To Him belongs what is in the heavens and what is on the earth and all that is between them...”*

Comments T



After reading only a few lines, 'Umar exclaimed, "*How noble and sublime these words are!*"

When Khabbaab heard that, he came out from hiding saying, "*O 'Umar! By Allaah, the Prophet [s] had prayed for your guidance and I do hope that Allaah has chosen you. Come to Allaah, O 'Umar! Come to Allaah!*"

'Umar was a changed man. "*O Khabbaab, take me to Muhammad,*" 'Umar said, "*...that I may embrace Islam at his hands.*"
"*He is in a house near Safaa,*" Khabbaab replied, "*...with some of his Companions*."

'Umar hung his sword over his shoulder and went in search of the Prophet of Allaah [s]. On reaching the house he knocked on the door. When the Companions heard his voice they stood up in alarm. Seeing 'Umar wearing his sword, they called out, "*O Prophet of Allah [s], it is 'Umar ibn al-Khattaab and he is armed!*"

Immediately, Hamzah [r], the fearless uncle of the Prophet [s], said, "*Let him in. If his intentions are peaceful, we will treat him well. If not, we will kill him with his own sword.*"

The Prophet Muhammad [s] called out, "*Let him in,"* and stood up to meet 'Umar himself. The Prophet [s] walked straight up to him and seized him firmly by his cloak. Pulling him forward he said in a stern voice, "*What has brought you here, O son of al-Khattaab? By Allah, I do not think that you will stop your foolishness until Allah sends*

P C

Vocabulary

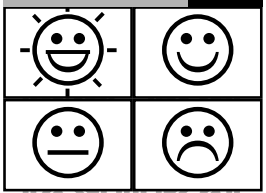
sublime

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seized

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Comments **T**



down destruction upon you."

"*Messenger of Allah,*" 'Umar replied, "*I have come to you to declare to you that I believe in Allaah and His Prophet [s].*"

Joyfully, the Prophet Muhammad [s] called out, "*Allaahu Akbar, Allaah is greatest.*" 'Umar ibn-al-Khattaab had embraced Islaam.

The Muslims celebrated and their confidence increased with the Islaam of 'Umar just as it had when Hamzah before him had become a Muslim.

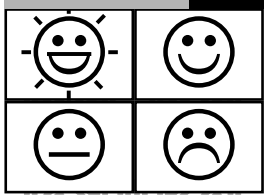
Hamzah [r] and 'Umar [r] were powerful men whom everyone respected and feared. "*The Muslims need no longer be afraid of the disbelieving Quraysh,*" they said to the Prophet [s]. "*They must now display their faith in public.*"

News that 'Umar [r] was a Muslim quickly spread among the Quraysh. The Quraysh were angered and terrified at the same time. This was a great blow to them and they feard the worst.

The Muslims were no longer afraid and began to perform Salaah openly infront of the Ka'bah. With 'Umar [r] and Hamzah [r] by their side, the Quraysh would not dare to attack them. It seemed that the tides were turning but even greater trials awaited the Prophet Muhammad [s] and his faithful followers [r].



Comments T



C T

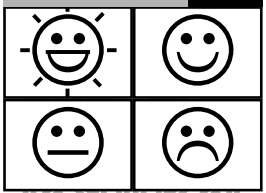
Form groups of three students & identify at least one lesson you have learnt from each chapter. Your teacher may assist you.

example:

Chapter 5

1) A true Muslim never compromises with disbelief nor is he tempted to abandon the mission of Islaam even if he is offered wealth, power and popularity.

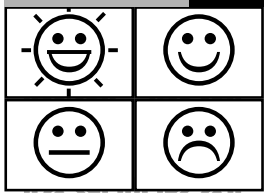
Comments **T**



Match the quotations in column A with the person who said it in column B. Link the two with a line. C P

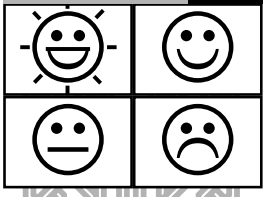
COLUMN A	COLUMN B
"*How dare you insult Muhammad! I now follow his religion? I now say what he says. I now declare that Allaah is One.*"	Ja'far ibn Abi Talib [r]
"*If it is wealth that you want, then we will make you the wealthiest amongst us. If it is honour and status that you desire, then we will make you our leader...*"	'Umar ibn al-Khattaab
"O King! we were an ignorant people. We neither knew Allaah nor His Prophets. We worshipped stone idols, ate rotten flesh, committed digraceful deeds...",	Hamzah ibn 'Abd-ul-Muttalib [r]
"*By Allaah, these words and the words revealed to 'Iisaa [a] (Jesus) are the rays of one and the same light,*"	Utbah ibn Rabii'ah
"*I am going to kill Muhammad...He has caused disunity amongst the Quraysh, mocked their traditions, criticized their religion and abused their gods...*"	The Najaashii (Negus)

Comments T



COLUMN A	COLUMN B
"*Your Majesty, some of our foolish people have taken refuge in your land. They have abandoned the religion of their people, but have not entered your religion.*"	Hamzah [r] and 'Umar [r]
"*O 'Umar! By Allaah, the Prophet [s] had prayed for your guidance and I do hope that Allaah has chosen you. Come to Allaah, O 'Umar! Come to Allaah!*"	Prophet Muhammad [s]
"*What has brought you here, O son of al-Khattaab? By Allah, I do not think that you will stop your foolishness until Allah sends down destruction upon you.*"	Faatimah bint al-Khattaab
"*The Muslims need no longer be afraid of the disbelieving Quraysh... They must now display their faith in public.*"	'Abdullah ibn Abi Rabi'ah
"*Yes, we have become Muslims, and we believe in Allaah and His Messenger, so do what you please but we will never forsake our religion.*"	Khabbaab ibn al-Aratt

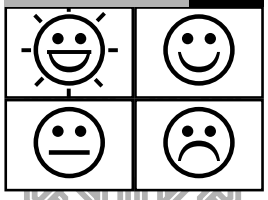
Comments T



C P

RESEARCH ASSIGNMENT : Draw a map charting the migration route the Muslims took to Abyssinia. Identify the capital city, the name of the kingdom and any other places of importance or interest on the map. Lastly, write a short biography of the King of Abyssinia (Najaashii) who welcomed the Muslims into his land.

Comments **T**



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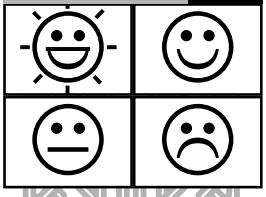
What happened next?
Complete the paragraphs below.

C

1) Hamzah was filled with rage when he heard that Abuu Jahl had insulted the Prophet Muhammad [s]. Hamzah [r] marched straight to the Ka'bah and .....
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2) On behalf of the Quraysh, 'Utbah offered the Prophet [s] wealth, kingdom and power in lieu of Islaam, but after listening to the message of the Qur'aan he .....
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Comments **T**



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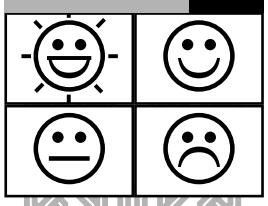
3) The holy Prophet Muhammad [s] saw the painful persecution his Companions were suffering in Makkah. He was unable to protect them from the wicked Quraish, and so .....
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4) The Quraysh delegation antagonised the Najaashii by saying to him, "*These evil Muslims denounce 'Iisaa (Jesus) [a].*" The Najaashii sternly summoned the Muslims and .....
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1) One day 'Umar set out with sword in hand determined to kill the Holy Prophet Muhammad [s]. On his way he learned that his *brother-in-law and sister had become Muslims.* 'Umar was furious, and so he .....
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2) After reading just a few verses of the Qur'aan

Comments T



'Umar got up and went to the Prophet [s]. On reaching the house where the Prophet [s] and his Companions were he knocked on the door and ....

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3) With the conversion of both 'Umar [r] and Hamzah [r] the Muslims were no longer afraid and began to .....

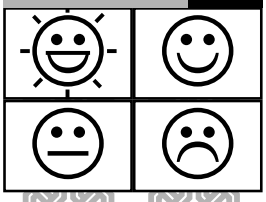
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Comments **T**



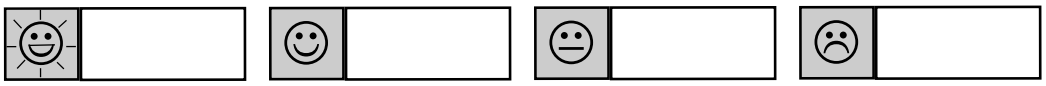


SUMMARY **P**

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

- listened to Chapters 5-7 ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- matched columns describing personalities ☐
- researched the Hijrah to Abyssinia ☐
- completed paragraphs about events ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about the boycott of the early Muslims, the Mi'raaj and the people of Yathrib
- understand that the disbelieving enemies of Islaam are cowards who will resort to any barbaric measure to stop the spread of Islaam, even starving innocent Muslim men, women and children into silence.
- discern that amongst every group of people, even idol-worshippers, there are fair-minded, just men and women
- recognize that after every difficulty there always comes ease
- ascertain that inspite of any setback or loss a Muslim must persevere in preaching Islaam and calling even his enemies to the truth
- appreciate that the successful propagation of Islaam requires a base that provides safety & a conducive environment
- recognize that praying for the guidance of your enemies is better than praying for their destruction
- realize that sincere supplication for the guidance of others is more effective than preaching
- discern that only from the perspective of the hereafter can we appreciate our good efforts in this world
- understand that Allaahs' help often comes from the most unexpected place
- learn that eagerness for faith qualifies a person for receiving it
- recognize that the most effective da'wah is one's personal example of good character
- appreciate that those who support the mission of Islaam are honoured in this world and the hereafter, eternally

LESSON OVERVIEW (Chapter 8-12) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 8-12 of the life of the Prophet [s]
- find suitable one-word meanings for the listed words
- identify the specific teachings being conveyed
- contrast the treatment given to the Prophet by people
- complete a map exercise & find pictures of relevant cities
- complete sentences using a word list
- research the events of the Mi'raaj
- answer questions related to the story
- write an *Aayah* in Arabic with the translation

CHAPTER 8

The disbelieving Quraysh had tried their best to stop the blessed Prophet Muhammad [s] from preaching Islaam, but threats, persecution and even bribery had not worked. They thought of a new strategy. They now decided to boycott the Prophet [s] and his entire clan, the Banuu Haashim.

First the leaders of the kuffaar (disbelievers) went to Abuu Taalib, the chief of the Quraysh, and said, "*We've been patient up to now, but we have waited long enough. We want you to hand Muhammad over to us.*" But Abuu Taalib refused. "*Then you shall all be boycotted and exiled!*" A document was drawn up stating this and hung inside the Ka'bah in order to give it authority.

The disbelieving Quraysh then drove out the Prophet [s] and his entire clan of Banuu Haashim, including Abuu Taalib, as well as all the Muslims to a narrow, desolate valley outside the city of Makkah. No one was allowed to have any contact with the Muslims, neither to sell nor give them anything whatsoever. The boycott was so rigorously applied and food was so scarce that the Muslims had to eat the leaves of trees. Their children's hungry cries could be heard all over the valley.

They remained in that pitiable condition for three long years. Apart from some kind Qurayshiy peo-

Qur'an

Allaah ﷻ has declared:

"Glorified is He who took His servant by night from the sacred place of worship (at Makkah) to the remote house of worship (at Jerusalem), the precincts of which We have blessed, so that We might show him some of Our signs. Indeed , He is All Hearing, and All Seeing.

P C

Vocabulary

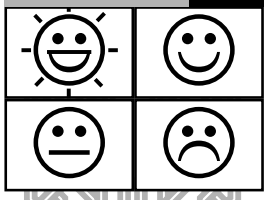
strategy
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boycott
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desolate
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rigorously
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pitiable
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abandoned
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tyranny
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perishing
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morsel
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ple who secretly sent food to them, they were totally abandoned. The Prophet of Allah [s] suffered with his faithful band of followers, but inspite of all the difficulties he continued to call people to Allaah, night and day, secretly and openly. The Muslims remained patient and steadfast and their faith in Allaah grew even stronger.

A group of fair-minded Quraysh, led by Hishaam ibn 'Amr ibn Rabii'ah, hated this unfair boycott. Hishaam was highly respected among his people. He went to some men of the Quraysh whom he knew to be kind-hearted and considerate. "*It is shameful to allow such tyranny to continue. We must abandon the unjust boycott,*" Hishaam said. Amongst those who agreed was Zuhayr ibn Abii Umayyah. When the Quraysh were assembled the next day, Zuhayr, whose mother was 'Aatikah bint 'Abdu'l-Muttalib, faced the people and demanded, "*O People of Makkah! Do we eat and clothe ourselves while the Banuu Haashim are perishing, unable to buy even a morsel to eat?*" pointing to the document in the Ka'bah, he shouted out, "*By Allaah, I will not sit down until that unjust document is torn up!*"

Abuu Jahl, the arch enemy of the Prophet [s], entered the discussion to disagree but no one supported him. Immediatley they went to the Ka'bah to tear down the document but miraculously found that insects had eaten it all, except for the words, "*In Your name, O Allah,*" written on the very top. The Arabs still believed in Allaah although they associated many other false idols and gods with Him. They took this as a sign from Allaah and declared the boycott invalid.

Comments T



CHAPTER 9

The Muslims and the Prophet's [s] family had suffered greatly during the boycott. The difficult conditions had seriously affected the health of Abuu Taalib and Khadiijah [r]. Soon both of them died. Khadiijah was 65 years old and Abuu Taalib 87.

Khadiijah [r] had been married to the Prophet Muhammad [s] for twenty-five years. She was the mother of his seven children. It had been a very happy and blessed marriage. The Prophet [s] mourned for her deeply. He called this year 'The Year of Sorrow' and he always remembered Khadiijah [r] saying, "*She was my beloved wife. She helped me first when all the Makkans were my enemies.*"

Abuu Taalib, however, never became a Muslim although he loved the Prophet [s] dearly. The Prophet [s] had lost his beloved uncle who had defended him against the cruel disbelievers.And so, once again, the Quraysh stepped up their persecution of the Muslims. But inspite of all their cruelty, Islaam continued to spread.

At-Tufayl ibn 'Amr ad-Dawsiy came to Makkah soon thereafter. He was a noble man and a poet, admired for his wisdom and intelligence. The Quraysh warned him against the Prophet Muhammad [s]. As a result, Tufayl was afraid to go near the blessed Prophet [s]. He decided not to speak with him nor listen to him at all, to the extent that he stuffed his ears with cotton.

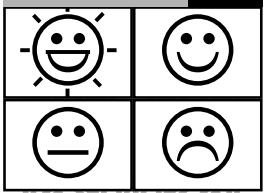
P C

Vocabulary

mourned

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Comments **T**



P C

Vocabulary

inadvertantly

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absolute

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One day Tufayl went to the Ka'bah where he found the Prophet of Allaah [s] performing *salaah*. As Tufayl passed by him he inadvertantly heared some of the words of the Qur'aan being recited.

"*These are good words,*" he said to himself. "*By Allaah, I am an intelligent man. The difference between good and evil is not hidden from me. Why should I not listen to what this man says? If what he brings is good, I will accept it. If it is evil, I will abandon it.*"

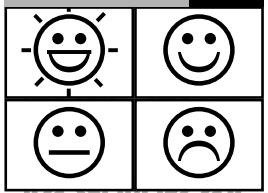
So Tufayl followed the blessed Prophet [s] home. As the Prophet [s] entered his house, Tufayl entered behind him and said, "*O Muhammad... your people kept on frightening me away from your message... until Allaah caused me to hear something of it and I found it good. So tell me more about your mission.*"

On hearing this the Prophet Muhammad [s] recited *Suurah Al-Ikhlaas* to him:

"Say! He is Alaah, the One.
Allaah, the Eternal, Absolute.
He does not give birth, nor was He born,
and there is nothing comparable to Him."

The Prophet [s] then began to explain the message of Islaam to Tufayl.

Comments T



"*I swear by Allaah, never in my life have I heared such beautiful words. Neither was a more noble or just mission ever described to me,*" Tufayl said.

Thereupon, Tufayl stretched out his hand to the Prophet [s] and declared, "*I testify that there is no god except Allaah and that Muhammad is the messenger of Allaah."* And with that Tufayl embraced Islaam.

Tufayl then said, "*O Prophet of Allaah [s]. I am a man who is obeyed in his tribe. I am going back to them and I shall invite them to Islaam.*"

Tufayl returned to his people to call them to Islaam. After much effort, the whole tribe of Daws embraced Islaam.



CHAPTER 10

After Abuu Taalib's death, the Prophet of Allaah [s] suffered more than ever before. The Quraysh stepped up their campaign of persecution of the Muslims.

When the insults and torment of the Quraysh became unbearable and they stubbornly refused to embrace Islaam, the holy Prophet Muhammad [s] knew that he had to find a place other than Makkah as a base for Islaam. And so he decided to go to the city of Taa'if.

Taa'if, the second largest town in Arabia, is ninety kilometers from Makkah. It is situated in a fertile valley surrounded by many mountains. The inhabitants of Taa'if belonged to the Banuu Thaqiif tribe. They were strong in number and the

P C

Vocabulary

testify

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situated

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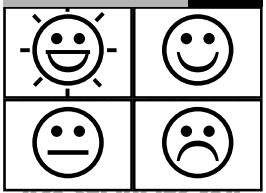
fertile

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inhabitants

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Comments **T**



P C

Vocabulary

propagation
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insults
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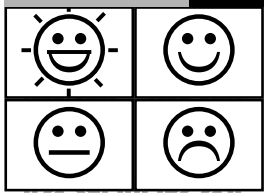
Prophet Muhammad [s] hoped to win them over to Islaam. This would give the Muslims a place of safety from the persecution of the Quraysh, and also establish a base for the future propagation of Islaam. On reaching Taa'if he visited the three chieftains of the clan who were brothers, namely, Abd Ya'liil, Mas'uud and Habiib. The blessed Prophet [s] presented the message of Islaam to them. But instead of accepting his message, they refused even to listen to him and treated him most rudely. They laughed at the Prophet [s] saying, "*Could Allaah not find anyone else better than you to make him His Prophet?*"

The Prophet Muhammad [s], who was a rock of steadfastness and perseverance, did not lose heart, and tried to invite the common people to Islaam, but nobody would listen to him. Instead they screamed at him to leave their town and go wherever else he liked. When the Prophet [s] realised that further efforts were in vain, he decided to leave the town.

But the people of Taa'if would not let him go in peace. They shouted insults and and threw stones at him. The blessed Prophet Muhammad [s] was covered with bruises and blood streamed from the cuts all over his body.

Bleeding and exhausted, Prophet Muhammad [s] finally took shelter in the garden of 'Utbah bin Rabii'ah. Although the Prophet [s] had been insulted and injured, he did not curse the people of Taa'if. Instead, he turned to Allaah in prayer, saying:

Comments T



"O Allah! To you do I complain of my weakness... O Most Merciful of all those who show mercy, You are the Lord of the weak, and you are my Lord... I seek protection in Your light which illuminates the Heavens and dispels all darkness... O Allaah...You control all matters in this world as well as in the Hereafter. May it never be that I should anger you, nor that you should be displeased with me... There is no strength to do good, nor power against evil but by Your mercy."

The Heavens were moved by the prayer of the Prophet [s], and Jibraa'iil [a] appeared before him greeting, "*As-salaamu 'Alaykum, Peace be upon you, O Prophet of Allaah [s].*" Then Jibraa'iil said, "*Allaah knows all that has passed between you and these people. He has commanded the angel in charge of the mountains to be at your service*" Saying this, Jibraa'iil [a] ushered the angel before the Prophet [s].

The angel greeted the Prophet [s] and said, "*O, Prophet of Allaah! I am at your service. If you wish, I can cause the mountains overlooking this town on both sides to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them.*"

The merciful and noble Prophet [s] replied, "*Even if these people do not accept Islaam, I do hope from Allaah that their progeny will one day worship Allaah alone and serve Islaam.*"

P C

Vocabulary

illuminate

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dispel

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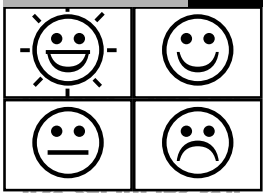
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Comments **T**



P C

Vocabulary

endure

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As the Prophet Muhammad [s] sat in the garden, ‘Utbah took pity on him and sent his Christian slave, 'Addaas, to the Prophet [s] with a bunch of grapes and something to drink. As he served the grapes to the Prophet [s], ‘Addaas noticed his gentleness, kindness and nobility. ‘Addaas was so impressed by the character of the Prophet [s] that he immediately embraced Islaam.

This was the beginning of the Prophet’s [s] prayer being answered, because, ten years later, all the people of Taa’if - the very same people who had once driven him out with insults and stoning - accepted Islaam.

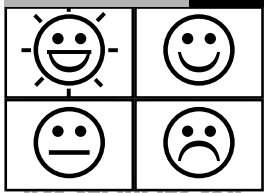
And so Allaah rewards those who endure all difficulties in His cause.



CHAPTER 11

The Prophet of Allaah [s] returned from Taa'if to Makkah where he found the Quraysh even more opposed to him than they had been previously. At this bitter moment, when the Quraysh seemed to be on the verge of crushing Islaam, the Prophet Muhammad [s] had a most extraordinary experience.

Comments T



One dark night, while the blessed Prophet [s] was asleep next to the *Ka’bah*, the angel Jibraa’iil [a] woke him. “*Allaah has invited you to visit the highest heavens,*” Jibraa’iil said to the Prophet [s]. “*He*

wishes to show you His wondrous signs."

To the Prophet's [s] amazement, Jibraa'iil presented to him a heavenly white horse with glittering wings. It was called Buraaq, and as fast as lightning, the blessed Prophet [s] rode the Buraaq to Masjid al-Aqsaa, in far-away Jerusalem.

This Masjid had been built hundreds of years before by Prophet Sulaymaan [a]. Now all the prophets had miraculously gathered there to offer *salaah* behind the Prophet Muhammad [s]. Allaah had appointed him as the leader of them all.

Then Jibraa'iil [a] took the Prophet [s] up through heavens gates, beyond the farthest stars, where he saw innumerous angels, one more beautiful and majestic than the other. This ascension into the heavens is called the *Mi'raaj*.

Jibraa'iil took the blessed Prophet [s] through the seven heavens where he met all the prophets. He witnessed the beauty of the gardens of *Jannah* (Paradise) which Allah has promised to those who obey Him. He was also shown the terrifying torments of *Jahannam* (Hell), where the wicked will be punished after death.

They ascended even higher, upto the *Sidrat-ul-Muntahaa*, the farthest heavenly Lote tree. where Jibraa'iil stopped. He could go no further, nor could any other creature, except the blessed Prophet Muhammad [s]. From here the Prophet [s] ascended into the very presence of Allaah. Then behold, the blessed Prophet Muhammad [s]

P C

Vocabulary

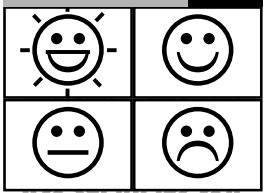
innumerous

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Comments T



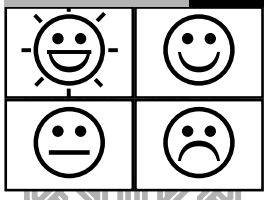
saw Allaah, in all His Majesty and Beauty. "*O my Allaah! All glorified greetings be to you...*" the Prophet [s] said. Allaah replied, "*Peace be upon you, O my Prophet!*"

Allaah had raised the Prophet Muhammad [s] higher than any other creature, and honoured Him as he had honoured no other, not even the greatest angels. He revealed to the Prophet [s] His wonders, beyond imagination. Allaah then gifted the Prophet Muhammad [s] the five daily *Salaah's* which Muslims perform to this very day. The *Salaah* is a reminder to the Muslim of our return to Allaah and our honourable standing in Allaah's presence in the hereafter.

Thereafter, the Prophet Muhammad [s] was brought back to earth, past the seven heavens and through our starry universe. Down through the clouds, over the city of Jerusalem and over the wide desert sands, back to the city of Makkah, with its blessed *Ka'bah*. The Prophet s] was amazed to find his bed still warm, and the cup he had tipped over still emptying. The heavenly journey, the *Mi'raaj*, had all taken place in a moment or less! Praise be to Allah who is all-Powerful! Praise be to Allah who took his beloved Prophet on the heavenly night journey!

The next morning, the Prophet [s] told the Quraysh what had happened the night before, but many simply laughed at him, thinking him mad, calling him a liar and mocking him. But the Muslims believed him. His faithful Companion, Abuu Bakr [r] boldly said, "*Our Prophet always*

Comments T



speaks the truth. If angels can come down to him from the Heavens each day, he too can visit the Heavens high above. Indeed, Allaah has power over everything."

The Prophet Muhammad [s] then described the city of Jerusalem to the Quraysh and the many caravans he had seen hundreds of miles away, caravans they were to see only weeks after. The Quraysh were silent. "*How could Muhammad know all this when he had never been to Jerusalem before? How could he describe caravans that were hundreds of miles away? It must be sorcery,*" they thought. How foolishly the disbelievers deny such clear truths. But disbelief is a darkness that envelopes hearts, a darkness through which no light can be seen.



CHAPTER 12

Every year the Arab tribes would come to Makkah during the *Hajj* season. Although the *Hajj* was originally a sacred act of worshipped established by the Prophet Ibraahiim [a] and his son Ismaa'iil [a], the Arabs had corrupted it and worshipped false gods and idols, around the Ka'bah, as partners with Allaah. The Holy Prophet Muhammad [s] detested the idolatry. But inspite of all the evil practices of the Arabs and the opposition of the Quraysh, he patiently perseverred in calling people to worship Allaah alone and to embrace the religion of Islaam.

P C

Vocabulary

sorcery

.....

established

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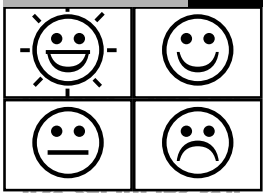
detested

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perseverred

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Comments **T**



P C

Vocabulary

arch enemy

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abandon

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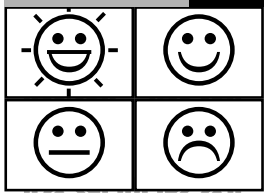
The Prophet [s] would go out to meet the Arab tribes visiting Makkah and patiently explain the beliefs of Islaam to them, saying, "*O people! I am the Messenger of Allah to you. Allaah commands that you worship Him alone and not worship any other with Him. He commands you to obey His laws and to support me so that I may make clear to all the people of the world the guidance Allah has revealed to me.*"

When the Prophet of Allah [s] finished speaking, Abuu Lahab, the arch enemy of Islaam, would usually get up and scream out, "*O people! This man calls on you to abandon the gods of your forefathers, the idols al-Laat and al-'Uzzaa and your friends among the jinn. He has brought you nothing but misguidance and error. Do not obey him and do not even listen to him!*"

But amongst the Arab tribes that came to Makkah were people from Yathrib. Yathrib is a city about four hundred and fifty kilometers to the north of Makkah. The city is famous for its palm trees and delicious dates. It's people were brave and hard working. They were neighbours of the Jewish tribes that lived in their city and had heard them talk of a Prophet who was about to appear.

They heard the preaching of the blessed Prophet Muhammad [s] in Makkah and turned to each other, saying, "*O People! By Allaah, you know that this man must be the Prophet whom the Jews have promised is to appear. We should not let them get to him before us.*"

Comments T



The blessed Prophet Muhammad [s] met them at a place called Aqabah, just outside Makkah. There were six of them and they were overjoyed to meet the Prophet [s]. They listened to the recitation of the Holy Qur'aan intently, and eagerly accepted the teachings of Islaam. The Prophet [s] was very pleased and before they left every single one of them embraced Islaam, saying, "*O Prophet of Allaah [s]! We will go to our peope and call them to this pure religion which we have accepted from you. If Allaah gathers them to you, then no man in this land will be more powerful than you.*"

When they returned to Yathrib, they told others about their wonderful meeting with the Prophet Muhammad [s]. They talked about the beautiful teachings of Islaam and the noble character they saw in him. News soon spread throughout the city until there was not a single house in which the Prophet Muhammad [s] was not enthusiasticly discussed. The people of Yathrib were eager to meet the blessed Prophet [s].

The following year, twelve more people from Yathrib travelled to Makkah and all of them embraced Islaam at Aqabah. The Prophet [s] then asked them to stretch their hands forward and pledge allegiance to him. They said in one voice,

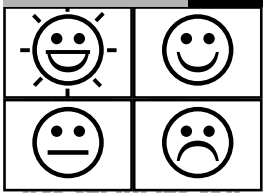
"O Prophet of Allaah! We pledge never to worship others as partners with Allaah.
Nor to commit adultery.
Nor to steal.
Nor to harm innocent children.
Nor to lie about others.

P C

Vocabulary

intently
.....
enthusiasticly
.....
pledge
.....
allegiance
.....

Comments **T**



P C

Vocabulary

impressed

.....

household

.....

We pledge, O Prophet, to obey Allaah and His Prophet [s].
We pledge to assist you and to defend you O Prophet... with our lives if necessary."

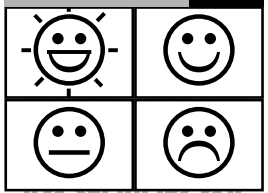
This pledge is called the 'First Pledge of Aqabah'.

The blessed Prophet [s] then sent Mus'ab bin 'Umayr [r] with them to teach them Islaam. Mus'ab [r] stayed in the house of As'ad ibn Zuraarah, one of the first people in Yathrib to embrace Islaam. Mus'ab [r] recited the Qur'aan to the people of Yathrib, instructed them in the teachings of Islaam, and led them in Salaah. He became famous amongst the people of Yathrib who called him 'The Great Reciter'.

Islaam began to spread rapidly amongst the two most powerful tribes in Yathrib, the tribes of 'Aws and Khazraj. Sa'd ibn Mu'aadh and Usayd ibn Hudayr were the chiefs of the 'Aws tribe. They were convinced of the truth of Islaam because of the wisdom and kindness of those who had become Muslims. They were particularly impressed by the character of Mus'ab ibn 'Umayr [r] and his excellent manner of teaching Islaam by his own personal example. Both Sa'd ibn Mu'aadh and Usayd ibn Hudayr embraced Islaam, and with them their entire clan too. Not a household of the people of Yathrib remained, in which some men and women had not accepted Islaam.

Mus'ab ibn 'Umayr returned to Makkah the following year along with seventy five people from Yathrib. Secretly they met the blessed Prophet

Comments T



Muhammad [s] at ‘Aqabah in the dark of night. The Prophet [s] talked to them about Islaam, then recited the Holy Qur'aan and prayed to Allaah to guide them all. They embraced Islaam. The Prophet [s] then said to them,

“I instruct you to pledge...
To worship Allaah alone, both in ease and hardship.
And to obey me in whatever I command you to do.
And to spend your wealth in the path of Allaah.
And to never be afraid to speak the truth.
And to love me more than you love yourselves and your wealth.”

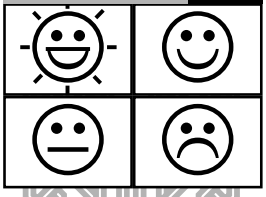
All together, the group from Yathrib stretched their hands forward and pledged their allegiance to the blessed Prophet Muhammad [s]. “*We shall protect you as we protect our own families against all enemies,*” they said.

The Prophet [s] was very pleased to hear this. “*And I pledge that my blood is your blood*,” he said. “*I am of you. You are of me. And I shall never leave you, in peace and in war. I will live with you until I die among you.*”

This pledge is called the ‘Second Pledge of Aqabah’.

The blessed Prophet [s] then said, “*You are my Ansaar, my helpers*.” And to this day we remember the people of Yathrib with great love and honour as the *Ansaar* - the Helpers of Allaah, the Helpers of the Prophet [s] and of Islaam.

Comments



ACTIVITIES

C T

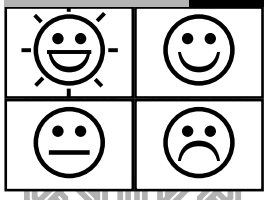
Form groups of three students & identify at least one lesson you have learnt from each chapter. Your teacher may assist you.

example:

Chapter 8

1) The disbelieving enemies of Islaam are cowards who will resort to any barbaric measure to stop the spread of Islaam, even starving innocent Muslim men, women and children into silence.

Comments **T**



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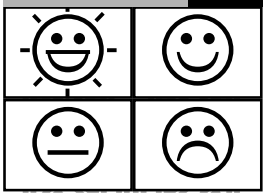
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C

Look at the following pairs.
Compare their treatment of the Blessed Prophet Muhammad [s] by ticking the appropriate box.

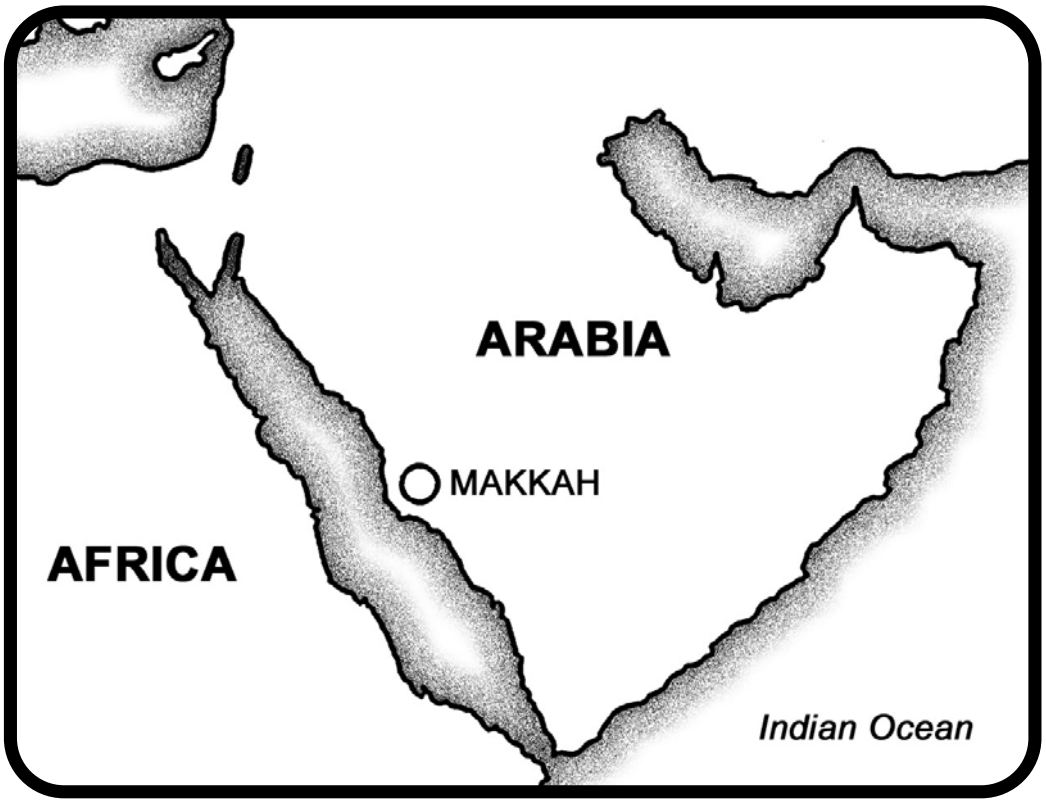
The **PAIRS**	Their treatment of the Prophet [s] was ...	
	SIMILAR	**OPPOSITE**
The Quraysh & The Banuu Thaqiif	✓	
Hishaam bin'Amr & Utbah bin Rabii'ah		
Abuu Taalib & Abuu Jahl		
Tufayl bin 'Amr & Addaas		
Abuu Jahl & Abuu Lahab		
People of Makkah & People of Yathrib		
Tribe of 'Aws & Tribe of Khazraj		

Comments **T**

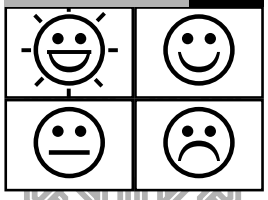


C P

Identify the cities of Taai'f, Yathrib and Jerusalem on the map below. Indicate the exact distances between them. Thereafter, find pictures of the three cities (especially important landmarks) as they are today and paste them in the space provided below. Lastly, what is Yathrib now known as?



Comments **T**



Complete the sentences below using the words in the word list.

C

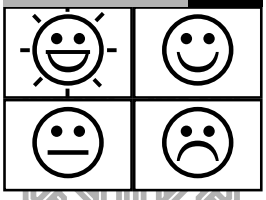
Prophet Haashim valley leaves blood extraordinary children's Prophet's Jahannam AbuuTaalib died Qur'aan boycott stars strong Muslims Quraysh base Allaah 65 Islaam message rudely Jewish cuts prayed Islaam Quraysh seven progeny Quraysh food Jibraa'iil 87 heavens curse Prophets Jannah trees Allaah Taa'if Mi'raaj Khadiijah Yathrib north brave stones Islaam Hajj Yathrib protect families

1) The disbelieving ..... boycotted the Prophet [s] and his entire clan, the Banuu ..... as well as all the Muslims to a narrow, desolate ..... outside the city of Makkah. ..... was so scarce that the Muslims had to eat the ..... of ..... and their ..... hungry cries could be heard all over the valley.

The Muslims and the ..... family had suffered greatly during the ..... which seriously affected the health of ..... and ..... [r], both of whom ..... soon thereafter. Khadiijah was then ..... years old and Abuu Taalib .....

2) The holy Prophet Muhammad [s] decided to go to the city of ..... , the second largest city of Arabia, the inhabitants of whom were ..... in number, hoping to win them over to Islaam. This, he thought, would give the ..... a place of safety from the persecution of the ..... , and also establish a ..... for the future propagation of ..... . But instead of accepting his ..... , they refused even to listen to him and treated him most ..... , shouting insults and throwing ..... at him.

Comments **T**

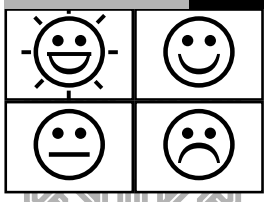


3) The blessed Prophet Muhammad [s] was covered with bruises and ..... streamed from the ..... all over his body. Although the Prophet [s] had been insulted and injured, he did not ..... the people of Taa'if, instead turning to Allaah, he ..... , "*Even if these people do not accept ..... , I do hope that their ..... will one day worship Allaah alone and serve Islaam.*"

4) When the ..... seemed to be on the verge of crushing Islaam, the Prophet Muhammad [s] had a most ..... experience. One dark night, the angel ..... [a] took the Prophet [s] up through ..... gates, beyond the farthest ..... , into the ..... heavens. Here he met all the previous ..... and witnessed the beauty of the gardens of ..... and the terrifying flaming torments of ..... . From there the Prophet [s] ascended into the very presence of ..... where he saw ..... , in all His Majesty and Beauty. This is called the ..... .

5) Amongst the Arab tribes that came to Makkah during the ..... season were people from ....., a city about four hundred and fifty kilometers to the ..... of Makkah. It's people were ..... and hard working. They were neighbours of the ..... tribes that lived in their city and had heard them talk of a ..... who was about to appear. They listened to the recitation of the Holy ..... intently, and eagerly accepted the teachings of ..... . The people of ..... pledged their allegiance to the blessed Prophet Muhammad [s], saying, "*We shall ..... you as we protect our own ..... against all enemies*".

Comments T



RESEARCH ASSIGNMENT

C P

During the Mi'raaj, the Holy Prophet [s] was shown the different conditions of people in *Jannah* (paradise) and *Jahannam* (hell) as a consequence of their deeds in this world.

With the help of your parents or elder siblings, research and then list three such descriptions of the people of Jannah and the people of Jahannam respectively, as narrated from the Prophet Muhammad [s].

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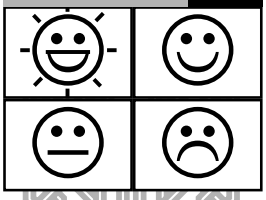
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Comments **T**



Answer the follwing questions. C

1) Why would all the Arab tribes come to Makkah every year?

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2) Where did the Prophet Muhammad [s] meet the people of Yathrib when they came to Makkah?

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3) What pledge did the Prophet [s] take fom the people of Yathrib during their meetings? List at least five points.

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4) Who did the Prophet [s] send to teach the people of Yathrib about Islaam?

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5) What were the names of the two principal tribes of Yathrib?

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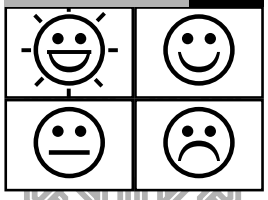
6) What honourary title did the Prophet Muhammad [s] give the people of Yathrib and what does this title mean?

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Comments T



Ask your parents or elder siblings to help you find the following *Aayah* in the Holy Qur'aan. Thereafter write it down in Arabic with its English translation in the space provided. Lastly, discuss how this verse guides you as a Muslim . **C P**

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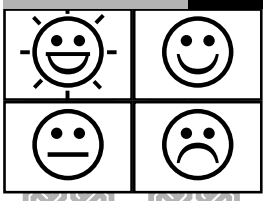
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(*Tawbah, 9 :100*)

Comments **T**

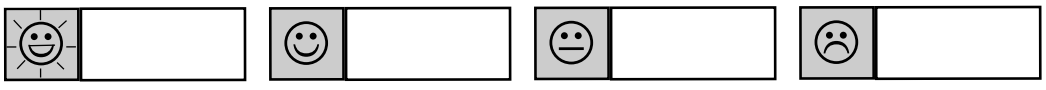


SUMMARY **P**

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

- listened to Chapters 8-12 ☐
- identified specific teachings ☐
- contrasted treatment given to the Prophet ☐
- completed a map exercise including pictures ☐
- completed sentences using a word list ☐
- researched events of the Mi'raaj ☐
- answered questions related to the story ☐
- wrote an Aayah in Arabic with translation ☐

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- learn about the *Hijrah* of the Prophet [s] and his companions to Madiinah
- recognize that living in an Islamic environment is necessary for Islamic growth and progress, and for that reason the *Hijrah* was ordained
- understand that the *Hijrah* was not easy and it often required that the Muslims sacrifice their families and belongings
- discern that the *Kuffaar* fear the rise of Islaam because they are unable to control and manipulate it to serve their own selfish interests
- ascertain that the *Kuffaar* will resort to any evil, even murder, in order to suppress the truth
- appreciate that Allaah helps and protects His true servants in the most wondrous ways, while shaytaan is the friend and supporter of the disbelievers, directing them to nothing but evil and destruction
- recognize that a Muslim always fulfills his promises and trusts, even to his enemies
- realize that a Muslim must always be vigilant and aware of the schemes of the *kuffaar* and plan accordingly
- know that Allaah always makes truth and virtue eventually triumph over falsehood and wickedness

LESSON OVERVIEW (Chapter 13-15) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 13-15 of the life of the Prophet Muhammad [s]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- complete a true and false exercise
- study a map showing the route taken during the *Hijrah*
- complete a multiple choice exercise
- learn how to calculate the *Hijrii* calendar year

LESSON 4

Hijrah

MIGRATION TO MADIINAH

CHAPTER 13

In Makkah, the Muslims were suffering greater cruelty day by day. However, in Yathrib, a small Muslim community was already thriving. The blessed Prophet Muhammad [s] addressed his *Sahaabah* (Companions) saying, "*Allaah has given you brothers in Yathrib, and made it a place of safety for you. So I command you to migrate for the sake of Allaah and His religion*."

The first *Sahaabii* to leave for Yathrib was Abuu Salmah bin Abd al-Asad [r]. Thereafter the numbers increased and, one-by-one, in secrecy, the Muslims began to leave Makkah. This marked the beginning of the *Hijrah* (emigration) to Yathrib. The blessed Prophet Muhammad [s], however, remained in Makkah awaiting Allah's permission to emigrate.

The *Hijrah* of the Muslims from Makkah was not easy. The Quraysh were alarmed at this. They feared that, given time, the Muslims would one day become too numerous, and threaten their power and control over the Arab tribes. The Quraysh therefore placed many obstacles in their path but the *Muhaajiriin* (emigrants) were determined to leave Makkah. Some, including Abuu Salaamah, were forced to leave their wives and children behind and to travel alone to Yathrib. Others had to relinquish all they had earned in their lifetime. Suhayb ar-Ruumiy was among those who lost all their wealth.

Qur'an

Allaah ﷻ has declared:

"As for those who, after persecution, migrated from their homes in the cause of Allah - We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!."

P C

Vocabulary

thriving
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numerous
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determined
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relinquish
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devoted
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exiled
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wilderness
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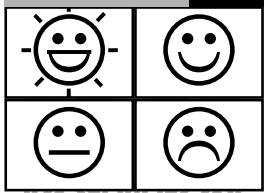
Then others followed, each making a great sacrifice. These included 'Umar ibn al-Khattaab, Talhah, Hamzah, Zayd ibn Haarithah, 'Abdevoted-ur-Rahmaan ibn 'Awf, Zubayr ibn al-'Awwaam, Abuu Hudhayfah, 'Uthmaan ibn Affaan and others, may Allaah be pleased with them all. The *Hijrah* continued apace until no Muslims were left in Makkah with the Prophet [s] except for Abuu Bakr [r], his devoted Companion, ‘Alii ibn Abii Taalib [r], his young cousin, and a few Muslim captives who were imprisoned by the Quraysh.

The Quraysh were terrified knowing that they had no control over the free Muslims in Yathrib. They hurriedly gathered at *Daar-un-Nadwaa*, the house of Qusayy ibn Kilaab in which the Quraysh used to discuss important matters. There was panic in the air. A chieftain of the Quraysh shouted out, “*Muhammad may soon leave to join his companions in Yathrib. If that happens, we will have no means to stop the spread of his message. So what do you say we do, O nobles of the Quraysh?*”

One of them called out from the crowd, “*I suggest that Muhammad be imprisoned.*” “*No, he should be exiled into the wilderness and made to perish there,*” another screamed out. Then, from the shadows, an old man shrouded in darkness, came forward. No one recognised him yet he looked so familiar.

“*Choose a young man from each clan who will wait at Muhammad’s doorstep*,” he said. “*Then*

Comments T



when he comes out in the morning, strike him all at once, I say. Kill him and be rid of him." Abuu Jahl, the arch enemy of Islaam, shouted out in approval, "*Yes, let us kill Muhammad. This will be best... Then we will deal with the Muslims, both in Makkah and Yathrib.*" They turned around to congratulate the old man but to their surprise, he was nowhere to be seen. Little did they know that he was non other than shaytaan, the enemy of man, the friend of the wicked, who calls to nothing but evil and misguidance.

P C

Vocabulary

anxiously

denial

betray

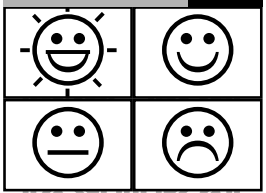


CHAPTER 14

Allaah informed the blessed Prophet Muhammad [s] of their wicked plot, and instructed him to prepare to leave for Yathrib. The Prophet [s] immediately went to his faithful friend Abuu Bakr [r]. "*Allaah has instructed me to emigrate.*" Anxiously, Abuu Bakr [r] asked, "*Alone or with a companion, O Prophet of Allaah?*" The Prophet [s] smiled and replied, "*With my faithful companion, of course*." Abuu Bakr [r] was overjoyed. He immediately began making preparations to leave.

But one thing troubled the blessed Prophet Muhammad [s]. Since everyone trusted him, many Makkan *kuffaar*, inspite of their denial of the message of the Prophet [s], had given him their money and other valuable things for safekeeping. The Prophet [s] wanted to return these things to their rightful owners. Although his [s] life was in danger, he would not betray the trust of the peo-

Comments T



P C

Vocabulary

assassin

.....

shackles

.....

ple, even though they disbelieved in him.

So the Prophet Muhammad [s] asked his young cousin ‘Alii [r] to stay behind and return the valuables to their owners. ‘Alii (R) gladly agreed.

It was night-time, and the murderous gang gathered at the door of the Prophet’s house waiting to attack. ‘Alii [r] went to lie in the Prophet’s bed wrapped in his [s] cloak so as to confuse the assassins. ‘Alii was very brave and a true Muslim. He was not afraid that the *kuffaar* might mistake him for the Prophet [s] and kill him. The blessed Prophet Muhammad [s] placed his hand on ‘Alii’s head and said, “*Do not be afraid for no harm will come to you.*” ‘Alii [r] closed his eyes and went peacefully to sleep.

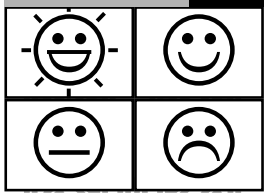
Under cover of darkness, the Prophet Muhammad [s] left his house scattering dust over the heads of the assassins and reciting the opening *Qur’aanic* verses of *Suurah Yaasiin*.

> *“... We have put shackles round their necks... And We have set a barrier before them and a barrier behind them, and We have covered them up so that they cannot see. It makes no difference to them whether you warn them or do not warn them, they will not believe.”*

Miraculously, Allaah removed their sight and the Prophet [s] passed straight through them without being noticed at all.

After some time a man passed by. Seeing the

Comments T



assassins lying in wait outside the house of the Prophet Muhammad [s] he said to them surprised, "*What are you waiting here for?*". "*Muhammad!*" they replied. "*May you be wretched!*" he said. "*By Allaah, Muhammad came out earlier and is long on his way.*"

When they looked through the window and saw someone sleeping in the bed they were satisfied that it was the Prophet of Allaah [s]. As first light appeared on the morning horizon, the murderous gang crashed through the door of the Prophet's [s] house and tore off the blanket with swords raised above their heads. To their astonishment and disappointment they found the boy, 'Alii [r]. They were taken aback. As the Prophet [s] promised not a single hair on 'Alii's [r] head was harmed. "*Where could Muhammad be?' they asked each other.*

The chiefs of the Quraysh were furious. "*A hundred camels as reward to anyone who brings Muhammad back, dead or alive!*" they shouted out. No sooner was the ransom offered but horsemen charged out in every direction in search of the blessed Prophet Muhammad [s].

Guessing that the Prophet [s] intended to go straight to Yathrib, most of the search parties headed in that direction. But the Prophet [s] and Abuu Bakr [r] went south, having arranged that a shepherd would follow after them, covering their tracks with his flock of sheep. They decided to hide in the cave of Thawr, just outside Makkah, until the search parties had given up.

P C

Vocabulary

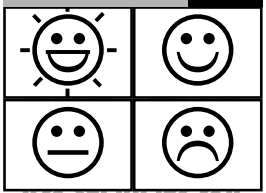
wretched

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ransom

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Comments **T**



P C

Vocabulary

receding

.....

suspected

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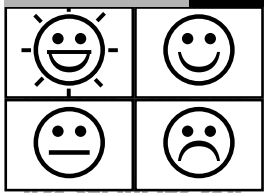
On their third day in the cave, the Prophet [s] and Abuu Bakr heard the flapping of wings and the sounds of men's voices and footsteps. A search party from Makkah was approaching the hill. They climbed up the hill side and walked up to the mouth of the shallow cave supecting that the Prophet Muhammad [s] might be hiding in it. Abuu Bakr [r] was afraid for the safety of the Prophet [s]. "*If any one of them steps forward he will see us*" whispered Abuu Bakr [r]. "*Don't worry, O Abuu Bakr* " replied the Prophet [s], "*We are not two but three, for, do you not know that Allaah is with us. He will surely protect us*"

As the search party came closer to the entrance of the cave, Abuu Bakr [r] and the Prophet [s] could hear them talking quite clearly. One of them shouted out, "*Don't bother! There's no one in there*" Then the footsteps were heard receding. The danger had passed!

After some time, the Prophet [s] and Abuu Bakr [r] looked out from the entrance of the cave, where they were amazed to see that a spider had spun a web across its opening and a dove had made a nest just infront. It was she who had flapped her wings at the approach of the search party. How could anyone have suspected that two men were hiding inside, when a delicate web covered the entrance and a dove nested peacefully there? Allaah had protected his Prophet [s] in a most wondrous way.

Some time later, when they felt it to be safe, the

Comments T



Prophet [s] and Abuu Bakr continued on their journey to Yathrib. Because they took a long, winding route, and travelled only under cover of darkness, their dangerous and difficult journey took seven long days.



CHAPTER 15

While on their journey to Yathrib, a Makkan soldier spied the Prophet Muhammad [s] and Abuu Bakr [r] in the distance. It was Suraaqah, son of Maalik. He charged on his swift horse towards the Prophet [s]. But no sooner did he approach the Prophet [s] but the hooves of his horse sank into the ground, throwing him over. Again Suraaqah mounted his horse and charged at full speed, and again the hooves of his horse were swallowed into the ground throwing him over even harder.

But Suraaqah was not to give up. The thought of earning the grand reward made him even more eager, and he mounted his steed once more. With all its strength he charged yet again. Abuu Bakr [r] was terribly worried again for the safety of the Prophet [s] and kept looking over his shoulder. Suraaqah seemed to be catching up this time.

The blessed Prophet Muhammad [s] turned calmly to his companion and said, "*Did I not tell you, O Abuu Bakr, that Allaah is with us? Now stop worrying!*" The Prophet [s] then continued reciting some verses of the Holy Qur'aan.

Suraaqah was now ever so close to Prophet

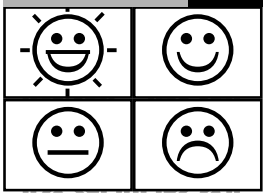
P C

Vocabulary

wretched

.....

Comments **T**



P C

Vocabulary

pledge

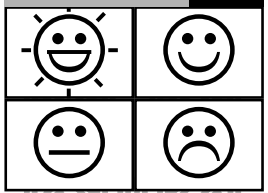
scroll

Muhammad [s]. If he stretched out his arm he could have grabbed at the Prophet's [s] shoulder. But, that was not to be. As suddenly as before, the hooves of Suraaqah's horse were swallowed into the ground and he was thrown over even more violently than before. He crashed to the ground and it felt as if every bone in his body was shattered into a million pieces. Then he watched as a wall of dust rose from the ground like a sandstorm infront of him. Suraqah realised that something much greater than he could imagine was protecting the prophet Muhammad [s], "*Could it be?*" He asked himself. "*Yes it must be!*"

Battered and bruised, he crawled up onto his feet and came to the Prophet Muhammad [s], Suraaqah fell to his knees, begging for mercy. "*O Muhammad, please forgive me,*" he cried. The Prophet [s] smiled at Suraaqah, and how beautiful was the Prophet's [s] smile. "*You are forgiven, O Suraaqah!*" It was with his kindness and mercy that Prophet Muhammad [s] conquered the hearts of his enemies.

"*I have another request*," Suraaqah said. "*And what is that,*" the Prophet [s] asked. "*Write a document for me which will be a promise of safety and security.*" "*As you wish,*" and the Prophet [s] had a pledge of safety written on a leather scroll for Suraaqah.

Comments T



Suraaqah kept the scroll for many years. The Prophet of Allaah [s], looking ahead to the day when the Persian empire would crumble, said to Suraaqah, "*How will you feel, O Suraaqah, when*

you are wearing the crown and bracelets of Chosroes, the King of Persia?" Suraaqah was confused. But everything the Prophet Muhammad [s] uttered was truth. And eventually that came to pass. When Persia was conquered by the Muslims, the bracelets, belt and crown of Chosroes were brought to 'Umar [r]. He summoned Suraaqah ibn Maalik and placed the royal insignia on him, just as the Prophet [s] had foretold.

Suraaqah then offered the Prophet [s] some provisions for his journey, but the Prophet [s] did not accept them. "*Then please allow me to serve you, O Muhammad, in any way you may wish*," Suraaqah pleaded. The Prophet [s] then said to Suraaqah, "*Conceal our presence.*" The blessed Prophet Muhammad [s] did not want anyone, not even his enemies, to be punished by Allah for trying to harm him. He was indeed the kindest and most forgiving man.

No sooner did the Prophet [s] utter these words but Suraaqah hurried back to Makkah. "*Muhammad is nowhere to be found. It would be better if you tried searching elsewhere,*" he said to them. The bitter enemy of Islaam was now a loyal friend.

The holy Prophet Muhammad [s] and Abuu Bakr [r] slowly made their way to Yathrib, and after seven arduous days they reached the blessed city. The people were overjoyed and the children sang in the streets. There were great celebrations and everyone was happy, because the Prophet of

P C

Vocabulary

conquered

.....

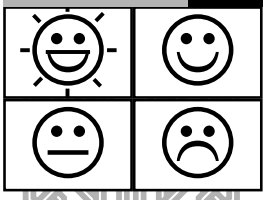
insignia

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arduous

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Comments **T**



Allah [s] had arrived.

From that day onward Yathrib became known as, *Madiinat-un-Nabii*, which means 'The City of the Prophet', or simply Madiinah.

As for the journey to Madiinah, it is known as the *Hijrah*, or migration. This event is very important for Muslims all over the world. Muslims mark this time as the very beginning of their calendar, the first day of the first year of Islaam.

ACTIVITIES **C T**

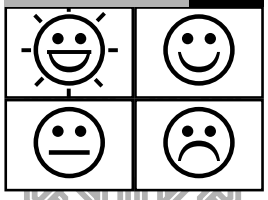
Form groups of three students & identify at least three lessons you have learnt from each chapter. Your teacher may assist you.

example:

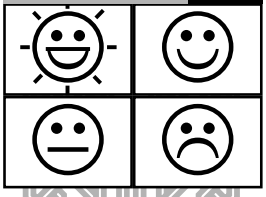
Chapter 13

1) Living in an Islamic environment is necessary for Islamic growth and progress, so for that reason the Hijrah was ordained.

Comments **T**



Comments

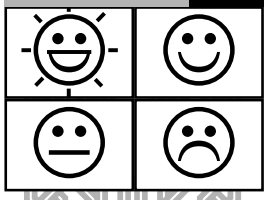


C

Decide which statement is true or false. Then shade-in the answer in the respective column. Therefater write the letters in the shaded boxes in the spaces provided at the end of the questions, to discover the hidden message.

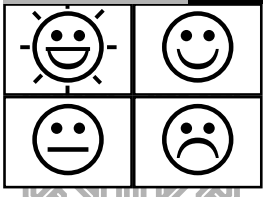
		T	F
1)	The Muslims made the *Hijrah* to escape persecution and to establish a truly Islamic society.	I	O
2)	The Quraysh were delighted that the Muslims were leaving Makkah & removed all obstacles in their path.	M	S
3)	The *Muhaajiruun* were the helpers and supporters of Islaam in Yathrib who pledged to protect the Prophet.	L	V
4)	Many Muslims were forced to leave their wealth and even their families in order to make the *Hijrah*.	A	H
5)	The Quraysh decided to kill the Prophet Muhammad [s] and chose a young assassin from each clan.	M	K
6)	The Prophet [s] chose his closest Companion, 'Alii [r], to accompany him during the *Hijrah*.	B	I
7)	The Prophet [s] decided to confiscate the wealth of the Kuffaar as a penalty for their cruelty.	T	C

Comments **T**



	T	F
8) Abuu Bakr [r] was very brave and chose to distract the assassins by sleeping in the Prophet's [s] bed.	E	C
9) Miraculously, the Prophet [s] passed straight through the assassins without them noticing him.	A	P
10) Guessing that the Prophet intended to go straight to Yathrib, most search parties headed in that direction.	L	G
11) The Prophet [s] decided to hide in the cave of *Hiraa*, just outside Makkah.	J	E
12) A spider spun a web across the opening of the cave and a dove made her nest just infront.	N	Z
13) Suraaqah was successful in capturing the Prophet [s] and he earned a handsome reward.	X	D
14) After three arduous days, the Prophet [s] reached Jerusalem and was wellcomed with great celebration.	U	A
15) From the *Hijrah* onward Yathrib became known as *Madiinat-un-Nabii,* the "City of the Prophet".	R	O

Comments T



1	2	3	4	5	6	7

8	9	10	11	12	13	14	15

The *Hijrah* marks the beginning of the

....

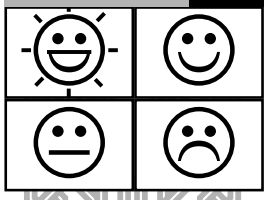
AN IMPORTANT POINT TO DISCUSS

T P

After the *Hijrah* (emigration), the *Muhaajiruun*, the Muslims who came to Madiinah from Makkah were clearly expected to become a huge burden upon the local Muslims. The emigrants were empty-handed, while the local people (*Ansaar*) had houses, lands, orchards and wealth. But the Madinan Muslims, gave a hearty welcome to these newcomers. As the Quraan says: "*Those, before them, who had homes in the City (of Madiinah) and embraced the Faith before, love those who have sought refuge with them; They do not selfishly hold on to what they possess, but rather prefer others above themselves, though they are themselves in difficulty. Those that guard themselves against their own greed shall surely prosper.*" (59:9)

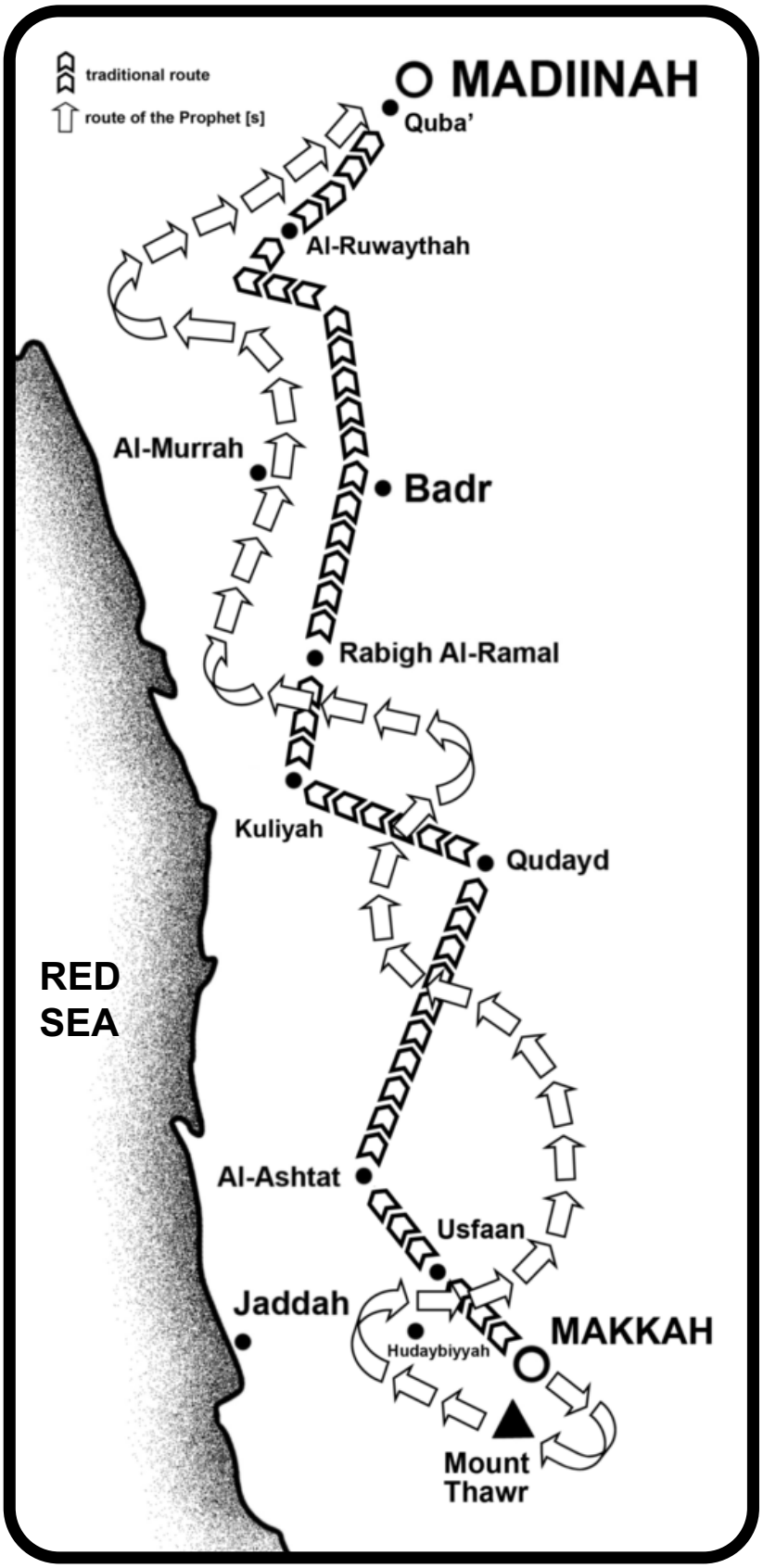
This willingness to make sacrifices is a profound human quality. It can often mean withdrawing into the background so that others may go forward; suffering oneself to be able to give comfort to others; cutting down on one's own expenses so as to help others; suppressing one's own personality so that others may shine, remaining silent to allow others to speak; keeping one's vehicle to one side so that others may go ahead. Such self-sacrifice is called *iithaar*. It means putting others before one-self. According to the Qur'aan, it is only those who possess this quality who will prosper.

Comments **T**

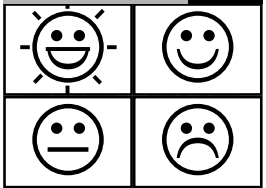


C

Study the map below showing the route the blessed Prophet Muhammad [s] took to Madiinah. How would you have planned your secret route through the desert?



Comments **T**



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

The disbelieving Quraysh did not want the Muslims to migrate to Yathrib because ...

1) they feared that the Muslims would one day become too powerful to control.
2) they were jealous of the *Ansaar* and feared losing the honour of having the Prophet [s] in their company.
3) they enjoyed tormenting the Muslims.

The Quraysh decided to ...

1) imprison the Prophet Muhammad [s].
2) exile him to the wilderness.
3) assassinate him.

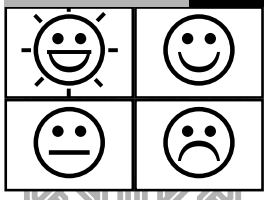
Allaah informed the blessed Prophet Muhammad [s] of their wicked plot, and instructed him to ...

1) attack the *Kuffaar* first.
2) prepare to leave for Yathrib.
3) hide in his house and pray continuously.

The noble Prophet [s] was ready to leave but ...

1) his family and friends held him back.
2) he first wanted to return the money and valuables left in his trust to their rightful owners.
3) then changed his mind, fearing that he did not have enough provisions to make the journey.

Comments **T**



'Alii [r] went to lie in the Prophet's bed wrapped in his [s] cloak ...

1) so as to confuse the assassins.

2) because the Prophet [s] did not want to put his own life in danger.
3) because he felt tired and needed rest.

The Prophet [s] and Abuu Bakr [r] ...

1) raced straight to Yathrib before the *Kuffaar* could catch-up.
2) boldly returned to Makkah to challenge the Quraysh.
3) decided to hide in the cave of Thawr, just outside Makkah, until the search parties had given up .

A Makkan soldier called Suraaqah spied the Prophet Muhammad [s] and Abuu Bakr [r] in the distance, but no sooner did he charge towards the Prophet [s] but ...

1) the Prophet [s] was overcome by fear for his own safety.
2) the hooves of his horse sank into the ground, throwing him over, again & again.
3) he felt ashamed and turned away.

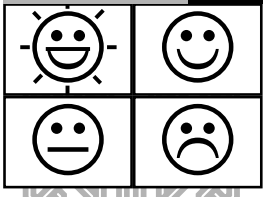
The holy Prophet Muhammad [s] and Abuu Bakr [r] slowly made their way to Yathrib, and after ..... arduous days they reached the blessed city.

1) 3
2) 10
3) 7

From that day onward Yathrib became known as, *Madiinat-un-Nabii*, which means ...

1) 'The Victory of Islaam'
2) 'The City of the Prophet'
3) 'The Capital of Muslims'

Comments



C P

We have already learnt that the Islamic calendar commences from the Hijrah of the Holy Prophet Muhammad [s] to Madiinah.

The Hijrii calendar is a lunar calendar consisting of 12 months in a year of 354 or 355 days. It is used by Muslims everywhere to determine the proper days on which to observe the annual fasts of Ramadaan, to attend the Hajj, and to celebrate other Islamic sacred days and festivals.

Do you know how to calculate the Hijrii date?

Below is a simple formula. Your teacher will explain to you how to use it.

See if you can calculate the current Hijrii year.

H - Islamic Hijrii Date
CE - Christian Era Date

1) Formula to change the Hijrii date (AH) to the approximate Christian date (CE) :

$$\mathbf{CE = \left(\frac{32}{33} \times AH\right) + 622}$$

example :

$$\mathbf{CE = \left(\frac{32}{33} \times 1434\right) + 622}$$

$$\mathbf{= 2012.5}$$

$$\mathbf{= 2013} \text{ (rounded to the nearest unit)}$$

2) Formula to change the Christian date (CE) to the approximate Hijrii date (AH) :

$$AH = \frac{32}{33} \times \left(CE - 622 \right)$$

example :

$$AH = \frac{33}{32} \times \left(2013 - 622 \right)$$

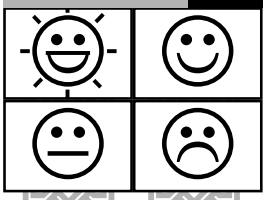
$$= \frac{33}{32} \times \left(1391 \right)$$

$$= 1434.4$$

$$= \mathbf{1434} \text{ (rounded to the nearest unit)}$$

Now you try to calculate the current Hijrii year!

Comments **T**

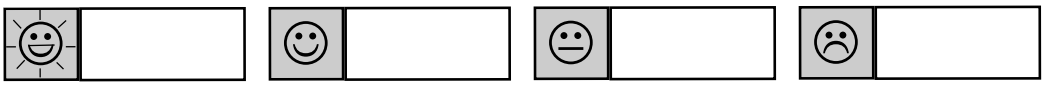


SUMMARY **P**

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

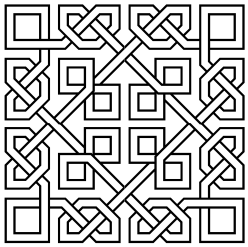
- listened to Chapters 13-15 ☐
- found suitable meanings for words ☐
- identified specific teachings ☐
- completed a true anddd false exercise ☐
- discovered a hidden message ☐
- studied a map of the *Hijrah* ☐
- completed a multiple choice exercise ☐
- learnt how to calculate the *Hijrii* calendar ☐

How does my teacher
rate my performance in this lesson ?



TAARIIKH AL-ISLAAM
history of islaam

بسم الله الرحمن الرحيم



C O N T E N T S

LESSON 1	Talhah ibn ‘Ubayd-Allaah [r]	393
LESSON 2	Mus’ab ib ‘Umayr [r]	413
LESSON 3	Hafsah bint ‘Umar [r]	436

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 Talhah ibn-'Ubayd-Allaah [r]
- recognize that the friends you keep reveal who & what you are
- discern that a tue Muslim is prepared to lose everything in the cause of Islaam, even the love of his very own parents and family, but is not prepared to lose the love of Allaah and his Prophet
- appreciate that true Muslims never allow wealth to distract them from Allaah & fulfilling their Islamic duties
- recognize that whatever you spend in the path of Allaah, is returned to you manifold
- know that the enemies of Islaam create suspicion & cause civil strife amongst Muslims to destroy them from within
- realize that Islaam has many enemies, of which the hypocrites and Jews are the most dangerous
- understand that punishing criminals is the responsibility of the government, not individuals
- realize that if everyone tries to dispense justice based on their own understanding there would be great injustice & bloodshed
- ascertain that justice can only be done when there is fair judgement, which requires calm and clarity
- appreciate that Islaam prohibits rebellion against it's *khaliif's*
- learn that peace & reconciliation are always better than conflict & war
- discover that the confusion of battle is always the perfect distraction in which to hatch conspiracies & kill true leadership
- understand that Muslims must always have love, honour and respect for each other inspite of their differences

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to the story of Talhah ibn 'Ubayd-Allaah [r]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- circle the odd word in a group
- complete a crossword puzzle
- research a topic related to the story
- write a *hadiith* related by Talhah [r] in Arabic calligraphy
- write an *Aayah* in Arabic with the translation

LESSON 1

Talhah



IBN 'UBAYD-ALLAAH

Read the following story. **T**

Our story begins when a young man by the name of Talhah ibn 'Ubayd-Allaah hastily returned to Makkah after a trading journey to Syria. Talhah eagerly rushed into his house and asked his family, "*Did anything happen in Makkah since I left?*" "*Yes*," they replied. "*Muhammad, the son of 'Abdullaah, has claimed to be a Prophet of Allaah, and Abuu Bakr has embraced his religion.*"

"*I know Abuu Bakr,*" said Talhah. "*He is a friendly, amiable and gentle man. An honest and upright trader. We are all quite fond of him and love sitting in his company because of his knowledge and understanding... I must find out more about this matter*"

Later, Talhah went to Abuu Bakr [r] and asked, "*Is it true what they say, O Abuu Bakr, that Muhammad, the son of 'Abdullaah, has claimed to be a Prophet of Allaah, and that you follow him.*" "*Yes, indeed*" replied Abuu Bakr [r]. "*And how excellent it would be if you too follow him.*" Abuu Bakr [r] then went on to tell Talhah about Islaam and the noble example of the Prophet Muhammad [s].

"*Fascinating, but I have something to tell you too, O Abuu Bakr,*" Talhah replied. "*On my recent journey to Syria, I had a strange encounter with an ascetic in the market-place of Busraa. He told me that someone called 'Ahmad', the Highly Praised one, would soon appear in Makkah and that he would be the last of the Prophets. He also told me that the Prophet would leave the sacred precincts*

Qur'aan

Allaah ﷻ has declared:

"Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they have never changed (their determination) in the least."

Hadiith

The blessed Prophet Muhammad ﷺ said:

" Abuu Bakr is guaranteed Paradise, 'Umar is in Paradise, 'Uthmaan is in Paradise, 'Alii is in Paradise, Talhah is in Paradise, al-Zubayr (bin al-'Awwaam) is in Paradise, Abd-ur-Rahmaan bin `Awf is in Paradise, Sa'd (bin Abi Waqqass) is in Paradise, Sa'iid (bin Zayd), and Abuu 'Ubaydah bin al-Jarraah is in Paradise"

P C

Vocabulary

hastily

amiable

encounter

ascetic

abundant

astonished

testify

dismayed

persuasion

bound

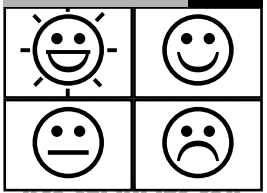
of Makkah and migrate to a town with black soil, abundant water and palm trees."

Abuu Bakr [r] was astonished by the story and took Talhah to the blessed Prophet Muhammad [s]. The Prophet [s] smiled and welcomed him warmly. He explained the teachings of Islaam to Talhah and then recited some portions of the Qur'aan to him. Talhah was filled with joy and excitement and there and then, Talhah pronounced the *Shahaadah*, the testimony of faith, "*I testify that there is no god except Allaah and I testify that Muhammad is Messenger of Allaah.*" Talhah [r] became the fourth person who had been introduced to Islaam by Abuu Bakr [r], the faithful Companion of the Prophet [s].

The Quraysh were astounded by the young Talhah's [r] acceptance of Islaam. But the one who was most dismayed and unhappy was his mother. She had hoped that he would one day be a leader in his community because of his noble character and his outstanding virtues. Some of the Quraysh, anxious and worried, went to Talhah [r] to discourage him and draw him away from his new religion but found him firm and unshakeable in his faith. When they realised that gentle persuasion was not achieving their aim, they resorted to persecution and violence.

One day a crowd appeared which siezed the young Talhah [r] and bound him with ropes. With hands tied behind his back, they pushed and shoved him through the streets of Makkah, raining down blow after blow on his head and body. In the

Comments T



crowd was an old woman who lashed him repeatedly and shouted abuses at him. Some passers-by asked the crowd, "*What's the matter with this young man? What crime is he guilty of?*"

"*This is Talhah ibn 'Ubayd-Allaah," they shouted out angrily. "He has given up the religion of his forefathers and now follows the man from the Banuu Haashim clan, Muhammad, the son of 'Abdullaah. He is a traitor to his family and religion.*"

"*And who is the angry woman behind him*?"

"*She is as-Sa'bah bint al-Hadramii, the young man's mother,"* they replied. Talhah had lost everything in the cause of Islaam, even the love of his very own mother, but he was not prepared to lose the love of Allaah and his Prophet [s].

Inspite of all the suffering and torture, Talhah [r] grew in faith and stature as he bore the difficulties of being tested in the path of Allaah. The years passed and Talhah stood faithfully by the side of the Prophet Muhammad [s] through all the trials and tribulations.

At the Battle of Uhud, when the Muslims fell into disarray and were retreating, the Prophet [s] became dangerously exposed to attack. Amongst the few who stood by the side of the Prophet [s] as they were being surrounded by the kuffaar soldiers was Talhah ibn 'Ubaydullah [r]. The Prophet [s] stood firm without fear and called out to his faithful Companions, "*The one who repulses these enemy soldiers will be my companion in*

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Vocabulary

traitor

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stature

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tribulation

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disarray

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retreat

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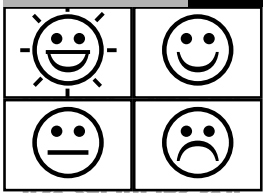
exposed

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repulse

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Comments **T**



P C

Vocabulary

eagerly

martyred

signalled

numerous

forefront

repulse

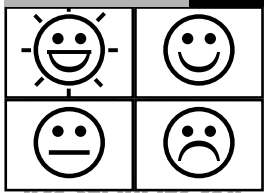
Jannah (Paradise)." Talhah eagerly shouted out, "*I, O Messenger of Allaah.*"

"*No!*" replied the Prophet. "*Stick to your position*." A man from the *Ansaar* (ie. Muslims of Madiinah) volunteered and the Prophet [s] agreed. The *Ansaarii* fought bravely until he was killed. The Prophet [s] again called out, "*Now, who else will combat these kuffaar?*" Talhah [r] again volunteered but the Prophet [s] ordered him to maintain his position. Another Muslim soldier immediately came forward and fought until he too was killed. This happened again and again until everyone who stood by the Prophet [s] was martyred except Talhah [r].

"*Now, O Talhah*," signalled the Prophet [s] and Talhah [r] charged into battle. He plunged into the enemy and drove them away from the Prophet [s]. The Prophet [s] had been fighting in the forefront of the battlefield the whole day and he was severely wounded. Some of his teeth had been broken and lips cut, his forehead had been slashed, and blood was streaming down his face. He was exhausted. Talhah [r] turned back to the Prophet [s] and helped him up. Finding a safe spot he gently put the Prophet [s] down on the ground and renewed his attack, successfully repulsing the enemy, again and again.

At that moment, Abuu Bakr [r] and Abuu 'Ubaydah [r] were at a distance from the Prophet [s]. They rushed over to assist him, but when they approached the Prophet [s], he said, "*Leave me and go to your companion, Talhah*."

Comments T



By then Talhah [r] was bleeding profusely. He had fallen into a hollow where he lay unconscious. Talhah [r] had numerous wounds all over his body. He had been struck with swords, spears and arrows. Abuu Bakr [r] rescued him and brought him back to the Prophet [s]. The Prophet Muhammad [s] smiled and said, "*Whoever wishes to see a martyr still alive and walking on the earth , then let him look at Talhah ibn 'Ubayd-Allah...*". And that was how Talhah [r] came to be called the 'Living Martyr'. Those were men who truly fulfilled the promise they made to Allaah.

For many years thereafter, whenever the battle of Uhud was recalled, Abuu Bakr [r] would say, "*That day, that entire day, belonged to Talhah.*" Talhah [r], no doubt, was the hero of the day. When so many others lost courage, he stood firm.

Talhah [r] was also given the title, 'Talhah the Good and Generous'. There are many incidents in his life which led to this. Once, during his trading journey to Hadramawt, Talhah [r] made huge profits, earning himself more than seven hundred thousand *dirhams* (ie. silver coins). This would have made any other businessman very happy, but not Talhah [r]. He passed his night anxious and worried on account of this vast wealth. His wife, Umm Kulthuum [r], the daughter of Abuu Bakr [r], said to him, "*What's wrong with you? Perhaps I have done something to displease you?*" "*No!*" replied Talhah [r]. "*You are a wonderful wife, but I have been concerned about how a man can still think of Allaah, his Cherisher and Sustainer, without being distracted by all this wealth in his house?*"

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Vocabulary

profusely

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unconscious

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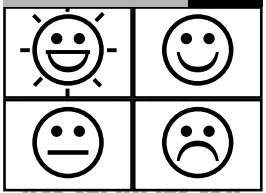
anxious

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cherisher

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Comments **T**



P C

Vocabulary

community
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marvelous
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distribute
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debt
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migrant
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fortune
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manifold
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occasion
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deceived
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glamour
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"*But why should it bother you so much?*" remarked Umm Kulthuum [r], "*...when all the needy ones in your community and all your friends can benefit from it? So, my dear husband, when you get up in the morning, go out and share it amongst them.*"

"*May Allaah bless you!*" Talhah [r] said to his wife. "*You are truly a marvellous wife, the daughter of a marvellous man.*"

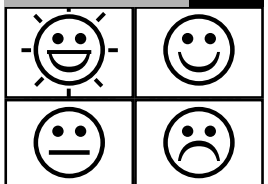
That very morning, Talhah [r] gathered up all the money in bags and distributed it among the poor *Muhaajiruun* and *Ansaar* (ie. the migrants and the Muslims of Madiinah).

Talhah [r] was aslo well-known for helping people who were in debt, and families who were experienced hardships, and widows who had no one to care for them.

There are so many incidents when Talhah [r] gave his whole fortune away, and Allaah, the Ever-Generous, returned it again to him manifold. On one occasion, Talhah [r] sold his land for a very high price, and when he looked at the pile of money, tears rolled down his cheeks. He said, "*A man in whose house so much money is to remain for even a single night, inspite of knowing how strictly Allaah will question him about its correct use, is certainly deceived by the glamour of wealth and led astray from the path of truth.*"

Without wasting a single moment, he immediately called some of his friends to help him carry all the

Comments T



heavy bags of money. They walked through the streets of Madiinah and distributed it amongst the poor and needy till the break of dawn, until not a single *dirham* of that money was left.

Talhah ibn Ubayd-Allaah [r] was one of the kindest of all people toward his relatives and friends. He supported them all, even though they were so numerous. He never left an orphan without supporting her. He provided for the marriage of the unmarried ones and gave them all they needed for their new households. He provided services for the disabled. And he paid the debts of the indebted ones.

One of his closest friends, as-Saa'ib ibn Zayd, said of Talhah [r], "*I accompanied Talhah ibn 'Ubayd-Allaah on many journeys and I stayed with him often at home. I have not found anyone who was more generous with money, clothes and food than Talhah [r].*" No wonder that he was called 'Talhah the Good and Generous'.

Towards the end of Talhah's [r] life, a great trial befell the Muslims.

Islaam had became very powerful during the rule of *Khaliif* 'Uthmaan [r]. The enemies of Islaam knew that Islaam could not be defeated on the battlefield, so they tried to destroy it from within.

The jealous *kuffaar*, especially the Jews and hypocrites, began to spread evil rumors about 'Uthmaan [r] among the Muslims in order to cause suspicion and conflict among them. Some foolish young Muslim believed these rumors and began

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Vocabulary

relative

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household

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indebted

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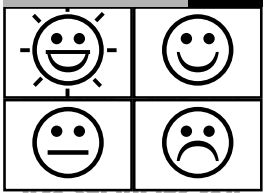
befell

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suspicion

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Comments **T**



P C

Vocabulary

accusation
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conspiracy
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provoke
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assassinated
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retaliate
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persuaded
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allegiance
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swear
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hatched
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individual
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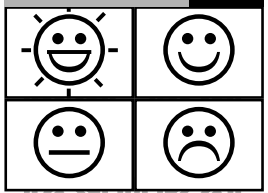
to cast false accusations against the *Khaliif*.

Sayyidunaa 'Uthmaan [r] was very patient and forgiving and did not punish them because he realised that this was a plot to cause Muslims to fight amongst themselves. He would not be drawn into the conspiracy. He loved all Muslims dearly, even the foolish among them.

This frustrated the Jews and the hypocrites. So they tried to provoke the *Khaliif* by attempting to attack him. In the year 35 AH (656 CE) the most evil of them managed to lead a group of foolish, deceived Muslim rebels into the *Khaliif's* house and they assassinated him while he was reciting the *Qur'aan*. He was eighty-two years old when he died. Such was *Sayyidunaa* 'Uthmaan's [r] love for the Muslims that he would rather sacrifice his own life but not retaliate against even the most foolish of Muslims.

It was one of the most shocking events in the early history of Islam. On the death of *Sayyidunaa* 'Uthmaan [r], *Sayyidunaa* 'Alii [r] was persuaded to accept the responsibility of *Khilaafah* (ie. Islaamic government) and all Muslims swore allegiance to him, including Talhah [r]. Talhah [r] was deeply shocked by the murder of *Sayyidunaa* 'Uthmaan [r] and felt strongly that the murderers should be punished immediately and that justice should be done. But the punishment of the murderers was not an easy task because the crime was hatched in secrecy and was not just the work of a few individuals but involved a large number of rebellious people.

Comments T



Talhah [r] was disgusted and saddened and left for Makkah to perform the '*Umrah* (ie. minor pilgrimage). There he met *Sayyidatunaa* 'Aa'ishah [r], the wife of the Prophet [s]. She was greatly shocked when she heard of the assassination of *Sayyidunaa* 'Uthmaan [r].

From Makkah, Talhah [r] and *Sayyidatunaa* 'Aa'ishah [r], along with a large number of followers, set off for Busraa where many other Muslims had gathered to seek revenge for the assassination of *Sayyidunaa* 'Uthmaan [r]. This was a terrible mistake indeed. Punishing criminals is the responsibility of the government, not individuals, because if everyone tries to dispense justice based on their own understanding then there would be great injustice and senseless bloodshed. And although justice had to be done, justice could only be done when there was fair judgement, and fair judgement could only be achieved when there was calm and clarity. And *Khaliif* 'Alii [r] was calling for calm and clarity first. A good cause must always follow a good path.

But the drums of revenge were beating and it seemed as if the conspiracy hatched by the enemies of Islaam was going to work. It seemed as if the Muslims were going to destroy each other.

As the *Khaliif* of the Muslims and the head of the Islaamic government, *Sayyidunaa* 'Alii [r] could not tolerate any rebellion against the *Khilaafah*.

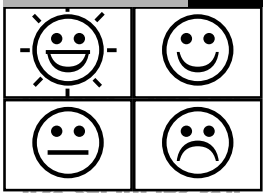
He also knew that the assassins of *Sayyidunaa*

P C

Vocabulary

rebellious
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minor
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revenge
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government
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senseless
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Comments **T**



P C

Vocabulary

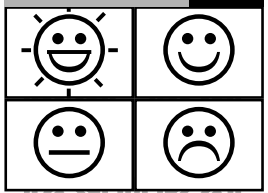
re-established
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identified
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arrest
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conflict
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ravenous
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glee
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devour
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bitterly
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wept
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determined
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midst
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'Uthmaan [r] could not be brought to justice yet until order was re-established and they were identified. They were hiding in the shadows and in the confusion, any attempt to arrest them would lead to more conflict. Unfortunately, Talhah [r] did not have such a clear insight and although his call for justice was correct, this was simply not the right time. In order to protect the stability of the *Khilaafah*, *Khaliif* 'Alii [r] had to stop his Muslim brothers, his companions and his friends - those whom he respected and loved dearly. They did not seem to understand the conspiracy as well as he could. They were drawn into a conflict with each other which he feared would eventually destroy the *Khilaafah*. The enemies of Islaam were watching with ravenous glee, like vultures waiting to devour a wounded lion.

The Muslims calling for revenge for *Sayyidunaa* 'Uthmaan's [r] murder met *Khaliif* 'Alii' [a] and his army at a place called Kuraybah, near Basrah. *Khaliif* 'Alii [r] wept bitterly when he saw *Sayyidatunaa* 'Aa'ishah [r] and Talhah [r] at the head of the opposing army which had now emerged to fight him.

Khaliif 'Alii [r] wanted to avoid war and settle matters peacefully. But the dark forces at work against Islaam were determined that matters should come to a terrible and bloody end.

Comments T



When *Khaliif* 'Alii [r] saw Talhah [r] in the midst of the army, he called out, "*Dear Talhah, come to me that we may speak.*" Immediately Talhah [r] came forward with tears in his eyes. They hugged each

other, for after all, they were brothers in Islaam.

"*O Talhah,*" Alii [r] said, "*Have you come here to do battle with me while I am your brother.*" *Khaliif* 'Alii [r] then reminded Talhah [r] of his duty to obey him as the *Khaliif*, even if he disagreed with his methods. He reminded Talhah [r] of the importance of unity amongst the Muslims and warned him about the dangers of causing division amongst them. *Khaliif* 'Alii reminded them how one day the blessed Prophet Muhammad [s] said to them, *"One day you will unjustly fight against 'Alii." He then said, "Do you remember the day when we were together, and the Prophet [s] passed by and asked you, 'Do you love 'Alii?' and you said, 'Why shouldn't I love my cousin and one who follows my religion...?'* "

Khaliif 'Alii [r] continued talking to Talhah [r] and his companions, reminding them of the bonds of brotherhood and faith, and their duty to uphold the laws of Islaam inspite of their justified anger and their desire for revenge. In the end Talhah [r] realised his dreadful mistake. *Khaliif* 'Alii [r] was correct. Talhah [r] apologised and withdrew from the battlefiled. He would not fight against 'Alii [r] and now understood the conspiracy that was being hatched by the enemies of Islaam. The two armies withdrew believing that the matter was settled and the clash was avoided. They even joined each other for meals and performed salaah together.

But the secret enemies of Islaam were watching and they feared that their evil plan was being

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Vocabulary

uphold

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justified

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desire

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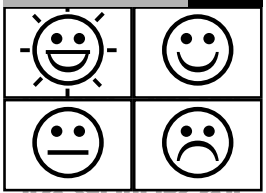
withdrew

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avoided

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Comments **T**



P C

Vocabulary

wounded

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injury

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pardon

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opposing

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raged

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pardoned

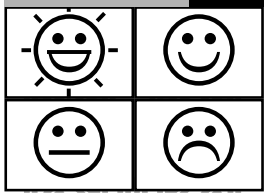
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foiled. They were determined to start a war between the Muslims and that night the enemies of Islaam attacked both camps. Each camp was made to believe that it was being attacked by the other. The armies rose up against each other and thousands of Muslims perished at the hands of their brothers. But Talhah [r] did not take to the battlefield. The enemies of Islaam followed him and when they found him alone they killed him. they wanted to destroy the leadership of Islaam, and the confusion of battle was the perfect distraction in which to do it.

During the battle it so happened that the camel of *Sayyidatunaa* 'Aa'ishah [r] was wounded, and fell. *Khaliif* 'Alii [r] immediately rushed over and asked her, "*Dear mother, have you suffered any injury? May Allah pardon your fault.*" She replied, "*No, and may Allaah forgive your faults too*." *Khaliif* 'Alii [r] then appointed men to keep guard and protect *Sayyidatunaa* 'Aa'ishah [r] inspite of her opposing him. This was how much love, honour and respect they had for each other inspite of their differences.

The battle raged on until the army of *Khaliif* 'Alii [r] gained the upper hand. Victory was his and the battle soon ended. *Khaliif* 'Alii [r] pardoned all the soldiers from the opposing army and treated them with kindness and generosity. After all, they were still Muslim brothers.

Comments T



Sayyidatunaa 'Aaishah [r], the blessed wife of the Prophet Muhammad [s], realized that she had made a terrible mistake too and that they had all been victims of an evil conspiracy by the enemies

of Islaam to destroy Islaam through civil war. She apologised for her error of judgement and returned to Madiinah. *Khaliif* 'Alii [r] treated her with respect and love and provided well for her journey back to Madiinah.

When the bodies of the thousands of dead Muslims from both armies were brought together, *Khaliif* 'Alii [r] led the funeral prayer (*salaat al-janaazah*) for them all, both those who were with him and those who faught against him. He knew that they meant no mischief nor wrongdoing but were simply mistaken in their judgement.

He personally arranged for the funeral of Talhah [r] and with a heavy heart, filled with love, sorrow and regret , he bade farewell saying, "*I truly hope, that Talhah and I will be among those of whom Allaah has said, '...And We shall remove from their hearts any lurking sense of injury and hatred; they will be brothers joyfully facing each other on thrones of dignity (in paradise)'(Suurah al-Hijr, 15:47).*"

Then he looked lovingly and sorrowfully on the grave of Talhah [r] and said, "*I have heard with these two ears of mine the Prophet of Allah, may Allaah bless him and grant him peace, saying, 'Talhah ... is my companion in Paradise*!"

P C

Vocabulary

civil war

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provided

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funeral

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personally

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farewell

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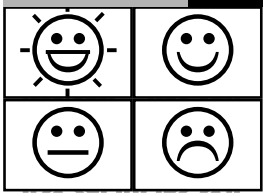
regret

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lurking

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Comments T



ACTIVITIES

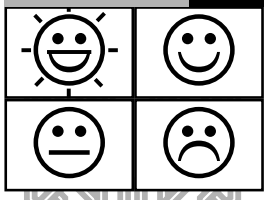
C T

Form groups of three students & identify at least six lessons you have learnt from the story. Your teacher may assist you.

example:

1) A true Muslim is prepared to lose everything in the cause of Islaam, even the love of his very own parents, but is not prepared to lose the love of Allaah and his Prophet [s].

Comments **T**



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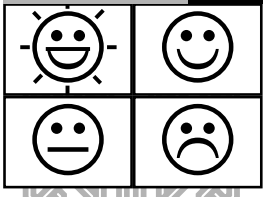
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Look carefully at the groups of words below. One word does not belong to the group. Circle the odd one out in red.

Good	Generous	Living Martyr	Rebel
Abuu Bakr	‘Uthmaan	Abuu ‘Ubaydah	Talhah
Umm Kulthuum		‘Aaishah	as-Sa‘bah
Madiinah	Busraa	Badr	Makkah
Talhah	‘Uthmaan	‘Alii	Abuu Bakr
Jews	hypocrites	*Ansaar*	*kuffaar*
justice	punishment	clarity	government

Comments **T**



Complete the crossword puzzle. C P

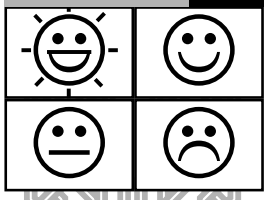
DOWN

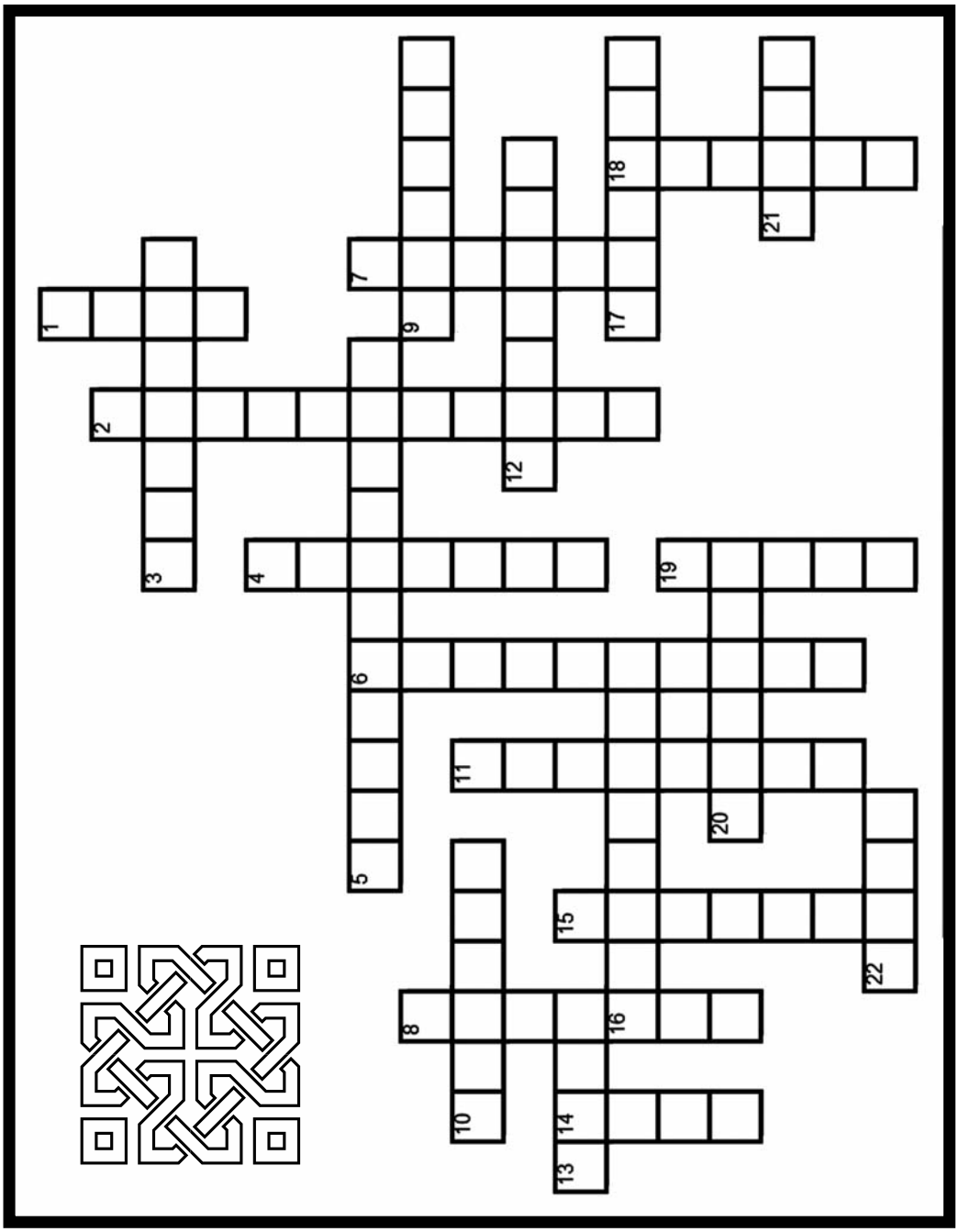
1) *Khaliif* 'Alii [r] reminded Talhah of his duty to ..... him, even if he disagreed with his methods.
2) She was Talhah's wife & the daughter of Abu Bakr
4) *Khaliif* 'Alii [r] wanted to avoid war and settle matters peacefully but the ..... were deterined to cause civil war. .
6) The enemies of Islaam followed Talhah [r] and killed him because they wanted to destroy the ..... of Islaam, and the confusion of battle was the perfect distraction in which to do it.
7) Talhah heard the prediction from an ascetic in this city of a Prophet to emerge in Makkah
8) This *Khaliif* was very patient & forgiving and did not punish the rebels because he realised that this was a plot to cause Muslims to fight each other
11) The Prophet [s] said, "*Talhah is my companion in .....!* "
14) *Khaliif* [r] ..... pardoned all the soldiers from the opposing army and treated them with kindnes & generosity as they were still Muslim brothers.
15) ..... could only be done when there was fair judgement, and fair judgement could only be achieved when there was calm and clarity.
18) ..... [r] felt that the murderers should be pun ished immediately & that justice should be done.
19) *Khaliif* 'Alii [r] reminded Talhah [r] of the importan -ce of ..... amongst the Muslims & warned him about the dangers of causing division.

ACROSS

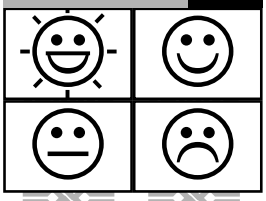
3) At night the ..... of Islaam attacked both camps
5) Talhah [r] apologised & withdrew from the .....
9) *Sayyiduna* 'Uthmaan [r] was assassinated while reciting the ..... .
10) Who was the woman who persecuted Talhah [r] most for embracing Islaam?
12) *Khaliif* 'Alii [r] performed this prayer for both those who were with him & those who fought against him
13) *Khaliif* 'Alii was calling for ……. & clarity first.
16) This honest, upright trader and gentleman introduced Talhah [r] to Islaam.
17) Talhah [r] was given the title the 'Living .....'
20) The enemies of Islaam knew that Islaam could not be defeated on the battlefield, so they tried to destroy it from .....
21) At this battle Talhah stood firm when others lost courage
22) One of the two groups who spread evil rumors about 'Uthmaan [r] in order to cause suspicion and conflict among the Muslims?

Comments T





Comments **T**



C T

RESEARCH TOPIC

Find out about Abdullah bin Saba (also called ibn Sauda) - who was he?

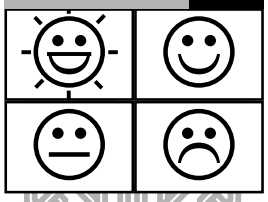
What part did he and his followers play in the assassination of *Sayyidunaa* 'Uthmaan [r] and the civil war between the Muslims that followed.

Which sect in Islaam emerged because of him?

What lessons do we learn from these events?

Find a *hadiith* in Arabic narrated by Talhah ibn-'Ubayd-Allaah [r]. Then write it in beautiful Arabic calligraphy in the space provided. Lastly, write the English translation of the *hadiith* below. **C P**

Comments **T**



Translation:

.....

.....

.....

The following *Aayah* was revealed about Talhah [r] after the battle of Uhud. Ask your parents to help you find the *Aayah* in the Holy Qur'aan. Thereafter write it down in Arabic with its English translation in the space provided. Lastly, discuss how this verse guides you as a Muslim . **C P**

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(*Ahzaab, 33:23*)

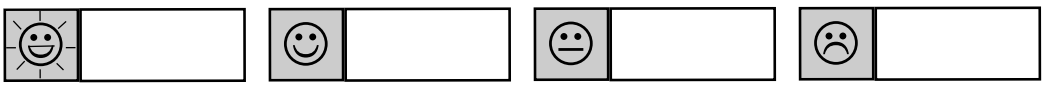
SUMMARY **P**

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

- listened to the story of Talhah [r] ☐
- found suitable one-word meanings ☐
- identified specific teachings ☐
- circled the odd word in a gorup ☐
- completed a cross-word puzzle ☐
- researched a topic related to the story ☐
- wrote a Hadiith and it's translation ☐
- wrote an Aayah in Arabic with translation ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about Mus'ab ibn 'Umayr [r]
- understand that corrupt leaders willl always oppose Islaam because it threatens their privileged status and the wealth they have wrongly amassed
- discern that those who possess the best character while still disbelievers become the best Muslims after embracing Islaam
- appreciate that the words of the Qur'aan and good Islaamic character are the strongest forces in bringing people into Islaam
- know that those whom we love most can become the greatest obstacles to our practice of Islaam
- realize that kufr (disbelief) is a darkness that envelopes hearts & conceals the truth from even the most intelligent ones
- understand that no price is too high to pay for Islaam
- ascertain that a true Muslim uses his talents and strengths in acquiring knowledge of Islaam and in serving Allaah and His Prophet [s]
- appreciate that abuse and threats must be dealt with by a calm intelligent response
- learn that it is the duty of Muslims to give refuge to their fellow Muslims in distress
- discover that in the battle between iimaan and kufr, the bonds of Islaam are stronger than the ties of family
- understand that those who fear Allaah alone fear no one else
- recognize that once iimaan enters the heart of a person, it makes him forget everything else, whether it be wealth, luxury or life itself
- realize that martyrs are alive in their graves and they hear the greeting of visitors

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to the story of Talhah ibn 'Ubayd-Allaah [r]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- complete sentences related to the topic
- match quotations with personalities
- research a topic related to the story
- draw a sketch of a burial shroud for males

LESSON 2

Mus'ab



IBN 'UMAYR

Read the following story.

Mus'ab ibn 'Umayr was born into a life of comfort and luxury. Even as a child, his rich parents dressed him in the most expensive clothes, perfumed him with the sweetest scents, adorned him with fine bracelets and necklaces, and he wore the most stylish shoes of his time. He was one of the most handsome children and the pride of the people of Makkah.

As a young boy he was admired by the Quraysh not only for his good looks and fabulous style but also for his sharp intelligence. Although still young, he had the privilege of attending the meetings and gatherings of the Quraysh chieftains.

Among the Makkans there was an outburst of excitement, and concern, as Muhammad [s], *al-Amiin* (the Trustworthy), emerged proclaiming that Allaah had sent him as a Prophet, a bearer of good tidings and a warner to all humanity. Muhammad [s] warned the Quraysh of a terrible punishment if they did not turn to the worship and obedience of one Allaah and he spoke of Divine rewards for the righteous.

The whole of Makkah buzzed with talk of Muhammad [s] and his unusual message. The Quraysh felt vulnerable and it's leaders thought of ways of silencing Muhammad [s]. They were afriad that Muhammad's [s] message would threaten their privileged status and the wealth they had amassed. But they could find no fault with his teachings and so they resorted to ridiculing him and even bribery and coercion. When this did not

Qur'aan

Allaah ﷻ has declared:

"Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they have never changed (their determination) in the least."

Hadiith

The blessed Prophet Muhammad ﷺ said:

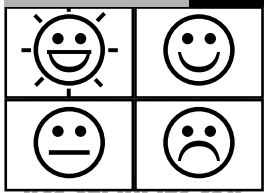
" When I saw you for the first time in Mecca there was nobody more handsome and well-dressed than you. But, I see that today your hair is uncombed and only a sheet of cloth covers your body!"

P C

Vocabulary

adorned
.....
fabulous
.....
bearer
.....
tidings
.....
vulnerable
.....
privileged
.....
amassed
.....
coercion
.....
campaign
.....
harrassment
.....
evade
.....
submission
.....
profound
.....
sublime
.....
impression
.....
tenacious
.....

Comments T



work, they embarked on a campaign of harassment and persecution of Muhammad [s] and his followers.

Mus'ab [r] heard about the message of Muhammad [s] and became very curious. He learnt that Muhammad [s] and those who followed him were secretly gathering in a house near the hill of *as-Safaa* to evade the harassment of the Quraysh. This was the house of al-Arqam. To satisfy his curiosity, Mus'ab [r] secretly made his way to the house. There he met the Prophet Muhammad [s] who was engaged in teaching his small band of companions, reciting the verses of the holy Qur'aan, and together, performing Salaat in obedience and submission to Allaah, the Great, the Most High.

The Prophet [s] welcomed Mus'ab [r] warmly. Mus'ab [r]'s heart throbbed with excitement and joy. Mus'ab [r] was totally overwhelmed by what he had seen and heard. A profound feeling of peace and tranquility came over him. The words of the Qur'aan and the sublime character of the Prophet [s] had made a deep and immediate impression on him.

In this very first meeting with the Prophet Muhammad [s], the young, courageous Mus'ab [r] declared his acceptance of Islaam. The keen mind of Mus'ab [r], his tenacious will and determination, his eloquence and his beautiful moral qualities were now in the service of Islaam. In a short period of time, this would help change the course of world history.

On accepting Islaam, Mus'ab [r] had one major concern - his mother. Her name was Khunaas bint Maalik. She was a woman of extraordinary influence. She had a very strong personality and could easily strike fear and terror in the hearts of the bravest of men. All the powerful nobles of Makkah and their wicked pagan customs and vicious traditions were of little concern to Mus'ab [r]. Having his mother as an opponent, however, was very daunting. His love and attachment to her, as well as her strong personality, would be a huge test of his new found faith.

He decided that he should conceal his acceptance of Islaam until such time as circumstances changed and a solution came from Allaah. He continued to visit the House of al-Arqam and sit in the company of the Prophet Muhammad [s]. He felt great joy and serenity in his new faith. By concealing his acceptance of Islam, Mus'ab [r] managed to avoid his mother's wrath, but not for long.

It was difficult during those days to keep anything secret in Makkah. The eyes and ears of the Quraysh were on every road. Behind every wall was a Qurayshii informer. Before long, a Qurayshii spy saw Mus'ab [r] as he quietly entered the House of al-Arqam and prayed with the Prophet [s] and his Companions.

Like a whirlwind, the devastating news of Mus'ab's [r] acceptance of Islam spread among the Quraysh and eventually reached his mother.

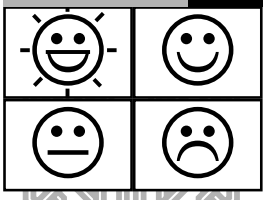
They summoned him immediately. Mus'ab [r] stood before his mother, his clan and the Quraysh

P C

Vocabulary

eloquence
.....
extraordinary
.....
influence
.....
pagan
.....
tradition
.....
opponent
.....
daunting
.....
circumstance
.....
serenity
.....
wrath
.....
informer
.....
devastating
.....
summoned
.....

Comments **T**



P C

Vocabulary

abandoned
.....
forefathers
.....
confidence
.....
envelope
.....
staggered
.....
radiated
.....
forsaken
.....
dungeon
.....
torment
.....

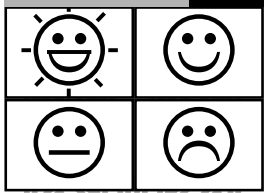
nobility who had all gathered to find out why he had embraced the religion of Muhammad [s] and abandoned the way of their forefathers.

With gentle courage and calm confidence Mus'ab [r] spoke, "*Indeed, I have become a Muslim because there is no god except one true God, Allaah, and Muhammad [s] calls us to what is best, to submission and obedience to Allaah's commands. Only Allaah deserves strict obedience and to Him is our return.*" Mus'ab [r] then recited the verses of the holy Qur'aan which touched the hearts of many present.

But *kufr* (disbelief) is a darkness that envelopes hearts and conceals the truth from even the most intelligent ones. Mus'ab's [r] mother listened to her son with disbelief. Her anger knew no limit. "*How dare you turn away from the religion of your forefathers. How dare you turn away from us.*" She raised her hand to strike him and silence him with one terrible blow. But her hand staggered and faltered infront of the light which radiated from Mus'ab's [r] serene face. It was her motherly love which stopped her from actually beating him, but still she felt she had to do something to avenge her pagan gods which her son had forsaken.

The solution she decided upon was far worse for Mus'ab [r] than a few blows could ever have been. "*Imprison him in a dungeon in the house,*" she screamed out. "*I shall keep him tied up there. He shall from now be a prisoner in his very own home.*" Mus'ab's [r] home had once been a place of love and luxury, but now it had become a place of hatred and torment... all because of him declar-

Comments T



ing, "*My lord is one. My lord is Allaah.*" Such is the wickedness and insanity of *kufr* (disbelief).

For a long time, Mus'ab [r] remained shackled and imprisoned under the watchful eyes of guards whom his mother had placed over him to prevent him from any further contact with the Prophet Muhammad [s]. Despite his ordeal, Mus'ab [r] did not waver in his faith. He heard news of how other Muslims like him were being harassed and tortured by the idolators of Makkah. But no price was too high to pay for Islaam.

For him, as for many other Muslims, life in Makkah was becoming more and more intolerable. Eventually he heard that a group of Muslims were preparing secretly to migrate to Abyssinia. His immediate thoughts were how to escape from his prison and join them. At the first opportunity, when his mother and his warders were off-guard, he managed to slip away quietly. He hastily joined the other refugees and before long they sailed together across the Red Sea to Africa.

Although the Muslims enjoyed peace and security in the land of the kind Christian King, the Najaashii (Negus), they longed to be in Makkah in the company of the noble Prophet Muhammad [s]. So when a report reached Abyssinia that the conditions of the Muslims in Makkah had improved, Mus'ab [r] was among the first to return to Makkah. The report was in fact false and Mus'ab [r] once again left for Abyssinia.

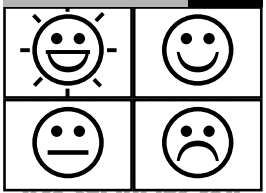
Whether he was in Makkah or Abyssinia, Mus'ab [r] remained strong in his new faith and his main

P C

Vocabulary

insanity
.....
shackled
.....
ordeal
.....
waver
.....
intolerable
.....
warders
.....

Comments T



P C

Vocabulary

approach
.....
determined
.....
inevitable
.....
insisted
.....
elegant
.....

concern was to make his life worthy of acceptance by his Creator, Allaah.

When Mus'ab [r] returned to Makkah again, his mother made a last attempt to recapture him. Mu'sab [r] approached his mother saying, "*My dear mother, I love you, but I swear by Allaah that if you attempt to recapture me, I will kill every last man who helps you. You will not stop me in serving Allaah and His messenger any more.*"

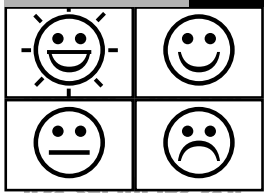
Mus'ab's [r] mother knew very well that he would carry out this threat. She knew her son to be single-minded and determined... just as she was. Separation was inevitable. Mus'ab's [r] mother was persistent in *kufr* (disbelief), but Mus'ab's [r] persistence in *iimaan* (faith) was even greater. As she threw him out of her house, cutting him off from all luxury, wealth and status, she said, "*Leave and never come back. Go to what you have chosen. I am no longer your mother.*"

Mus'ab [r] went up to her and spoke gently, "*Mother, I am sincerely concerned about your wellbeing, both in this world and the hereafter. Do testify that there is no god but Allaah and that Muhammad is His servant and His Messenger. Enter into Islaam and you will be successful*."

"*I swear by the stars, I shall never enter your religion, even if I am ridiculed and lose my mind*," she stubbornly insisted.

Mus'ab [r] left her home and all the luxury and comforts he used to enjoy, never to return. From that day onward, the elegant, well-dressed youth

Comments **T**



would be seen only in the simplest and coarsest of cloth. Mus'ab [r] had more important concerns now. He was determined to use his talents and strengths in acquiring knowledge of Islaam and in serving Allaah and His Prophet [s].

One day, several years later, Mus'ab [r] came upon a gathering of Muslims sitting around the Prophet Muhammad [s]. They bowed their heads and lowered their gaze when they saw Mus'ab [r], and some were even moved to tears. This was because his hair was dishevelled, his skin was cracked and dry, and his cloak was old and in tatters, and they were immediately taken back to the days before his acceptance of Islam when he was immaculately groomed and dressed in the most elegant clothing. The Prophet [s] looked at Mus'ab [s], smiled gracefully and said, "*I have seen Mus'ab with his parents in Makkah. They lavished care and attention on him like no other parents did, and gave him every comfort and delight. There was no Qurayshii youth privileged like him. Then he left all the good of this world seeking only the pleasure of Allaah and devoting himself to the service of His Prophet [s].*"

Then the Prophet [s], "*There will come a time when Allaah will grant you victory over the Persian and Roman empire. You will have one lavish dress in the morning and another one in the evening, and you will eat a delicious variety of food in the morning and another completely different variety in the evening.*"

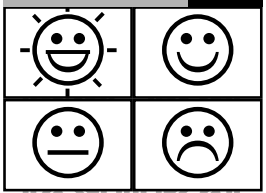
The Prophet [s] predicted that the Muslims would become the most powerful and wealthy nation on

P C

Vocabulary

coarse
.....
concerns
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acquiring
.....
dishevelled
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tatters
.....
immaculately
.....
groomed
.....
lavished
.....
privileged
.....
devoting
.....
variety
.....
predicted
.....

Comments **T**



P C

Vocabulary

corruption
.....
hostile
.....
allegiance
.....
pledged
.....
superb
.....
intellect
.....
outstanding
.....
mission
.....
sanctuary
.....
vulnerable
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earth and that they would have all the good of this world as well. The *Sahaabah* (Companions) sitting around asked the Prophet [s], "*O Messenger of Allah, are we in a better situation in these difficult times or would we be better off then?*" He replied, "*You are rather better off now than you would be then. If you knew what I know of the corruption of the world, you would certainly not want to have anything to do with it.*"

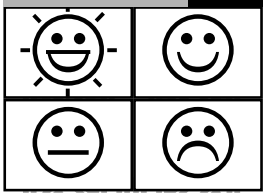
After ten years of inviting people to Islaam, most of Makkah still remained hostile to the Prophet [s]. It was then that the Prophet Muhammad [s] chose Mus'ab [r] to be his ambassador to Yathrib to teach a small group of *Ansaar* who had pledged allegiance to him. Mus'ab [r] was to prepare Yathrib for the great *Hijrah* (migration) to follow.

Mus'ab [r] was chosen above all the *Sahaabah* (Companions) who were older than he was or were more closely related to the Prophet [s]. This was because of his excellent character, his superb manners, his great piety and his sharp intellect. His knowledge of the Qur'aan was also outstanding and he had the ability to recite it most beautifully.

Mus'ab understood his mission well. He knew that he was on a sacred mission to invite people to Allaah and the straight path of Islaam. Mus'ab [s] also realised that the very future of Islaam depended on his success in Yathrib in preparing a home and sanctuary for the young and vulnerable Muslim community.

He entered Yathrib as a guest of Sa'd ibn

Comments T



Zuraarah of the Khazraj tribe, one of the two most powerful tribes of the city. Together they went to people in their homes and their gatherings, calling them to Islaam and reciting the holy Qur'aan. Through the grace of Allaah, many accepted Islaam. This was especially pleasing to Mus'ab [r] but of great concern to many of the non-Muslim leaders of Yathrib.

Once Mus'ab and Sa'd were sitting near a well in an orchard of the Zafar clan. There were a number of new Muslims with them and others who wanted to know more about Islaam. Suddenly, Usayd ibn Khudayr, a powerful chieftain of the city, came marching up to them brandishing a spear. He was livid with rage. Sa'd ibn Zuraarah saw him and told Mus'ab, "*Beware, this is a leader of the people. May Allaah place truth in his heart.*"

"*If he means no harm and sits down, I will speak to him too,*" replied Mus'ab, displaying all the calm and skill of a wise caller to Allaah.

The angry 'Usayd shouted abusively and threatened Mus'ab [r], "*Why have you come to corrupt the weak among us and lead us astray? Keep away from us if you wish to stay alive.*"

Mus'ab [r] smiled a warm and friendly smile and said to Usayd, "*Won't you sit down and listen to what we have to say? If you are pleased and satisfied with our mission, accept it. And if you dislike it, we will stop speaking and leave.*"

"*That sounds reasonable*," said Usayd and, sticking his spear in the ground, sat down. No sooner

P C

Vocabulary

brandishing

.....

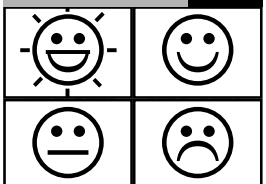
livid

.....

reasonable

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Comments T



P C

Vocabulary

testimony
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promptly
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convinced
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flurry
.....
emanates
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ambassador
.....

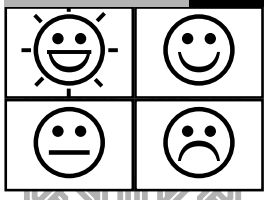
did Mus'ab [r] begin telling him about the blessed Prophet Muhammad [s] and about the beautiful teachings of Islaam but Usayds expression began to change. It was clear from his face, now radiant and smiling, that faith had entered Usayd's heart. Mus'ab [r] then recited the Qur'aan and even before he completed, Usayd spoke, "*How beautiful are these words and how true! What does a person have to do to enter this religion?*"

"*Have a bath, purify yourself and your clothes. Then utter the Testimony of Faith (Shahaadah), and perform Salaah*."

Usayd left the gathering immediately and promptly returned. "*I testified that there is no god but Allaah and that Muhammad is the Messenger of Allaah,*" Usayd called out. He then performed two *raka'aat* of *Salaah* and said, "*After me, there is a man who, if he follows you, every single one of his people will follow him. I shall bring him to you now. He is Sa'd ibn Mu'aadh.*"

Soon thereafter Sa'd ibn Mu'aadh came and listened to Mus'ab's [r] preaching. He was convinced of the truth of Islaam and declared his submission to Allaah. He was followed by another important chieftain of Yathrib, Sa'd ibn 'Ubaadah. Before long, the people of Yathrib were all in a flurry, asking one another, "*If Usayd ibn Khudayr, Sa'd ibn Mu'aadh and Sa'd ibn 'Ubaadah have accepted the new religion, how can we not follow? Let's all go to Mus'ab and believe with him. They say that truth emanates from his lips.*"

Comments T



The first ambassador of the Prophet Muhammad

[s] was thus supremely successful. The Prophet [s] had chosen well indeed. Men and women, the young and the old, the powerful and the weak accepted Islaam at the hands of Mus'ab [r]. Mus'ab became famous all over Yathrib as Mus'ab *al-Khayr*, Mus'ab the Goodly One. The course of the history of Yathrib had been changed forever. The way was being prepared for the great Hijrah. Yathrib was soon to become *Madiinah Munawwarah*, the Illuminated City of the Prophet [s], and the center of the Islaamic *Khilaafah* (government).

Less than a year after his arrival in Yathrib, Mus'ab [r] returned to Makkah. It was again in the season of *Hajj* (pilgrimage). With him was a group of seventy-five Muslims from Madiinah. At Aqabah, near Makkah, they met the Prophet Muhammad [s]. There they solemnly undertook to defend the Prophet [s] at all cost.

From then on events moved swiftly. The Prophet [s] directed his persecuted followers to migrate to Madiinah where the new Muslims, now known as *Ansaar* (Helpers), had offered to give protection to their fellow Muslims from Makkah. The Prophet [s] soon followed and the first Islaamic community on earth took shape.

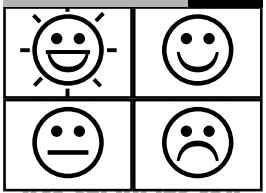
Mus'ab [r] continued to play a major role in building the new Muslim community which flourished in Madiinah. The Quraysh were infuriated and prepared for war against the Prophet Muhammad [s] and the Muslims of Madiinah. Soon the Battle of Badr took place where the Muslims won a great victory over the Quraysh. After the battle was

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Vocabulary

supremely
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illuminated
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government
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solemnly
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undertook
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event
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community
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flourished
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infuriated
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Vocabulary

assigned
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astonished
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sternly
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deserted
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rallied
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counter-attack
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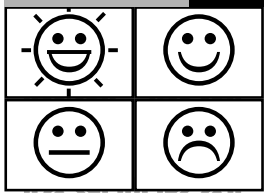
over, the Quraysh prisoners of war were brought to the Prophet [s]. Each prisoner was assigned to a Muslim soldier and his family. "*Treat the prisoners of war well!*" the Prophet [s] instructed.

Among the prisoners was Abuu 'Aziiz ibn Umayr, the brother of Mus'ab [r]. He was still an idol worshipper and an enemy of Islaam then. He was assigned to one of the *Ansaar* (Muslims of Madiinah) as a prisoner. Whenever the *Ansaarii* had lunch or dinner he would give Abuu 'Aziiz the best food to eat in obedience to the Prophet's [s] instructions to treat the prisoners well. It happened that one day Mus'ab ibn Umayr [r], passed by his brother Abuu 'Aziiz and said to the Ansaarii who was holding him prisoner, "*Tie him firmly. His mother is a woman of great wealth and you can ransom him for a large sum.*" Abuu 'Aziiz could not believe his ears. Astonished, he turned to his brother Mus'ab [r], "*O my brother, is this your instruction to him concerning me, your very own brother?*"

"*The Ansaarii is my brother, not you,*" replied Mus'ab [r] sternly. "*In the battle between iimaan (faith) and kufr (disbelief), the bonds of Islaam are stronger than the ties of family.*"

The battle of Uhud followed soon thereafter. At Uhud, the Prophet [s] called upon Mus'ab [r], to carry the Muslim battle flag. At the beginning of the battle, the Muslims were gaining the upper hand. A group of Muslims then went against the orders of the Prophet [s] and deserted their positions. The *kaafir* forces of the Quraysh rallied again and launched a counter-attack. Their main

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objective, as they cut through the Muslim forces, was to get to the noble Prophet [s]. The Muslims were dispersing in confusion and Mus'ab realized the great danger facing the Prophet [s]. He held the flag and stood at his post like a rock. Then he raised the flag high and shouted the *takbiir*, "*Allaahu Akbar! Allaah is Greatest.*" With the flag in one hand and his sword in the other, he plunged into the midst of the Qurayshii forces. Mus'ab [r] was outnumbered but he felt no fear whatsoever. Those who fear Allaah alone fear no one else. The Qurayshii horseman moved in, all at once, and severed his right hand so that the flag might fall and, so, signal the defeat of the Muslims.

But this was not to be for as long as Mus'ab [r] was alive. Immediately, Mus'ab [r] took the flag in the other hand. A *kaafir* soldier jumped forward and cut the other hand as well. Mus'ab [r] then held the flag to his chest with the help of his bleeding upper-arms. The enemy at last pierced his body with an arrow. Mus'ab [r] fell dead and, with him fell the flag of Islaam which he had not allowed to fall while he was alive. Immediately another Muslim ran over and took up the flag.

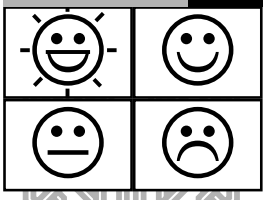
The Muslims sufferred heavy losses that day but they were not completely defeated. After the battle, the Prophet Muhammad [s] and his Companions (*Sahaabah*) went through the battle-field retrieving the bodies of the slain martyrs. When he came to Mus'ab's [r] body, tears flowed from his eyes. He remembered Mus'ab [r] as he first saw him in Makkah, stylish and elegant, and then looked at the short cloak which was now the

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Vocabulary

objective
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dispersing
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plunged
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midst
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severred
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defeat
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retrieving
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slain
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stylish
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elegant
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Vocabulary

garment
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possessed
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shroud
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luxury
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sufficient
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unmatched
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valour
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tender
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martyr
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only garment he possessed. The Prophet [s] then recited the Qur'aan, "*Among the believers are men who have been true to what they have promised to Allaah.*" Mus'ab [r] had promised to uphold Islaam from the day he embraced it, and he died fulfilling that promise.

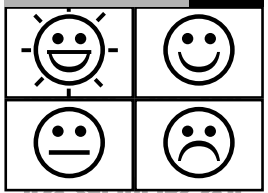
The *Sahaabah* could not find any cloth with which to shroud Mus'ab's [r] body, except his own garment. When they covered his head with it, his legs showed and when his legs were covered, his head was exposed. The blessed Prophet [s] instructed, "*Place the garment over his head and cover his feet and legs with leaves.*"

Such was the end of the handsome youth who was brought up in luxury and comfort. The person who used to wear a dress worth a hundred gold coins did not have sufficient cloth to cover his dead body. With unmatched valour he held the flag of Islaam high, and did not allow it to fall till he was dead. This is the miracle of *iimaan* (faith). Once iimaan enters the heart of a person, it makes him forget everything else, whether it be wealth, luxury or life itself.

The Prophet then cast his tender eyes over the battlefield on which lay the dead Muslim soldiers. "*I testify that you are martyrs in the sight of Allaah, and that you will be raised on the day of Judgement as martyrs.*"

Then, turning to the Sahaabah around him, he said, "*O People! Visit their graves, and greet them with Salaam (peace), because if any Muslim greets them, from now till the day of Judgement,*

Comments T



these martyrs will indeed return their greetings of Salaam."

"As-salaamu 'alayka yaa Mus'ab.
As-salaamu alaykum, ma'shar ash-shuhadaa.
As-salaamu alaykum, wa rahmatullaahi,
wa barakaatuh."

"*Peace be on you, O Mus'ab.*
Peace be on you all, O assembly of martyrs.
May Peace be on you, and the mercy of Allaah,
and His blessings."

C T

ACTIVITIES

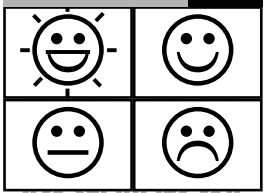
Form groups of three students & identify at least six lessons you have learnt from the story. Your teacher may assist you.

example:

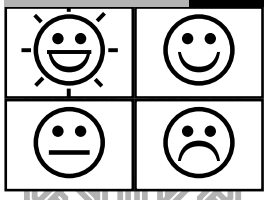
1) Those whom we love most can become the greatest obstacles to our practicing Islaam.

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Comments



Complete the following sentences. C

1) The ..... felt vulnerable and it's leaders thought of ways of silencing Prophet Muhammad [s]. They were afriad that his [s] ..... would threaten their privileged ..... and the ..... they had amassed.

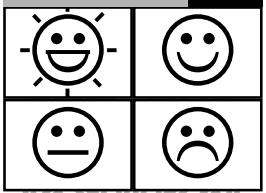
2) Mus'ab learnt that ..... and those who followed him were secretly gathering in the house of ..... near the hill of ..... to evade the harassment of the Quraysh.

3) Mus'ab's [r] mother's name was ..... . She was a woman of extraordinary influence. She had a very strong ..... and could easily strike ..... in the hearts of the bravest of men.

4) For a long time, Mus'ab [r] remained ..... and ..... under the watchful eyes of guards whom his mother had placed over him to prevent him from any further contact with the ..... .

5) Mus'ab [r] was chosen as the ..... to Yathrib above all the ..... (Companions) who were older than he was or were more closely related to the Prophet [s]. This was because of his excellent ..... , his superb manners, his great ..... and his sharp ..... . His knowledge of the ..... was also outstanding and he

Comments T



had the ability to ..... it most beautifully.

6) Before long, the people of Yathrib were all in a flurry, asking one another, "*If* ..... *,* ..... *and* ..... *have accepted the religion of* ....., *how can we not follow? Let's all go to Mus'ab and believe with him. They say that* ..... *emanates from his lips.*"

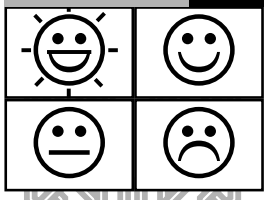
7) Mus'ab [r] said sternly to his *kaafir* brother, Abuu 'Aziiz ibn Umayr, "*The* ..... *is my brother, not you. In the battle between* ..... *and* ..... *, the bonds of* ..... *are stronger than the ties of family.*"

8) At the battle of ....., the Prophet [s] called upon ..... [r], to carry the Muslim battle flag. On that day ..... would not allow the flag to fall while he was still ..... .

9) The *Sahaabah* could not find any cloth with which to shroud ..... [r] body, except his own garment. When they covered his ..... with it, his ..... showed and when his ..... were covered, his ..... was exposed.

10) This is the miracle of ..... . Once ..... enters the heart of a person, it makes him forget everything else, whether it be ..... , luxury or ..... itself.

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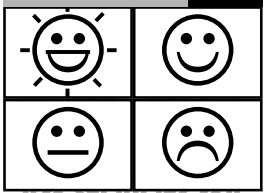


Match the quotations in column A with the person who said it in column B. Link the two with a line.

C P

COLUMN A	COLUMN B
"*How dare you turn away from the religion of your forefathers. How dare you turn away from us.*"... "*Leave & never come back. Go to what you have chosen.*	Mus'ab ibn 'Umayr [r]
"*There was no Qurayshii youth privileged like (Mus'ab). Then he left all the good of this world seeking only the pleasure of Allaah and devoting himself to the service of His Prophet [s].*"	Usayd ibn Khudayr
"*Why have you come to corrupt the weak among us and lead us astray? Keep away from us if you wish to stay alive.*"	Khunaas bint Maalik
"*...Let's all go to Mus'ab and believe with him. They say that truth emanates from his lips.*"	Prophet Muhammad [s]
"*The Ansaarii is my brother, not you... In the battle between iimaan (faith) & kufr (disbelief), the bonds of Islaam are stronger than the ties of family.*"	People of Yathrib

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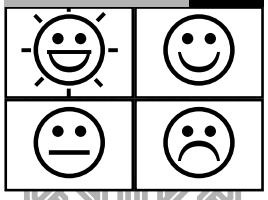
RESEARCH TOPIC

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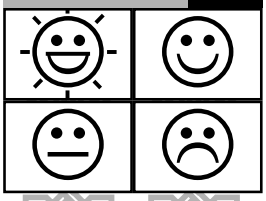
Describe the <u>basic</u> procedure of washing and shrouding (*kafn*) a deceased Muslim. Is there a difference in the procedure for a martyr in battle and a Muslim who dies of other causes.

Draw a simple sketch of the *kafn* (burial shroud) of a male on the opposite page.

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Comments **T**

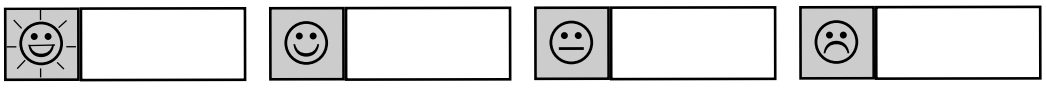


SUMMARY **P**

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

- listened to the story of Mus'ab [r] ☐
- found suitable one-word meanings ☐
- identified specific teachings ☐
- completed sentences related to the story ☐
- matched quotations to personalities ☐
- researched a topic related to the story ☐
- drew a sketch of a burial shroud ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about Hafsah bint 'Umar [r]
- discern that inclusion of all people in public matters is most condusive to peace and harmony
- appreciate that children brought up in a good Islamic household, grow up to be good Muslims
- know that true Muslims are willing to leave everything, even their homes, families and belongings for Allaah's sake
- realize that Muslims have the responsibility to help and support each other in all matters
- understand that the early Muslims were accomplished scholars and warriors
- appreciate that the brotherhood Islaam forged between people was even stronger than the ties of blood & kinship
- ascertain that all Muslims must make special arrangements to memorize the Qur'aan and contemplate on it
- learn that Muslims must be constantly alert to the movements of their enemies & be ever ready to meet them head on
- discover that faith and discipline are far more important in battle than military might and numbers
- understand that in times of calamity a true believer always respectfully accepts the will of Allaah
- recognize that parents should assist in finding suitable marriage partners for their children
- realize that it is the responsibility of Muslims to marry widows and orphans in the community
- learn that Muslim wives and mothers should set aside time every day to study the Qur'aan
- discover that Muslim wives should express their opinions respectfully & challenge their husbands when they are at fault
- understand that Muslim women have alsways enjoyed the highest status in traditional Islamic societies

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to the story of Hafsah bint "Umar [r]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- list the noble qualities of Hafsah [r]
- circle the correct answers
- research a topic related to the story

LESSON 3

Hafsah



BINT UMAR

Read the following story.

Five years before the Prophet Muhammad [s] was chosen to be the last Messenger of Allaah, the renovation of the *Ka'bah* took place. When it came to the point when the sacred Black Stone had to be re-installed in the walls of the *Ka'bah*, an argument erupted. Each tribe wanted the honour of doing it and it was feared that this argument would turn into a full scale war amongst the tribes. Finally it was decided that the matter would be left to the first man to enter the *haram* (sacred sanctuary).

From his early years, Muhammad [s] was well known for his honesty, integrity and wisdom. So when he entered first, the tribal chiefs were overjoyed, and agreed that he would have the honor of installing the black stone. But Muhammad [s] was much too wise to accept such an impulsive decision by the chieftains - a decision that might have led to serious rivalries in the future.

Muhammad [s] stunned the people by asking for a large sheet of cloth. He placed it in the centre of the sheet and then asked each of the chiefs to hold the edges of the sheet and raise it to the wall. Picking up the Black Stone with his own hands, he placed it in the niche in the wall. All the chiefs were pleased to have had the honour of participating in such a sacred act. And so, a volatile issue was very simply, yet brilliantly, resolved. Word of the wise, yet simple decision, taken by Muhammad [s] spread everywhere.

It was at this time that a baby girl by the name of

Qur'aan

Allaah ﷻ has declared:

"Indeed, the pious will be in the midst of Gardens and Rivers (in Paradise). Honoured on a throne of truth, near the All-Powerful King."

Hadiith

The blessed Prophet Muhammad ﷺ said:

" The angel Jib'raa'iil came to me and said, 'Hafsah fasts often and prays continuously. She will be your wife in Jannah as well."

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Vocabulary

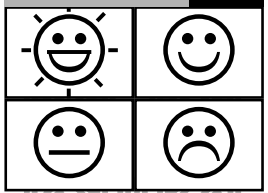
re-installed
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erupted
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integrity
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impulsive
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rivalries
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brilliantly
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enraged
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courageously
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Hafsah was bom into the family of the great warrior and wrestler, 'Umar bin Khattaab, who was well known for his martial skills. ‘Umar [r] later embraced Islaam and so Hafsah [r] was brought up in one of the best Islamic households. When she was old enough, Hafsah [r] married Khaniis bin Hazaafah As-Sahmii. He was a friend of Abuu Bakr [r] and amongst the early Muslims.

When the leaders of the Quraysh first heard about Khaniis [r] embracing Islaam, they were enraged, and he was subjected to the worst cruelty and persecution possible. But like all those early Muslims, he endured the trials patiently and courageously. Later Khaniis [r] and Hafsah [r] joined the caravan of the persecuted Muslims leaving for Abyssinia. After some time the call was given by the Prophet [s] to migrate to Madiinah. Khaniis [r] and Hafsah [r] answered the call, and thus Khaniis [r] became one of the few faithful followers who went through the rigours of migrating twice in obedience to the Prophet's [s] call, leaving everything behind - his home, his family and all his belongings - for Islaam.

On reaching Madiinah, the Prophet Muhammad [s] strengthened the bonds of brotherhood between the *Muhaajiriin* (migrants from Makkah) and their hosts, the *Ansaar* (helpers of Madiinah) by pairing them off. So he declared Abuu 'Abbaas bin Jaabir *Ansaarii* [r] and Khaniis [r] brothers in Islaam, giving them the responsibility of helping and supporting each other in all matters. Khaniis [r] and Hafsah [a] moved into the house of Abuu Abbaas [r], both families sharing everything they had in the spirit of love for Allaah and true Islaamic

Comments T



brotherhood and sisterhood. Both Khaniis [r] and Abuu 'Abbaas [r] were students in the best school of all - the school of the blessed Prophet Muhammad [s] - and both were accomplished horsemen in the battlefield. They had so many noble qualities in common and in a short time became the best of friends, and like brothers to each other. The brotherhood Islaam forged between people was even stronger than the ties of blood and kinship. This was a spiritual tie that would continue into the hereafter, for ever & ever.

Khaniis [r] and Hafsah [r] loved their new life in Madiinah. Hafsah [r] made special arrangements to memorize the *aayaat* (verses) of the Qur'aan as and when they were revealed to the Prophet [s]. She would then give deep thought and attention to the meaning and interpretation of the *aayaat*. Her husband meanwhile was enthusiastically preparing himself for *Jihaad* on the battlefield and improving his martial skills. He was constantly alert to the movements of the enemy and was ever ready to meet them head on.

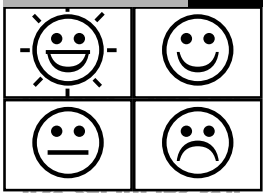
News came that the Quraysh of Makkah, after making elaborate preparations for a war to completely wipe out the Muslims, were marching towards Madiinah. Abuu Jahl, the arch enemy of Islaam, had sworn to reach the plains of Badr, camp there for three days, have a sumptuous feast prepared, and dance to song and music before attacking the small Muslim army. He believed that once people heard of his huge forces, no Arab tribe would have the courage to face them. "*Even if the puny Muslim army dared to confront me,*" Abuu Jahl shouted out, "*I will*

P C

Vocabulary

accomplished
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spiritual
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interpretation
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enthusiastic
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martial
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alert
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elaborate
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sumptuous
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puny
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confront
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Comments **T**



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Vocabulary

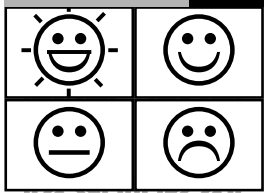
dedication
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determined
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pomp
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arrogance
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triumphed
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routed
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jubilant
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heroic
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gratitude
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teach them a lesson they will never forget." Little did he realise that Allaah was about to teach the disbelievers a lesson they would never forget till the end of time.

The ill-equipped Muslim army, under the leadership of the Prophet Muhammad [s], reached Badr. All they had with them was their strong faith in the Allaah and dedication to Islaam. When the army of Abu Jahl was sighted, the Prophet [s] prayed to Allaah for assistance, strength and guidance. Amongst those who courageously stood with the Prophet [s] was Hafsah's [r] husband Khaniis [r], her father 'Umar [r] and her uncles and cousins. They were all part of this courageous band. Her husband was determined to win the battle for Islaam and destroy the pomp and arrogance of the Quraysh. Finally the armies met and Khaniis [r] charged forward, tearing through the ranks of the enemies of Islaam. He was seriously wounded, but due to his courage many of the leaders of the Quraysh were killed, and Islaam triumphed.

It is one of the greatest battles fought in history where a handful of ill-equipped and outnumbered believers routed a powerful and well-equipped army. The Prophet Muhammad [s] stayed at Badr for three days, while the injured were attended to. Then he led the victorious and jubilant Muslim forces back to Madiinah. When Hafsah [r] heard of her husband's heroic deeds she was filled with pride and gratitude. "*Al-Hamdu Lillaah, Praise be to Allaah,*" Hafsah [r] called out and then immediately recited the following *aayaat* of *Suurah* Al-Anfaal,

Comments T



"*Allaah made (this victory) only as a message of hope, and that your hearts be contented. There is no victory except from Allaah. Indeed, Allaah is All-Mighty, All-Wise.*"

Hafsah [r] was joyous, but she also realized that , due to his wounds, her husband would need the best care possible. She happily turned to the task of nursing her husband back to health. But it was not to be, for he was to be blessed with an exalted position. A few days later Khaniis [r] succumbed to his injuries and joined the ranks of those who are blessed with eternal life in the presence of Allaah. He died a *shahiid*, a martyr for the religion of Allaah.

When the Prophet Muhammad [s] heard of his passing away he arranged for him to be buried with the other martyrs and personally led the funeral prayers. Hafsah [r] was grief stricken, but being a true believer she respectfully accepted the will of Allaah. She turned to her Creator and devoted herself even more than before to prayer and praise of Allaah. She was barely twenty-one years old.

For her father it was very painful to see his daughter in this state. Her silent courage under these circumstances, her patient prayers and her study of the Qur'aan brightened her face with spiritual beauty and peace, but there was also deep sadness because of the harsh loneliness that had become part of her life after her husband's death.

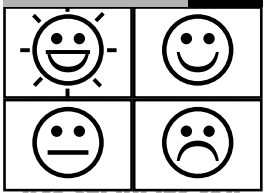
After careful thought 'Umar [r] decided to approach 'Uthmaan [r], whose wife, Ruqayyah [r],

P C

Vocabulary

contented
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exalted
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succumbed
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injuries
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eternal
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martyr
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grief stricken
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Comments **T**



P C

Vocabulary

alleviate
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spouse
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hesitation
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expressing
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condolences
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reaction
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unusual
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proposal
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compatible
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distinguish
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consider
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related
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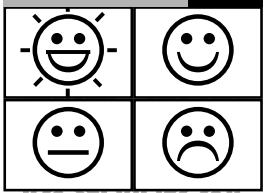
the daughter of the Holy Prophet [s], had also recently passed away. ‘Umar [r] thought that Hafsah’s [s] marriage to ‘Uthmaan [r] would help both of them to alleviate their sorrow in losing their spouses. So, without hesitation, he went directly to 'Uthmaan [r]. After greeting ‘Uthmaan [r] and expressing condolences on his wife's death, ‘Umar [r] offered his daughter Hafsah [r] in marriage to ‘Uthmaan [r]. 'Uthmaan [r] seemed embarrassed and he lowered his eyes. ‘Umar found his reaction very unusual. After an uncomfortable short silence, ‘Uthmaan [r] said he needed time to think about the proposal.

A few days later, 'Umar [r] met ‘Uthmaan [r] again and asked him if he had thought over the proposal. “*Please accept my apology, O ‘Umar, but I am not presently planning on marriage*,” Uthmaan replied. ‘Umar [r] was very disappointed, and from there he went straight to Abuu Bakr [r] to offer Hafsah [r] in marriage to him. He too lowered his gaze and did not answer.

'Umar [r] could not understand why both these noble men had either avoided or refused marriage to his pious daughter. He was confident of a willing and joyful acceptance from at least one of them because they would make compatible partners. But things turned out otherwise.

‘Umar [r] was very upset undeed and worried about the wellbeing of his daughter Hafsah [r]. Also, it was an affront to him and his family as they had distinguished themselves as sincere believers and defenders of Islaam. “*People would consider it an honour to be related through mar-*

Comments T



riage to a family like mine," he thought to himself. With this grievance he went to the blessed Prophet Muhammad [s] and explained to him what had happened. The Prophet [s] smiled and answered, "*Do not grieve, O 'Umar, nor worry in the least. If Allaah so wills, Hafsah will find a man even better than 'Uthmaan. And 'Uthmaan, in turn, will find for himself a woman even better than Hafsah.*"

'Umar [r] was pleased on hearing this from the Prophet Muhammad [s] himself, but also a little perplexed over who such a man could be, and also which woman would be better Hafsah for 'Uthmaan [r]? But he did not have to wait long to find out. A few days later the Prophet Muhammad [s] announced the marriage of his daughter, Umm Kulthuum [r] to 'Uthmaan [r]. 'Umar [r] realized that one part of the Prophet's [s] prediction had come true, but he continued to puzzle over the second half of it. Who could possibly be a better man than 'Uthmaan [r]. He was admired by all the senior Sahaabah for his piety and excellent character.

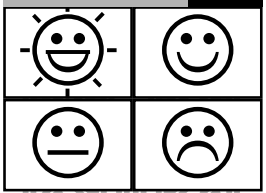
A few days later, none other than the blessed Prophet Muhammad [s] himself proposed marriage to Hafsah [r]. 'Umar [r] could not believe his ears. His daughter would have the honor of joining the select group of women who were known as the 'Mothers of the Believers', the holy wives of the Prophet [s]. 'Aa'ishah [r] and Sawdah [r] were already part of the Prophet's household. It seemed too good to be true. 'Umar [r] was overjoyed. The Prophet's prediction that he was a better husband for Hafsah [r] than 'Uthmaan [r] was

P C

Vocabulary

grievance
.....
perplexed
.....
prediction
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senior
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select
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Comments **T**



P C

Vocabulary

statement
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responded
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cherisher
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detriment
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magnanimous
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independant
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absorbed
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issues
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proved true, as was his statement that Umm Kulthuum [r] was a better wife for 'Uthmaan [r] than Hafsah [r].

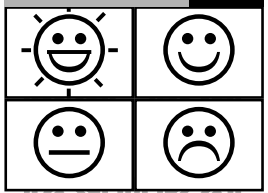
And so Hafsah [s] was joined in marriage to the Prophet [s] in the 3rd year after Hijrah, just before the Battle of Uhud. She was about twenty-two years old at the time.

After the marriage Abuu Bakr [r] came to 'Umar [r] and told him that the Prophet [s] had mentioned to him that he planned to marry Hafsah [r]. That was the reason he had remained silent as it would not have been proper to reveal the Prophet's [s] secret. "*If matters were different,*" Abuu Bakr [r] said, "*I would have been only too happy to accept her hand in marriage.*" 'Umar [r] responded by reciting the following verse of the Qur'aan,

> *"This is by the generous grace of my Cherisher - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is to his own benefit. And whoever is ungrateful, (it is to his own detriment). Certainly my Cherisher is Independant, and Magnanimous."*

After becoming a wife of the noble Prophet [s] and attaining the position of the 'Mother of the Believers', *Sayyidatunaa* Hafsah [r] became even more absorbed in studying Islaam under the guidance of the Prophet [s] himself. She memorized the *aayaat* of the *Qur'aan* as soon as they were revealed. She would store in her mind the *Hadiith* (sayings and explanations) of her husband, the Prophet [s]. Often she would discuss issues with

Comments T



the Prophet [s] that arose in her mind about the *Sharii'ah* (Islamic law). Soon Hafsah [r] emerged as one of the most learned women in Madiinah, second only to Aa'ishah [r].

Sayyidatunaa Hafsah [r], like Aa'ishah [r] with whom she became very close friends, was never at a loss for words, and was not afraid to argue with the Prophet Muhammad [s] who was content to allow her to freely say what she thought. Once 'Umar [r] asked his daughter, Hafsah [r], "*Is it true that you argue with the Messenger of Allah?*" "*Indeed I do*," she replied. 'Umar [r] raised his voice and began to chastise her for what he considered were bad manners, when the blessed Prophet [s] came into the room. Immediately he restrained 'Umar [r] and would not allow him to reprimand her. The Prophet Muhammad [s] emphasised that Muslim wives were to be treated with respect and their opinions heard. And so he set the example by allowing them to express themselves freely, even when they said things that sometimes displeased him.

Like 'Aa'ishah [r], *Sayyidatunaa* Hafsah [r] memorized the entire Qur'aan by heart. The first complete written copy of the Qur'aan which was recorded by Zayd ibn Thaabit [r] on Abuu Bakr's [r] instructions, was given to Hafsah [r] for safekeeping.

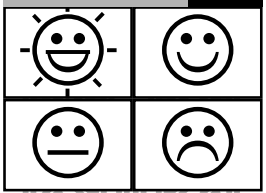
By the year 9th after Hijrah, most of Arabia was conquered by the Muslims and under Islamic rule. Madiinah was the capital city of Muslims. The granaries were full and all the riches were flowing into Madiinah from the different regions of Arabia. But this did not change Hafsah [r] and the pious

P C

Vocabulary

emerged
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content
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chastise
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consider
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restrained
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reprimand
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emphasised
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express
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safekeeping
.....
conquered
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granaries
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Comments T



P C

Vocabulary

humble
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witnessing
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expansion
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assassination
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beset
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possessions
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reign
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scholar
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meditation
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midst
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choicest
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Companions of the Prophet [s] who continued to live their lives as humble servants of Allaah, ever grateful and never proud. *Sayyidatunaa* Hafsah [r] lived with the blessed Prophet [s] in Madiinah for eight years, and then lived on for another thirty four years after his death, witnessing with joy the victories and expansion of Islam under her father's guidance, and with sorrow the troubles that beset the Muslim *ummah* (world community) after the assassination of ‘Uthmaan [r].

Before her death, Hafsah [r] donated all her possessions in charity to the poor. She was known as the ‘Mother of the Distressed and Needy’ because she would spend all her time caring for the poor, spending all she had on fulfilling their needs.

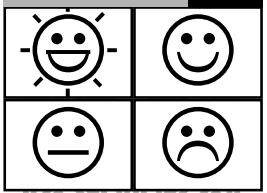
Sayyidatunaa Hafsah [r] passed away during the reign of *Khaliif* Mu'aawiyah bin Abii Sufyaan [r] in the 47th year after Hijrah at the age of sixty-three. At the time of her death she was fasting. And so a righteous and learned scholar of the Noble Qur'aan who devoted herself from her youth to prayer, fasting and meditation passed into history.

The blessed Prophet Muhammad [s] once said, “*Allaah has commanded me to marry only the women of Paradise.*” And so Allaah promised her and all the righteous believers,

> “*Indeed, the pious will be in the midst of Gardens and Rivers (in Paradise). Honoured on a throne of truth, near the All-Powerful King*.”

May Allaah be pleased with Hafsah [r] and shower His choicest blessings upon her eternally.

Comments T



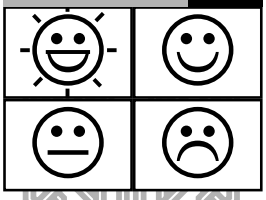
C T

Form groups of three students & identify at least six lessons you have learnt from the story. Your teacher may assist you.

example:

1) Children brought up in a good Islamic household, grow up to be good Muslims, In-Shaa' Allaah.

Comments T



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List five qualities of Hafsah [r] that all Muslim women should strive to inculcate in themselves. **C**

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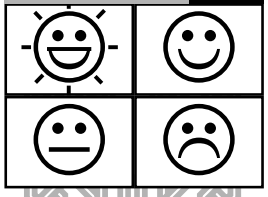
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Comments **T**



Circle the correct answer. C

Hafsah [r] was bom into the family of the great warrior and wrestler, ...

1) Abuu Bakr [r]
2) ‘Umar [r]
3) ‘Alii [r]

When she was old enough, Hafsah [r] married ...

1) ‘Uthmaan [r]
2) Khaniis [r]
3) Abuu Abbaas [r]

How often did Khaniis [r] & Hafsah [r] migrate for the sake of Islaam, leaving everything behind including their home, family & all their belongings?

1) Thrice
2) Once
3) Twice

The *Muhaajiriin* and the *Ansaar* ...

1) loved each other and shared everything
2) wre bitter enemies who hated each other
3) two Jewish tribes of Madiinah

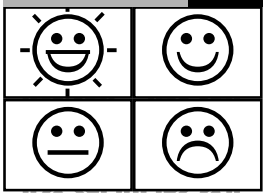
The battle of Badr teaches us that ...

1) cunning and deception wins battles
2) faith is more powerful than weapons
3) a Muslim soldier feels no fear

When Khaniis died, Hafsah [r] was grief stricken ...

1) and mourned his death for many years
2) and left Madiinah never to return
3) but respectfully accepted the will of Allaah.

Comments T



'Umar [r] decided to offered his daughter Hafsah [r] in marriage to ‘Uthmaan because ...

1) he was unable to take care of her
2) ‘Uthmaan [r] was a wealthy businessman
3) it would help both of them alleviate their sorrow in losing their spouses

Who proposed marriage to Hafsah [r] ?

1) Abuu Bakr [r]
2) The Blessed Prophet Muhammad [s]
3) ‘Alii [r]

What were Hafsah’s [r] primary interests?

1) Studying the *Qur’aan, Hadiith* & *Sharii’ah*
2) Business, travel and arts
3) Clothing, music and dance

A Muslim wife should ...

1) be silent & obey her husband in all matters
2) only concern herself with household affairs
3) express her opinions respectfully & challenge her husband when he is at fault.

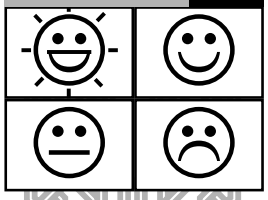
The first written copy of the Qur’aan was given to ... for safekeeping.

1) Aa’ishah [r]
2) Hafsah [s]
3) Faatimah [r]

Hafsah [r] was known as the ...

1) ‘Mother of the Distressed and Needy’
2) ‘Mother of the Qur’aan and Sunnah’
3) ‘Mother of the Scholars and Martyrs’

Comments T



RESEARCH TOPIC

C T

Find two *ahaadiith* narrated by Hafsah [r].

Write them in Arabic below with the translation in English. Then memorise them and teach them to your friends and family

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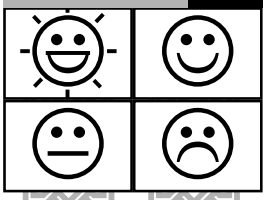
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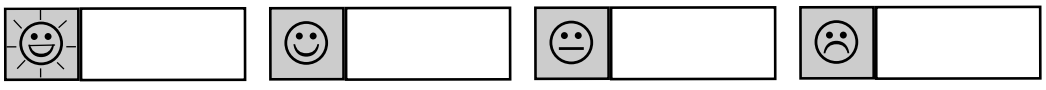
SUMMARY

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

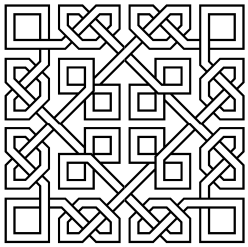
- listened to the story of Hafsah [r] ☐
- found suitable one-word meanings ☐
- identified specific teachings ☐
- listed five noble qualities of Hafsah [r] ☐
- circled the correct answer ☐
- researched a topic related to the story ☐
- wrote *ahaadiith* in Arabic and English ☐

How does my teacher
rate my performance in this lesson ?



TAFSIIR AL-QUR'AAN
commentary of the qur'aan

بسم الله الرحمن الرحيم



C O N T E N T S

LESSON 1	*Suurah Al-Faatihah*	455
LESSON 2	*Suurah An-Naas*	465
LESSON 3	*Suurah Al-Falaq*	473
LESSON 4	*Suurah Al-Ikhlaas*	483
LESSON 5	*Suurah Al-Lahab*	492

Humanity does not stand alone in the firmament of Creation. His existence is not a fortuitous accident of history. The world around him is not unrelated to him and his purpose in life. Everything is part of a Divine Plan, the overall scheme of Providence. Allaah Who has created humanity has also provided for him all that he needs for the good life, whether that be in the nature of physical providence ensuring his existence and growth, or of spiritual, moral and social guidance for the full flowering of human personality and culture.

"*Praise the name of your Lord, the All-Highest,*
Who has created and fashioned,
Who has proportioned and guided." (Qur'aan, 87:1-3)

A basic premise established firmly by the Qur'an is that the entire scheme of existence is purposive; that Allaah is not only the Creator and Nourisher of the Universe, He is also the Source of all Guidance; and that everything in the Universe, from the tiniest elements of the atom to the largest galaxies, from the weakest substance to the mightiest mountain, exists and operates in accordance with the laws of nature designed by Allaah, and as such fulfils what Allaah has willed for it. The natural course for humanity, who has been endowed with freedom and volition, is voluntarily and deliberately to conform to Allaah's will in that area of his existence where he has been given the freedom of choice. Allaah has not left humanity in the dark. He has provided him with as much knowledge of reality as is required to develop right attitudes in life and to live justly and honourably to fulfil his mission in the Universe. This guidance, the greatest treasure of man, has been provided in the form of Divine Revelation, communicated to man through Allaah's prophets.

While the followers of other religions were busy carving idols and embellishing them, the Muslim scholars turned their attention towards the development of Qur'aanic exegeses, the science of the Prophet's [s] traditions, and the development of Islamic Jurisprudence, without neglecting in the least the secular sciences. As the need was felt, a number of commentators began to compile their works of

commentaries (*tafaasir*), in which the text of the Holy Qur'aan was explained in regular order, phrase by phrase and word for word. These commentaries are numerous and exhaustive.

The importance of *tafsiir* in the life of Muslims cannot be over-emphasised. The *tafsiir* of the Qur'an mirrors the Muslim's thoughts. The real genius of the Muslim mind has expressed itself in its increasing efforts to understand and interpret the word of Allaah as enshrined in the Qur'aan and exemplified in the *sunnah* of the Holy Prophet Muhammad [s]. Just as the Qur'aan deals with all aspects of human life, thought and behaviour, so *tafsiir* literature constitutes a spectrum reflecting Muslim ideas in all areas of human thought and behaviour. From eschatology and metaphysics to prayer and worship, from epistemology to individual conduct and social behaviour, from social philosophy to the problems of familial and societal organization, from theology to law and morality, from the most sensitive aspect of motivation to the explicit problems of war and peace, to justice and Ihsan, to history and futurology. A meaningful understanding of Muslim thought cannot be written without delving deep into *tafsiir* literature.

One of the most compelling needs of our time is to help people understand how and why the Qur'aan has guided and inspired generations of human beings for more than fourteen centuries. This section will provide a comprehensive view of the heart of the content of the last few chapters of the Holy Qur'aan. We hope that these selections will awaken an appreciation for the universal spiritual wisdom of the Qur'aan.

The interpretations (*tafsiir*) here are not meant to be the final word, but rather a point of entry to the universe of meaning offered to us by the Qur'aan. The student will be encouraged to deepen his or her understanding by reflecting upon the content offered here. In some cases the interpretations offer background information that establish a context for the verses. In other cases one might be opened to a direct soul encounter with the words themselves.

lessons 1-5

OUTCOME OBJECTIVES T P

- understand that the word *tafsiir* is used for the explanation, interpretation and commentary of the Qur'aan, comprising all ways of obtaining knowledge which contributes to the proper understanding of it, explains its meanings and clarifies its legal implications
- discern that Allaah, Who has created humanity, has also provided for him all that he needs for the good life, whether that be in the nature of physical providence ensuring his existence and growth, or of spiritual, moral and social guidance
- appreciate that this guidance has been provided in the form of Divine Revelation communicated to humanity through Allaah's Prophets and ultimately completed through the final revelation of the Qur'aan revealed to Prophet Muhammad [s]
- encourage students to deepen their understanding of Islaam by reflecting upon the verses of the Qur'aan
- convey the meanings and provide a comprehensive view of the last five *suurahs* of the Holy Qur'aan

LESSON 1-5 OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- learn the meanings and significance of the last five *suurah's* of the Holy Qur'aan
- complete appropriate exercises for comprehension
- research topics related the *suurah* being studied
- write every *suurah* in Arabic and English and learn the meanings of each word
- discuss points of interest in the respective *suurah's*

LESSON 1

Faatihah

THE OPENING

Hadiith

The blessed Prophet Muhammad ﷺ said:

" Allaah declares:

I have divided up this Suurah into two parts. The first half of it is for Me, and the second half of it is for My servant. Whatever My servant asks me for will be given to him.

When the servant recites, 'Praise be to Allaah, Lord of the worlds,' Allaah says, 'My servant has praised me.'

When the servant recites, 'Most Beneficent, Most Merciful,' Allaah says, 'My servant has glorified me.'

When the servant recites, 'Master of the Day of Judgment,' Allaah says, 'My servant recognizes My Greatness.'

When the servant recites, 'You (alone) do we worship, and You (alone) do we ask for help,' Allah says, 'This verse is for both Me and My servant. The first part praises Me, and the second part asks for My help. My servant will get whatever he asks for.'

When the servant recites, 'Show us the straight path - The path of those whom You have favored; not (the path) of those who earn Your anger, nor of those who go astray,'

Allah (SWT) says, 'This is all guaranteed for my servant...'

T P

Tafsiir (exegesis) of the Qur'aan is the most important Islamic science. All matters concerning the Islamic way of life are connected to it in one sense or another since the right application of Islam is based on proper understanding of the guidance from Allah. Without *tafsiir* there would be no right understanding of the message of the Qur'aan.

The word *tafsiir* means 'explanation' or 'interpretation' and is used for the explanation, interpretation and commentary on the Qur'aan, comprising all ways of obtaining knowledge, which contributes to the proper understanding of it, explains its meanings and clarifies its legal implications.

T

Introduce the child to the following basic facts about *Suurah Al-Faatihah*.

Suurah al-Faatihah is the first *Suurah* (chapter) of the *Qur'aan*.

The word '*Suurah*' literally means 'Degree' or 'Step' by which we climb higher.

The word '*Al-Faatihah*' means 'The Opening'.

It is known by many other names. The most famous name is *Umm al-Kitaab* which means 'Mother' or 'Essence' 'of the Book.'

No other previously revealed book has a *Suurah* like this. The Blessed Prophet Muhammad [s] said, "*Such an important Suurah was not sent down to any other prophet.*"

Suurah al-Faatihah is the greatest *Suurah* of the *Qur'aan*. It explains who *Allaah* is & our relationship to Him.

This *suurah* teaches us that we come from Allaah,

and that our final goal is to Allaah with whom lies true, final judgment.

Suurah al-Faatihah teaches us how to praise Allaah and show due thanks to him. It teaches us to call to mind that He created us, and cherishingly cares for us. We are therefore taught to offer worship to Him alone, and to ask for His guidance.

Suurah al-Faatihah is also a *du'aa'* (a prayer) given to us by Allaah. It teaches us how to supplicate to Allaah. It teaches us that when praying to Allaah we should not ask for vanities, or only for our worldly and physical needs, but rather for things that truely matter, like guidance in this life and success in the hereafter.

This *suurah* teaches us that true guidance is only from Allaah, and even the ability to follow the straight path is only by His grace.

Suurah al-Faatihah commands us to follow the example of the righteous and to seek their company. It warns us not to follow the path of those who disbelieve in Allaah and who sre sinful.

Allaah promises to accept the praises and requests made in this *Suurah*.

Suurah al-Faatihah has the miraculous ability to cure both spiritual and physical illnesses. We should therefore recite it over those who are ill, as well as those who are astray.

All Muslims must memorize this *Suurah*.

This *Suurah* is recited at the beginning of each *Rak'ah* (cycle) in *Salaah*.

P C

Vocabulary

beneficent
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cherisher
.....
essence
.....
relationship
.....
request
.....

Read the following *Suurah* with its meaning. T

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

In the name of Allaah, the Beneficent, the Merciful.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

Praise be to Allah, Cherisher of all the Worlds.

الرَّحْمٰنِ الرَّحِيْمِ ﴿٣﴾

The Beneficent, the Merciful.

مٰلِكِ يَوْمِ الدِّيْنِ ﴿٤﴾

Master of the Day of Judgment,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ﴿٥﴾

You (alone) do we worship & You (alone) do we ask for help.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿٦﴾

Show us the straight path,

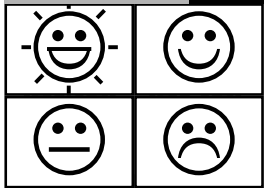
صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ

The path of those whom You have favoured;

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿٧﴾

Not the (path) of those who earn Your anger,
nor of those who go astray.

Comments T



Explain the *Suurah*, verse by verse, to the child. T

1) The first verse, '***In the name of Allaah, the Beneficent, the Merciful,'*** is repeated before every *Suurah* in the Qur'aan. It describes two beautiful attributes of Allaah - The Beneficent, The Merciful. It informs us that it is Allaah who generously bestows on us all the wonderful benefits and blessings we enjoy and that it is He who mercifully overlooks our mistakes and forgives us when we sin.

2) The second verse, '***Praise be to Allah, Cherisher of all the Worlds,'*** informs us that it is Allaah who is the creator of everything, both what we see and what is unseen, and that He lovingly takes care of our world and universe, and all the universes beyond ours, as well as the many creatures which inhabit them. The worlds of thought, the spiritual worlds, and the worlds beyond our imagination are also cherished and nurtured by Allaah. Even the good qualities of others that we admire and the beautiful things we enjoy are from Allaah. He is the source of all perfection. We therefore praise and thank Allaah alone.

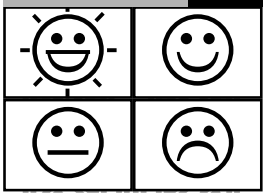
3) The third verse, '***The Beneficent, the Merciful,'*** informs us that Allaah created everything by His beneficence, generosity, love and mercy, and not because he needed creation or was forced to create all that exists. Everything that exists, including you and me, are only an expression of Allaah's generous beneficence and loving mercy.

P C

Vocabulary

attribute
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bestow
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inhabit
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nurtured
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expression
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Comments T



P C

Vocabulary

ultimately

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authority

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resurrect

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distinguish

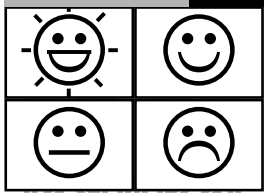
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4) The fourth verse, '***Master of the Day of Judgement,'*** informs us that everything comes from Allaah and that everything will ultimately return to Allaah. Even our huge universe will come to an end. We will all be brought before Allaah and will be judged according to our *iymaan* (faith) and deeds on earth. Allaah alone is the '*Master of the Day of Judgment*'. No one will share Allaah's authority on that day. He will reward all those who believed in Him and did good deeds with the gardens of *Jannah,* and He will punish all disbelievers and wrongdoers with the fires of *Jahannam*. But He will also forgive and overlook the faults and sins of many because he is 'Master' of that day and no one can force him to punish even the sinner.

5) The fifth verse, '***You (alone) do we worship & You (alone) do we ask for help,'*** informs us that Muslims worship Allaah alone. He created us, cherishes us, forgives us and resurrects us after death. No one else deserves to be worshipped - not idols, men, angels, animals, trees, mountains, stars nor any other imagined 'power' besides Allaah. He has power over all things and Muslims seek help only from Him. No one can help us if Allaah wishes harm to us, and no one can harm us if Allaah helps us.

6) The sixth verse, '***Show us the straight path,'*** informs us that of all the things we need (things like food, health, wealth and safety), guidance is the most important. If we are guided aright we can distinguish right from wrong, what is beneficial from what is harmful and the truth from

Comments T



falsehood. True guidance comes from Allaah alone. We therefore ask Allaah to guide us along the straight path, which is the path of Islaam. It is the path of obedience to Allaah which leads to peace and success in this world and the hereafter.

7) The seventh verse, '***The path of those whom You have favoured; Not the (path) of those who earn Your anger nor of those who go astray,'*** informs us that the straight path of Islaam is the path shown to us by the Prophets of Allaah, the path followed by the truthful Companions (*Sahaabah*) of the Prophets, and the path that the Islaamic scholars and pious Muslims throughout history sacrificed their lives for. These are the people whom Allaah has favoured. These are the people who's example we follow.

We do not follow the path of those who have earned Allaah's anger by willfully and knowingly disobeying His commands - like the Jews and hypocrites; nor those who, because of ignorance and foolishness, are led far astray and are mis-guided - like the Christians and agnostics.

P C

Vocabulary

scholar

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hypocrite

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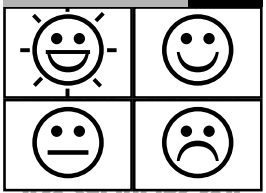
ignorance

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agnostic

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Comments T



ACTIVITIES

C T

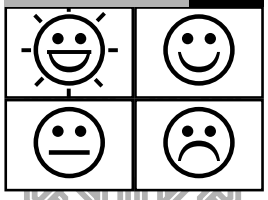
Write the *aayaat* of *Suurah Al-Faatihah* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word.

Example :

بِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ
in name	*Allaah*	*the Beneficient*	*the Merciful*

الْحَمْدُ	لِلّٰهِ	رَبِّ	الْعَالَمِينَ
the praise	*for Allaah*	*Cherisher*	*the worlds*

Comments **T**



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Complete the following sentences. C

1) *Suurah al-Faatihah* is known as the '..... of the Book.'

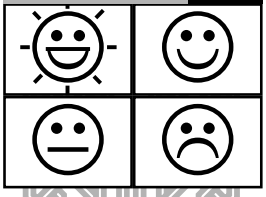
2) *This Suurah al-Faatihah* explains who ..... is & our ..... to Him

3) Two beautiful attributes of Allaah described at the beginning of this *suurah* are ..... and ..... .

4) We praise and thank Allaah alone because He alone is the ..... of everything and He is the source of all ..... .

5) Everything that ..... , including you and me, are only an expression of Allaah's ..... beneficence and ..... mercy.

Comments T



6) Allaah will forgive and overlook the ..... and ..... of many because he is 'Master of the Day of Judgement' and none can ..... him to ..... even the sinner.

7) Muslims worship ..... alone because He ..... us, ... us, ... us and ..... us after death.

8) Of all the things we need (things like food, health, wealth and safety), ... is the most important.

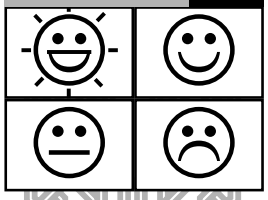
9) The straight path of Islaam is the path shown to us by the ..... of Allaah, the path followed by the ..... of the Prophets, and the path that the Islaamic ..... and pious Muslims throughout history sacrificed their ..... for.

10) We do not follow the path of those who have earned Allaah's anger by willfully and knowingly disobeying His commands - like the ..... and .....; nor those who, because of ignorance and foolishness, are led far astray and are misguided - like the ..... and ..... .

C T

On the next page, draw or paste pictures of at least three things people have worshipped as 'gods' besides Allaah. Then in groups, discuss why you think people worshipped these false 'gods'! What do you think is common to all these false objects of worship?

Comments T



SUMMARY

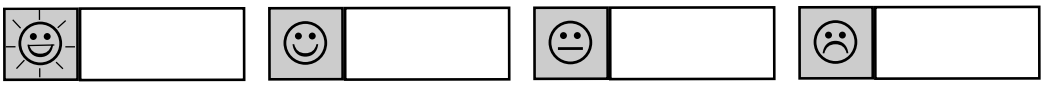
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BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- learnt basic facts about *Suurah Al-Faatihah* ☐
- understood the meaning of every *aayah* ☐
- wrote the entire *suurah* in Arabic & English ☐
- completed sentences related to the *suurah* ☐
- identified three false objects of worship ☐
- discussed questions related to the *suurah* ☐

Comments T

How does my teacher
rate my performance in this lesson ?



LESSON 2

Naas

THE PEOPLE

Introduce the child to the following basic facts about *Suurah Al-Faatihah*.

There are 114 *Suurahs* in the Holy *Qur'aan*.

Suurah an-Naas is the last suurah in the *Qur'aan*.

The word '*Naas*' means 'People'.

Suurah an-Naas reminds all people that Allah cares for us & He is our Protector and Cherisher.

Suurah an-Naas warns us about the greatest danger - the evil thoughts and feelings deep inside us.

The most dangerous enemy is the one we cannot see, or whom we believe to be a friend.

This Suurah is a *du'aa*' (prayer) in which we seek Allaah's protection from the *jinn* and wicked human beings who cast sinful thoughts into our minds, and encourage evil feelings in our hearts.

These are the ones who seek to make evil and sin appear attractive to us.

This *Suurah* commands us to place our trust in Allaah, rather than ourselves or any other, as our protector from all these hidden dangers.

The blessed Prophet Muhammad [s] advised all Muslims to recite this *Suurah* both in the morning and at night before we go to sleep.

If we do so, Allaah will protect us from the secret whispers of evil within our own hearts, which come and go, testing our will and determination.

After this test we will all return to Allah, and we will all be Judged by Him.

Hadiith

The blessed Prophet Muhammad ﷺ said:

"Recite Suurah an-Naas and Suurah al-Falaq whenever you go to sleep and whenever you wake up."

"No person beseeches with anything as effective as these (two suurahs), and no person seeks protection with anything better than these."

"There is none of you who has not been allocated a companion (from the jinn)."

"Surely, shaytaan walks with man as the blood flows, and I fear that he might whisper sorne evil in your hearts."

"Seek refuge from amongst the devils of mankind and the jinn."

"It is related that whenever the Messenger of Allah [s] was suffering from an ailment, he would recite Suurah an-Naas and Suurah al-Falaq over himself and blow (over himself)."

Read the following *Suurah* with its meaning. **T**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Beneficent, the Merciful.

قُلْ أَعُوْذُ بِرَبِّ النَّاسِ ﴿١﴾

Say : I seek protection with the Cherisher of (all) people.

مَلِكِ النَّاسِ ﴿٢﴾

The King of (all) people.

إِلَٰهِ النَّاسِ ﴿٣﴾

The God of (all) people,

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

From the mischief of the whisperer (of evil thoughts and feelings), who withdraws after (whispering).

الَّذِي يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ﴿٥﴾

The one who whispers into the hearts of people.

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

From among jinn and human kind.



P C

Vocabulary

beneficent

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cherisher

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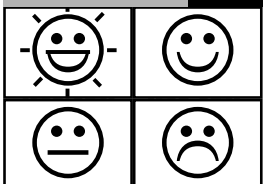
withdraw

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determination

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Comments **T**



P C

Vocabulary

cherisher
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welfare
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authority
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refuge
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external
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internal
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inform
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account
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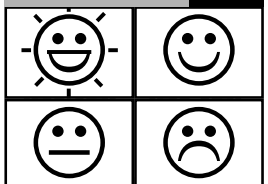
Explain the *Suurah*, verse by verse, to the child. T

1) The first verse, '***Say : I seek protection with the Cherisher of (all) people,'*** informs us that Allaah is the Creator and Cherisher of all people. Allaah cares for us and provides us with everything we need for our growth and development. Allah also provides for our protection against all harm and evil.

2) The second verse, '***The King of (all) people,'*** informs us that Allaah is our king and ruler, more than any earthly king. Just as a king issues laws for the guidance of people and rules over them, Allaah has sent rules to guide our conduct and lead us to ways which are best for our welfare. Just as a king protects those who obey his laws, Allaah protects those who obey him, and destroys their enemies. Like a king has power over all his subjects, Allaah has power and control over everything. No one else has any authority except Allaah. No one can help us or harm us without Allaah's permission. Therefore, we always seek Allah's protection and refuge from all harm and evil, both external and internal.

3) The third verse, '***The God of (all) people***,' informs us that Allaah is the God of those who believe in Him. He is also the God of those who do not believe in Him. There is no God except Allaah. It is to Him whom all people must eventually return, to give an account of all their deeds in this life. Allaah will be the Judge of all people. He is the ultimate goal of the Hereafter, and the only one worthy of people's worship. Therefore we should seek only Allaah's protection against evil

Comments T



and harm.

4) The fourth verse, '***From the mischief of the whisperer (of evil thoughts and feelings), who withdraws after (whispering)***,' informs us that evil forces stealthily approach people without them even noticing it. Ever so subtly and shrewdly these evil forces then cast sinful thoughts into our minds, and encourage evil feelings in our hearts, seeking to make evil and sin appear attractive to us. Before we even notice it, these evil forces withdraw to make their net all the more subtle and alluring. But it leaves its evil poison in our hearts and minds. If we do not immediately remove these evil thoughts and feelings, it then spreads and destroys the goodness and purity of our souls, and weakens our spiritual strength and our ability to do good.

5) The fifth and sixth verses, '***The one who whispers into the hearts of people, From among jinn and human kind,***' informs us that these evil forces may be shaytaan and his army of evil jinn, or it may be evil men and women who appear as friends and well-wishers but then call us to evil and shameful behaviour. Whether they may be people whom you see or invisible spirits of evil working within, so long as we place ourselves in Allaah's protection, and trust in Allaah, evil cannot really harm or influence us, in both our outer and inner life. That person whom Allaah protects none can harm at all.

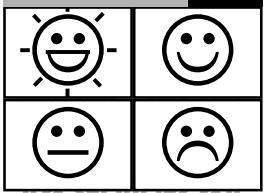
One easy way to protect ourselves from these evil forces is to avoid bad places and the company of sinful people and not follow their wicked ways. Rather, we should seek the company of virtuous people and spend our time in good places and expose ourselves to positive influences only.

P C

Vocabulary

ultimate
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stealthily
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approach
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subtly
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shrewdly
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alluring
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withdraw
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ability
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shameful
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spirits
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influence
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expose
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positive
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Comments **T**



ACTIVITIES

C T

Write the *aayaat* of *Suurah An-Naas* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word.

Example :

قُلْ	أَعُوْذُ	بِرَبِّ	النَّاسِ
say	*I seek protection*	*with Cherisher*	*the people*

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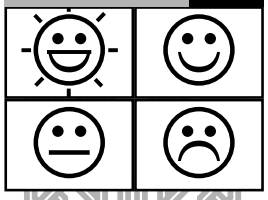
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Comments **T**



Complete the following sentences. C

1) *Suurah an-Naas* is the ..... *suurah* in the *Qur'aan*.

2) The word '*Naas*' means '..... '.

3) *Suurah an-Naas* warns us about the greatest danger - the evil ..... and ..... deep inside us.

4) The most dangerous enemy is the one ..... , or whom we believe to be a ..... .

5) *This Suurah* is a ..... in which we seek Allaah's protection from the ..... & wicked ..... who cast sinful thoughts into our minds, and encourage evil feelings in our hearts.

6) The blessed Prophet Muhammad [s] advised all Muslims to recite this *Suurah* both in the ..... and at ..... before we go to ..... .

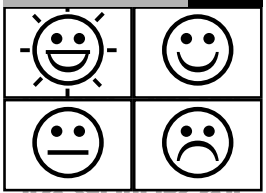
C T

shaytaan whispers in our hearts, encouraging evil feelings and casting sinful thoughts in our minds. In groups of three, describe a time when shaytaan whispered to you and what you did about it. Can you suggest better ways of dealing with these feelings and thoughts. Thereafter, write down the three best suggestions in the space below.

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Comments T



eg. *One way to protect ourselves from these evil whispers is to seek the company of good people and spend our time in good places, occupying ourselves with beneficial, constructive activities.*

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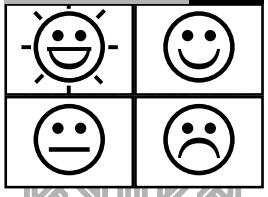
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On the next page, draw an abstract picture **C P** **on one side of what you see in your mind and feel in your heart when shaytaan or evil people whisper into your heart. Then on the other side draw what you feel when you drive those thoughts away with the remembrance of Allaah & the encouragement of good friends.**

Now consider that this is what your actions and behaviour look like to others when you are influenced by those thoughts.

Comments **T**



SUMMARY

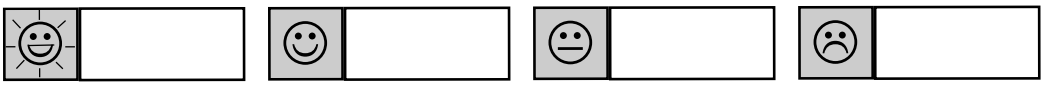
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BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- learnt basic facts about *Suurah An-Naas* ☐
- understood the meaning of every *aayah* ☐
- wrote the entire *suurah* in Arabic & English ☐
- completed sentences related to the *suurah* ☐
- discussed ways of dealing with evil thoughts ☐
- drew a picture related to the subject ☐

Comments T

How does my teacher
rate my performance in this lesson ?



LESSON 3

Falaq



THE DAWN

Introduce the child to the following basic facts about *Suurah Al-Faatihah*.

Suurah al-Falaq is the 113th suurah of the *Qur'aan*.

The word '*Falaq*' means 'Dawn' or 'Daybreak', the beautiful time of early dawn when the rays of the sun break through the darkness of the night and we wake up for prayer (*Salaat-ul-Fajr*).

Suurah al-Falaq teaches us that Allaah is the creator of all things, good & bad, and that He has control over all creation.

It reminds us that just as Allaah removes the darkness of the night by bringing the light of dawn, so too does He have the power to remove all the other evils and dangers that we fear, no matter how overwhelming they may seem to be.

Suurah al-Falaq warns us about the dangers that are apparent, as well as those dangers which come from the world of the unseen of which we are unaware and little understand, like witchcraft and sorcery.

The most harmful of the hidden dangers is the secret envy of the jealous person who is driven by his envy to blind hatred and unrestrained cruelty.

Like *Suurah an-Naas*, this *Suurah* is a *du'aa*' (prayer) in which we seek Allaah's protection from the dangers of the outer world, and the dark forces of the unseen world, and the secret plottings of the jealous ones who wish to destroy all good and happiness in the lives of others.

Like *Suurah an-Naas, t*his *Suurah* commands us to place our trust in Allaah, knowing that everything, including evil, is a creation of Allaah and that nothing and no one can harm us if Allaah protects us.

The blessed Prophet Muhammad [s] advised all Muslims to recite this *Suurah* too, both in the morning and at night before we go to sleep.

Hadiith

The blessed Prophet Muhammad ﷺ said:

"Recite Suurah an-Naas and Suurah al-Falaq whenever you go to sleep and whenever you wake up."

"No person beseeches with anything as effective as these (two suurahs), and no person seeks protection with anything better than these."

"Seek refuge from amongst the devils of mankind and the jinn."

"It is related that whenever the Messenger of Allah [s] was suffering from an ailment, he would recite tSuurah an-Naas and Suurah al-Falaq over himself and blow (over himself)."

Read the following *Suurah* with its meaning. T

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Beneficent, the Merciful.

قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Say : I seek protection with the Lord of the dawn.

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

From the evil of that which He has created.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

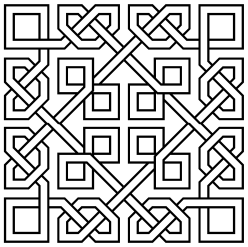
And from the evil of the darkness when it overwhelms,

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

And from the evil of (the witches) who blow on knots,

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

And from the evil of the jealous one when he envies.



P C

Vocabulary

beneficent

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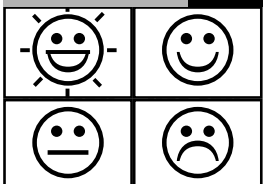
overwhelm

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envy

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Comments T



P C

Vocabulary

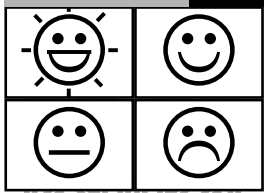
overwhelming
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superstition
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authority
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multiple
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external
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internal
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affliction
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psychosis
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perverted
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hypocritical
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malicious
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Explain the *Suurah*, verse by verse, to the child. T

1) The first verse, '***Say : I seek protection in the Lord of the dawn,'*** informs us that Allaah is the Creator and Lord of everything, including darkness and light. He has the power to bring light out of the darkness. Just as Allaah removes the darkness of the night by bringing the light of dawn, so too does He have the power to remove all the other evils and dangers that we fear, no matter how overwhelming they may seem to be. Similarly, He guides us by the light of Islaam and saves us from the darkness of disbelief, superstition (ie. belief in multiple powers in the universe) and ignorance. Therefore, a Muslim is commanded to put his trust in Allaah alone who is the only true Protector.

2) The second verse, '***From the evil of that which He has created,'*** informs us that everything is created by Allaah, even its evil and potential harm. No doubt, some things are beneficial and some things are harmful to us. Sometimes the same thing that benefits us may harm us, and at other times that which harms us could also benefit us. All power and authority belongs to Allaah, and only He can save us from the harm of everything which He has created. These include the external evils like murderers and thieves. They also include the internal afflictions like psychosis caused by secret dark magical forces and jinn. Or they could be the evil of perverted minds who seek to destroy any good that we enjoy, like the jealous ones who hypocritically pretend to be our friends and then maliciously destroy everything around us when we least expect.

Comments T



3) The third verse, '***And from the evil of the darkness when it overwhelms,'*** informs us that like the physical darkness of the long fearful night with its dangers (ie. its accidents, calamities, murders, burglaries, adultery, drinking, gambling and sinful acts), all the external physical dangers we face, no matter how overwhelming they may seem to be, are eventually removed from those who put their trust in Allaah, turn to Him and patiently follow His way, Islaam.

4) The fourth verse, '***And from the evil of (the witches) who blow on knots,'*** informs us that witchcraft and magic are dark secret arts which belong to the world of the unseen and from which we should guard ourselves. Magic and witchcraft are forbidden in Islaam. These should not be practiced even for a seemingly good purpose or out of curiosity. Blowing on knots representing the heads of people was a favourite form of witchcraft practiced by wicked people in the time of the Prophet Muhammad [s]. Such secret arts cause psychological terror and confusion, and in some cases physical harm and sickness. It may also deceive people through illusion and seduce them to behave sinfully. There are many other types of secret magical arts as well from wich Muslims must abstain. By seeking Allaah's protection and reciting *Suurah al-Falaq*, no magic, sorcery or seductive illusion can ever harm a person.

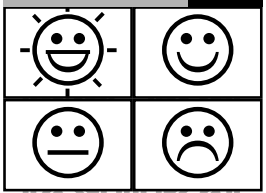
5) The fifth verse, '***And from the evil of the jealous one when he envies,'*** informs us that the most harmful of the hidden dangers is the secret envy of the jealous person who is driven by his envy to blind hatred and unrestrained cruelty. A jealous

P C

Vocabulary

physical
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calamity
.....
burglary
.....
witchcraft
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psychological
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terror
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deceive
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illusion
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seduce
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abstain
.....

Comments **T**



P C

Vocabulary

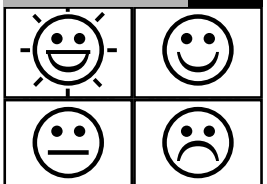
envy
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unrestrained
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satisfied
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apportion
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bounty
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deprive
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entitlement
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superiority
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forbidden
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righteous
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innocent
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rage
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person is not satisfied with the way Allaah has apportioned his bounties and he questions Allaah's wisdom. He desires that people be deprived of Allaah's blessings and that only he should be favoured above everyone else. He suffers from a false sense of entitlement and superiority. Therefore jealousy is totally forbidden in Islaam and is a major sin. Jealousy was one of the first sins (along with pride) that was committed in the heavens as well as on earth. shaytaan was jealous of Aadam [a] in the heavens and Qaabiil, the wicked son of Aadam [a] was jealous of his righteous brother Haabiil on earth. Both shaytaan and Qaabiil were driven by their jealousy to destroy not only innocent people but even themselves. Such is the blind rage of jealousy. By reciting *Suurah al-Falaq*, Allaah protects us from the destructive jealousy of others and also keeps our hearts pure from the sickness of jealousy.

We seek Allaah's protection from the harm of things He has created. Can you think of some ways that Allaah's creation could harm you. **C**

eg. *A dog could bite you.*
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Comments **T**



C T

Write the *aayaat* of *Suurah Al-Falaq* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word.

Example :

قُلْ	أَعُوْذُ	بِرَبِّ	الْفَلَقِ
say	*I seek protection*	*with Lord*	*the dawn*

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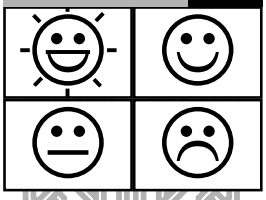
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Comments **T**



Complete the following sentences. C

1) The word '*Falaq*' means '.....' .

2) *Suurah al-Falaq* teaches us that just as Allaah removes the darkness of the ..... by bringing the light of ....., so too does He have the power to remove all the other ..... that we ....., no matter how ..... they may seem to be.

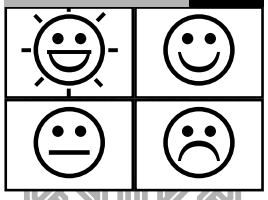
3) *Suurah al-Falaq* warns us about the dangers that are ..... , as well as those dangers which come from the world of the ..... of which we are unaware and little understand, like ..... .

4) The most harmful of the hidden dangers is the secret ..... of the ..... person who is driven by his envy to blind ..... and unrestrained ..... .

6) This *Suurah* commands us to place our trust in ..... , knowing that everything, including evil, is a ..... of Allaah and that nothing and no one can harm us if ..... protects us.

7) The blessed Prophet ..... [s] advised all Muslims to recite *Suurah al-Falaq*, both in the ..... and at ..... before we go to sleep.

Comments T



How do jealous people feel?
Colour-in the ovals that correctly describe jealousy in red, and those that do not in blue.

C

happy

sad

hateful

emptiness

lonely

satisfied

calm

loving

sweetness

bitterness

humility

helplessness

fearful

darkness

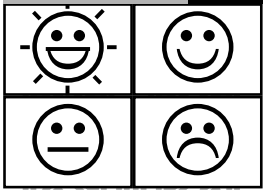
light

joy

discontent

anger

Comments **T**



List the 3 things that you fear most. Explain what you do/can do to overcome these threats. C

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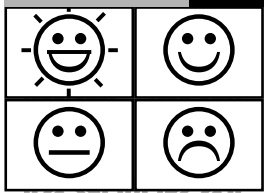
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RESEARCH TOPIC C T

Research the incident of the Prphet Muhammad [s] being afflicted by black magic. How and why could a Prophet of Allaah be affected by it? Find out more about the beginnings of magic as related in the story of Haaruut and Maaruut. Summarise your findings.

Comments T



Draw a picture reflecting the themes of *Suurah al-Falaq*. You may wish to use a bigger piece of paper. C

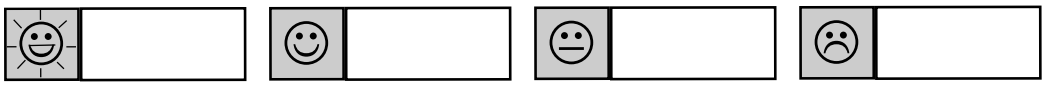
SUMMARY

P

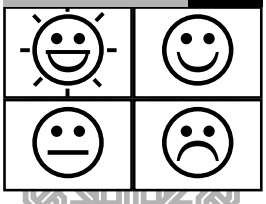
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- learnt basic facts about *Suurah Al-Falaq* ☐
- understood the meaning of every *aayah* ☐
- wrote the entire *suurah* in Arabic & English ☐
- completed sentences related to the *suurah* ☐
- identified words that describe jealousy ☐
- explored personal fears and anxieties ☐
- researched the subject of magic & witchcraft ☐
- drew a picture related to the story ☐

How does my teacher
rate my performance in this lesson ?



Comments T



LESSON 4

Ikhlaas

THE PURITY

Introduce the child to the following basic facts about *Suurah Al-Ikhlaas*. **T**

Suurah al-Ikhlaas is the 112th *suurah* of the *Qur'aan*.

The word '*Ikhlaas*' means 'Purity', and refers to the purity of belief that Muslims have in the one-ness and perfection of Allaah.

Suurah al-Ikhlaas teaches us that Allaah is the One and Only true God, to whom worship is due.

It reminds us that Allaah is Eternal, without beginning or end. It also tells us that He is Absolute, not limited by time or place or dimension or circumstance.

Suurah al-Ikhlaas warns us never to think of Allaah as having a child or parents, for that would be to attribute animal qualities and weaknesses to him. He has power over everything and nothing can effect Him. He is independant, not needing anyone or anything, while everything else is in need of Him.

The *Suurah* emphasises that Allaah is not like any other person or thing that we know or can imagine. His nature and qualities are unique and beyond human comprehension.

Hadiith

The blessed Prophet Muhammad ﷺ said:

"Your love for (Suurah al-Ikhlaas and it's constant recitation) will cause you to enter Paradise."

"(Suurah al-Ikhlaas) is equal to a third of the Qur'aan."

"Anyone who recites Suurah al-Ikhlaas, Suurah an-Naas and Suurah al-Falaq, morning and evening, it shall be sufficient for him (for every need and against every affliction)."

AN IMPORTANT POINT TO DISCUSS

T C

Most people know that there is only one God but because they cannot see Him, they forget that He is behind everything they see in creation. When they do think of Him, they erroneously imagine that He resembles something familiar to them like the sun or a human being. Some people wrongly assume that Allaah has a family and children like us. Some mistakenly suggest that He is the chief of many gods, each of whom has a seperate responsibility or power. They falsely believe that one god takes care of the rains, and that another causes the plants to grow and that another changes the seasons and that another rules over the oceans, etc... Sometimes people foolishly say that the universe and everything in it is god, or that the earth is a god who goes to sleep in the winter. People then go on to make pictures or statues of

these imaginary gods. These are called idols. An idol is anything you worship besides Allaah, the one True God and Creator of all being. Although idol worship is foolish and unreasonable, people still have idols today without even realising. Some fill their rooms with pictures of movie stars or musicians. These are their idols. Some people spend all their time thinking about money. They worship money, thinking that it brings success and happiness. Money is their idol. Some put their faith in political movements and false ideologies and they hang flags and symbols of these all over. They worship their governments and their nations. This becomes their idol. A Muslim is saved from all this falsehood by the teachings of *Suurah al-Ikhlaas*.

Read the following *Suurah* with its meaning. T

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Beneficent, the Merciful.

قُلْ هُوَ اللّٰهُ أَحَدٌ ﴿١﴾

Say : He is Allaah, the One (and Only).

اَللّٰهُ الصَّمَدُ ﴿٢﴾

Allaah, the [Independant, Eternal, Absolute].

لَمْ يَلِدْ وَلَمْ يُوْلَدْ ﴿٣﴾

He has no children, nor was He born,

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

And there is none comparable to him.

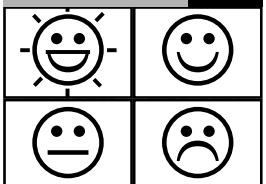
□ □ □

P C

Vocabulary

dimension
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circumstance
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independant
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attribute
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emphasise
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nature
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unique
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comprehension
.....
comparable
.....

Comments T



P C

Vocabulary

inform
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reject
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polytheist
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goddess
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existence
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proclaim
.....
perish
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limitations
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absolute
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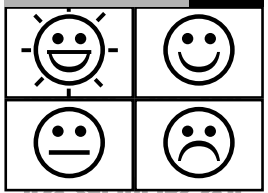
Explain the *Suurah*, verse by verse, to the child. T

1) The first verse, '***Say : He is Allaah, the One (and Only),'*** informs us that Allaah Exists by Himself. He is as He is, not as we imagine Him to be. He is Alone. He is the One and Only God, the Only One to Whom worship is due. Muslims therefore reject the false beliefs of the *mushrikiin* (polytheists) who believe in many gods and goddesses. Such beliefs go against common sense and our understanding of life. There is one-ness in design in nature, one-ness in the laws and facts of life and existence, one-ness in life and death, and all this proclaims the one-ness of the Creator, Allaah. In the beginning there was only Allaah. Everything one day will perish, even our universe, and in the end only Allaah will still remain.

2) The second verse, '***Allaah, the [Independant, Eternal, Absolute],'*** informs us that Allaah is the only one that truely exists. Everything else depends on Him to exist. Allaah does not need anyone or anything to continue to exists. He is eternal. He has no limitations. He is absolute. He is perfect in every way.

3) The third verse, '***He has no children, Nor was He born,'*** informs us that Allaah does not give birth to anyone or anything, nor did anyone give birth to Him. Only the weak are born and need children to care for them and continue after their death. Human beings and animals therefore give birth to offspring. Allaah is all powerful, without beginning or end. Allaah creates everyone, everything and every universe by His command,

Comments T



"Be!" and it comes to be. No one created Allaah and He is not dependant on anything.

4) The fourth verse, '***And there is none comparable to him,'*** informs us that whatever we may think Allaah to be, He is not. He is greater, and none can be compared to Him. To compare someone or something to Allaah is in fact diminishing His perfection and majesty. To make false idols and imaginary images of Allaah and worship them is therefore a great lie against Allaah and sinful. Allaah is unlike anything we can possibly imagine. No one is equal to Him or like Him in any way.

P C

Vocabulary

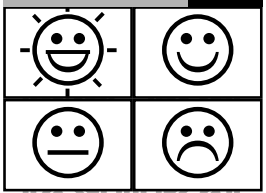
dependant
.....
comparable
.....
diminish
.....
majesty
.....

C **ACTIVITIES**

Suurah al-Ikhlaas **describes what Allaah is and what He is not. List some appropriate descriptions in the blocks below.**

Allaah IS	**Allaah IS NOT**
eg. *one*	*three*

Comments **T**



Write the *aayaat* of *Suurah Al-lkhlaas* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word. **C T**

Example :

قُلْ	هُوَ	اللّٰهُ	أَحَدٌ
say	*He*	*Allaah*	*the One*

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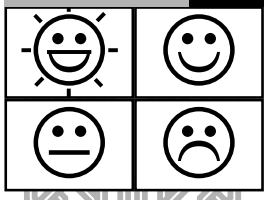
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Complete the following sentences. **C**

1) *Suurah al-lkhlaas* is the ..... *suurah* of the *Qur'aan*.

2) The word '*lkhlaas*' means '.....', and refers to the purity of ..... that Muslims have in the ..... and perfection of Allaah.

Comments **T**



3) *Suurah al-lkhlaas* teaches us that Allaah is the One and Only true ....., to whom ..... is due.

4) It reminds us that Allaah is ....., without beginning or end. It also tells us that He is Absolute, not limited by ..... or ..... or ..... or ..... .

5) Suurah al-lkhlaas warns us never to think of Allaah as having a ..... or parents, for that would be to attribute ..... qualities and ..... to him.

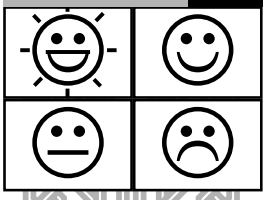
6) The *Suurah* emphasises that Allaah is ..... any other person or thing that we know or can ..... . His nature and qualities are ..... and beyond human ..... .

T C

By looking around at nature & the universe, how can you rationally come to the conclusion that Allaah is One? Explain !

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Comments **T**



Answer the following questions. C P

1) Do most people forget about Allaah?

Yes ☐ No ☐

Why?.....
.....

2) When most people do remember Allaah, do they imagine Him as we Muslims understand Him to be?

Yes ☐ No ☐

Why?.....
.....
.....

3) Do some people believe that the universe is God?

Yes ☐ No ☐

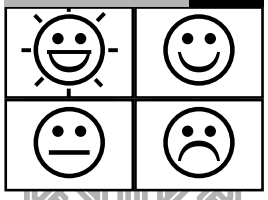
Why?.....
.....
.....

4) Can money become an object of worship?

Yes ☐ No ☐

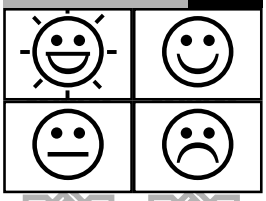
Why?.....
.....
.....
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Comments T



Paste pictures of 'idols' that people don't even realise they have, for example pop-idols & musicians, or political movements & nationalism, etc... Then discuss how these have become objects of worship. **T C**

Comments **T**

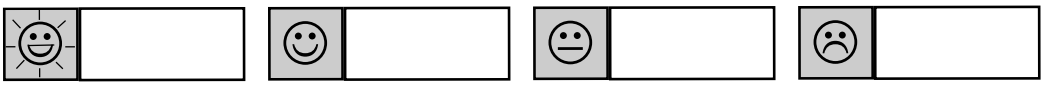


SUMMARY **P**

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

- learnt basic facts about *Suurah Al-Ikhlaas* ☐
- understood the meaning of every *aayah* ☐
- discussed an important point ☐
- wrote the entire *suurah* in Arabic & English ☐
- completed sentences related to the *suurah* ☐
- explained how nature declares *Tawhiid* ☐
- answered questions related to the topic ☐
- collected pictures & discussed further ☐

How does my teacher
rate my performance in this lesson ?



LESSON 5

Lahab



THE FLAME

Hadiith

The blessed Prophet Muhammad ﷺ said:

"There is no sin more fitted to have punishment meted out by Allaah to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing ties of kinship."

"Three types of people will not enter paradise: a murderer; a tale bearer and a trader who is involved in usury."

Introduce the child to the following basic facts about *Suurah Al-Lahab*.

Suurah al-Lahab is the 111th *suurah* of the *Qur'aan*.

The word '*Lahab*' means 'Flame', and refers to the punishment of the flames of *Jahannam* (hell) promised to a cruel, disbelieving uncle of the Prophet Muhammad [s] called Abuu Lahab (meaning the 'Father of Flame') and his wicked wife. The warning of punishment in the flames of *Jahannam* includes all the enemies of the blessed Prophet Muhammad [s] and opponents of Islaam till the end of time.

Suurah al-Lahab teaches us that those who rage against Islaam, and wickedly persecute the believers, are eventually burnt up in their own rage.

It reminds us that the cruelty the *kuffaar* (disbelievers) perpetrate by their hands and tongues ultimately leads to their own ruin and destruction.

Suurah al-Lahab warns us that no amount of wealth or power will save the *kuffaar* from the punishment of the flames of *Jahannam*.

This *Suurah* also warns women, who were created for nobler duties and emotions like motherhood, love and compassion, that if they go astray and support their wicked, disbelieving men in opposing Islaam, they will be feeding that wicked rage with fiercer fuel, to their own loss in this world and destruction in the hereafter.

Suurah al-Lahab emphasises that the disbelieving enemies of Islaam will perish by the very means by which they seek to destroy Islaam.

Read the following story about Abuu Lahab and his wife. **T**

Abuu Lahab was an uncle of the Holy Prophet Muhammad [s]. His real name was Abdul 'Uzza bin Abdul Muttalib. He was a very handsome man with fair skin. But he was notorious for his fiery temper which would cause his face to turn blood red. Abuu Lahab was a very rich man who enjoyed great influence and power in Arabia. This made him very proud and due to his unbelief and wretchedness he became the fiercest enemy of the blessed Prophet Muhammad [s].

Whenever the Prophet [s] delivered the message of Islaam in any gathering, Abuu Lahab would scream out, "*O People! Do not listen to him! He is a liar and a heretic*." Abuu Lahab would then shout abuses at the Prophet [s] and hurl stones at him, saying, "*Muhammad promises us those imaginary things that will be given after death. But we do not see they will ever happen.*" Looking down at his own hands he would then say mockingly, "*Perish you both for I do not see in you anything of which Mohammad describes.*"

In those days, during a time of danger, a person would climb the mount of Safaa and cry out, "*Yaa Sabaahaa! (O! What a morning!)*" The people of Makkah would then come running to find out from the caller about the impending danger.

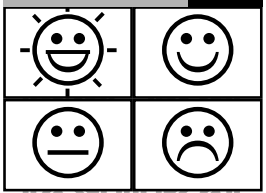
The blessed Prophet Muhammad [s] thought that this would be a good way to get people's attention and warn them of the greater danger of the fire of

P C

Vocabulary

rage
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perpetrate
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ultimately
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noble
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compassion
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oppose
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perish
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notorious
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influence
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wretchedness
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fierce
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heretic
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abuses
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mockingly
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impending
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Comments **T**



P C

Vocabulary

advancing

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impressive

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embrace

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authority

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restricetd

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Jahaanam prepared for those who disbelieved in Allaah. So he climbed up the hill of Safaa and called out to the people, "*Yaa Sabaahaa! Yaa Sabaahaa! O people! The danger is near. Come and listen to me!*"

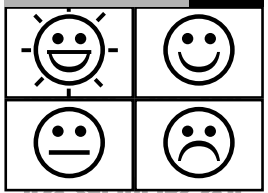
The people knew that Muhammad [s] was *As-Saadiq*, 'The Truthful'. They knew that he was *Al-Amiin*, 'The Trustworthy'. So they came running and gathered around him asking, "*What is it, O Muhammad, that makes you call us?"*

The holy Prophet Muhammad [s] looked at them with love and concern and asked, "*Will you believe me if I informed you that enemy horsemen were advancing to attack you from the other side of this hill, and that you all were in great danger?*"

"*Yes, O Muhammad, we believe you,*" they replied. "*We know you from childhood. You are As-Saadiq and Al-Amiin."* The Prophet then said, "*Then know that I have been sent by Allaah to warn you of the greatest danger to come. It is a severe punishment for those who disbelieve in Allaah and disobey His commands.*"

The Prophet [s] then explained to the people the message of Islaam in a very impressive way and invited them to embrace it. The leaders of the Quraysh did not like the idea of obedience to Allaah alone as this would mean that their authority and control over the people would be restricted. They were also too proud to accept that anyone else should tell them what to do and how to lead their lives, even if he knew better.

Comments T



Before anyone could say anything Abuu Lahab shouted out rudely, "*May you perish! Was it for this reason, O Muhammad, that you called us? You have wasted our time.*" Abuu Lahab then picked up a stone and threw it at the blessed Prophet Muhammad's [s] head. Everyone walked away and the Prophet [s] was left standing all alone, bleeding and in pain.

When Abuu Lahab was warned against the punishment of Allaah for his cruel treatment of Prophet Muhammad [s], he would say mockingly, "*If the punishment is going to come, then still I'm not in the least concerned, because I have great wealth and many children. I shall give them all in ransom and free myself from Jahannam.*"

Not only was Abuu Lahab a bitter enemy of Islaam, but his wife, Umm Jamiil, also had great malice for the Prophet [s]. She encouraged her wicked husband in his wretchedness and added fuel to the fire of hatred towards Islaam which Abuu Lahab set ablaze amongst his people. Umm Jamiil used to collect bundles of thorn bushes and tie them together with ropes of twisted palm leaf fibre and carry them to where the Prophet [s] lived. She would then scatter it about on dark nights in the paths which the Prophet [s] took, to cause him harm and pain. Furthemore, she would go around the city carrying false tales about the blessed Prophet Muhammad [s] and the Muslims so as to cause hatred and enmity towards Islaam.

Umm Jamiil wore a precious necklace and often

P C

Vocabulary

concerned

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malice

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ablaze

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fibre

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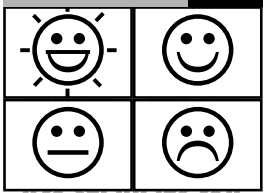
enmity

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oppose

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Comments **T**



P C

Vocabulary

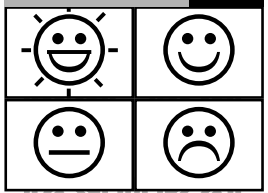
errand
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perished
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means
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persecutor
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dwindled
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contained
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erupted
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infectious
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corpse
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dispose
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boulders
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hastily
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humiliation
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she would say, "*By Laat and Uzza! I will spend this precious necklace in destroying Islaam and harming Muhammad.*" Therefore, it had to be that in *Jahaanam* too her neck would not remain empty of a necklace. But there it would be a necklace of blazing fire. As Allaah has promised destruction to the enemies of the Prophet [s], the death of Umm Jamiil took place in a similar way. One day, while out gathering thorn bushes to scatter in the Prophet's [s] path, Umm Jamiil bound a huge bundle together with a twisted rope, and placed the bundle on her head. She then fastened its rope round her neck and shoulders, so that it might not fall from her head. While returning from her evil errand with this heavy bundle , she suddenly slipped and fell. The rope quickly tightened around her neck and she was painfully choked to death by the very same thorny branches she intended to harm the blessed Prophet [s] with.

All the cruelty, curses and insults of the *kuffaar* did not harm Islaam in the least. But rather the evil doers perished by the very means by which they sought to destroy others.

The Muslims grew from strength to strength, and the star of Islaam rose higher and higher with each passing day, while the persecutors of the Prophet [s] dwindled in strength and power. The battle of Badr soon followed and many of the leaders of the Quraysh perished on the battlefield. When the news of the defeat of the Quraysh reached Makkah, Abuu Lahab flew into a rage that could not be contained. Poisonous boils and

Comments T



pimples erupted all over his body. The members of the family drove him into the desert for fear of the disease being infectious, and so Abuu Lahab died, alone and despised. For three days his smelling corpse remained there. No one dared lift it, but when it began to rot, his children and family hired some slaves to dispose of it. They dug a pit and, with a long pole, pushed the dead, rotting body into it . The pit was filled with stones and boulders from above, after which the slaves hastily ran off, not once looking back.

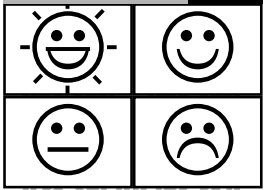
That was the disgraceful end of Abuu Lahab. That was his humiliation in this world, from which all his wealth and his children could not protect him. But the punishment of the Hereafter is still greater, if only they knew.

T C

In groups of three, identify the three most important lessons you've learnt from this story. Your teacher may assist you.

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Comments T



Read the following *Suurah* with its meaning. T

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Beneficent, the Merciful.

تَبَّتْ يَدَا أَبِيْ لَهَبٍ وَّتَبَّ ﴿١﴾

Perish the hands of Abuu Lahab, may he Perish.

مَا أَغْنٰى عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

Neither his wealth nor his gains will benefit him.

سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

He will soon enter a Blazing Fire,

وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

And also his wife, carrying the firewood,

فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ﴿٥﴾

With a rope of twisted fibre round her neck.

Explain the *Suurah*, verse by verse, to the child. **T**

1) The first two verses, '***Perish the hands of Abuu Lahab, may he Perish,'*** informs us that the mischief and wickedness that the hands of Abuu Lahab perpetrated against the Prophet Muhammad [s] and Islaam will perish in the end. Abuu Lahab, meaning '*Father of Flame*', was the nickname of an uncle of the Prophet Muhammad [s] because of his fiery hot temper and his reddish complexion. Whenever the Prophet [s] called people to come and listen to his preaching and his warning them against sin, the 'Father of Flame' flared up and cursed the Prophet, saying, "*May you perish, O Muhammad!*" But his words were futile, and his power and wealth were equally futile, which led him to nothing but destruction. The ill-will and curses a person bears towards the righteous will eventually come straight back to him.

2) The second verse, '***Neither his wealth nor his gains will benefit him,'*** informs us that all the apparent power, wealth and influence of Abuu Lahab, and so too every other enemy of Islaam, will not be able to protect him from the punishment of Allaah when it eventually comes in this world, nor in the next.

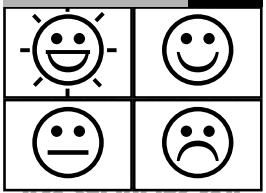
3) The third verse, '***He will soon enter a Blazing Fire,'*** predicts how Abuu Lahab would die as a kaafir (disbeliever) in the lifetime of the Prophet [s] and thereafter be thrown into the burning flames of hell. It also serves as a warning to

P C

Vocabulary

inform
.....
perpetrated
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complexion
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preaching
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flare
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futile
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ill-will
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righteous
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bears
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apparent
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influence
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predict
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lifetime
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Comments **T**



P C

Vocabulary

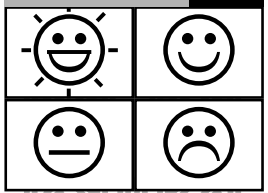
tyrant
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deceived
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ultimately
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fibre
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aggression
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predict
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smouldering
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opposing
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accustomed
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enslave
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every other tyrant who is deceived by his apparent wealth and power into believeing that he is beyond the punishment of Allaah to whom he will ultimately return.

4) The fourth verse, '***And also his wife, carrying the firewood,'*** informs us that Abuu Lahab's wife was a woman of equally wicked cruelty against the Prophet [s] and the early Muslims. As explained in the previous story, she used to carry bundles of thorn bushes tied with ropes of twisted palm fibre and scatter them about on dark nights in the paths which the Prophet [s] took in order to cause him harm. '***carrying the firewood***' is also used to describe her carrying tales between people to cause mischief, hatred and aggression towards the Prophet [s] and Islaam. In *Jahannam* too, Abuu Lahab's wife will be carrying the branches of the thorny *zaqquum* tree, thereby increasing the flames of punishment burning over her husband and herself.

4) The fifth verse, '***With a rope of twisted fibre round her neck,'*** predicts the wretched death of Abuu Lahab's wife as described in the previous story and also how she will be made to wear a chain of smouldering twisted iron around her neck in *Jahannam.* By her stubborn rejection of Islaam and her cruelty to the prophet Muhammad [s] she tied another kind of rope around her neck and that is the 'Rope of Slavery to Evil'. By opposing the Prophet's of Allaah, the disbeliever becomes so accustomed to evil and wrongdoing that it eventually enslaves him, and then drags him to hell.

Comments T



C T

Write the *aayaat* of *Suurah Al-Lahab* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word.

Example :

تَبَّتْ	يَدَا	أَبِيْ	لَهَبٍ	وَّ	تَبَّ
perish	*hands*	*father*	*flame*	*and*	*perish*

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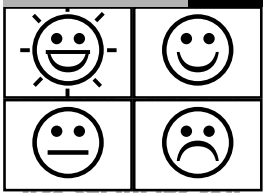
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Comments **T**



Complete the following sentences. C

1) *Suurah al-Lahab* is the ..... *suurah* of the *Qur'aan*.

2) The word '*Lahab*' means '.....', and refers to the punishment of the flames of ..... (hell) promised to a cruel, disbelieving ..... of the Prophet Muhammad [s] called Abuu Lahab (meaning the '.....') and his wicked wife.

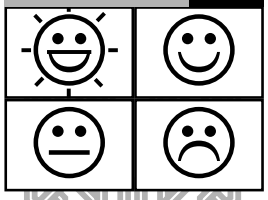
3) *Suurah al-Lahab* teaches us that the cruelty the ..... perpetrate by their hands and tongues ultimately leads to their own ..... .

4) *Suurah al-Lahab* warns us that no amount of ..... or ..... will save the *kuffaar* from the punishment of .....

5) This *Suurah* also warns women, who were created for nobler duties and emotions like ..... , ... and ..... , that if they go astray and ..... their wicked, disbelieving men in opposing Islaam, they will be feeding that wicked rage with fiercer ..... , to their own ..... in this world and ..... in the hereafter.

6) *Suurah al-Lahab* emphasises that the ..... of Islaam will ..... by the very means by which they try to destroy Islaam.

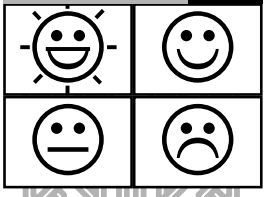
Comments T



Match the blocks in the two columns correctly and connect with a line. **C P**

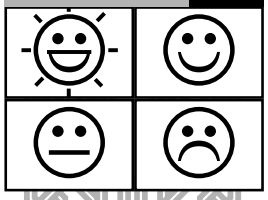
COLUMN A	COLUMN B
Abuu Lahab was	*...because I have great wealth & many children with which I shall free myself from Jahannam.*"
Whenever the Prophet [s] delivered the message of Islaam	then scatter it about on dark nights in the paths which the Prophet [s] took.
The Quraysh did not like the idea of obedience to Allaah alone because	to cause hatred & enmity towards him & Islaam
Abuu Lahab would say "*If punishment is going to come, then still I'm not concerned, ...*	Abuu Lahab would shout abuses at the Prophet [s] and hurl stones at him.
Umm Jamiil used to collect bundles of thorn bushes	a rich uncle of the Prophet [s] who had great influence & power in Arabia
Abuu Lahab's wife would spread false tales about the Prophet [s]	this would mean that their authority & control over the people would be restricted.

Comments **T**



COLUMN A	COLUMN B
Umm Jamiil wore a precious necklace and spent it in harming the Prophet [s]	*As-Saadiq*, 'Truthful', *Al-Amiin*, 'Trustworthy' so they gathered around him.
Because of pride, unbelief and wretchedness	*It is a severe punishment for those who disbelieve in Allaah & disobey His commands.*"
The people knew that Muhammad [s] was	added fuel to the fire of hatred against Islaam which he set ablaze amongst his people.
The Prophet said, "*I have been sent to warn you of the greatest danger to come...*	therefore, in *Jahannam* too she would wear a necklace of blazing fire.
Umm Jamiil encouraged her wicked husband in his wretchedness and	and all his wealth & children could not protect him from this humiliating death.
Poisonous boils erupted over Abuu Lahab's rotting body. He died, alone & despised	Abuu Lahab became the fiercest enemy of the blessed Prophet Muhammad [s].

Comments **T**



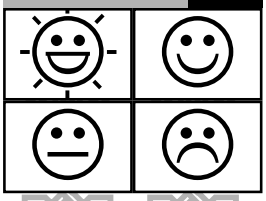
C T

RESEARCH TOPIC

Find out more about the *zaqquum* tree in *Jahannam*.

Also, write a brief essay on *Jahannam* as described in the *Qur'aan* and *Hadiith,* as well as a description of some of the punishments meted out to the *kuffaar* and the sinful.
Lastly, on a larger piece of paper, draw a picture depicting any event in the life of Abuu Lahab or his wife. Fold the picture and paste it in the space below.

Comments **T**

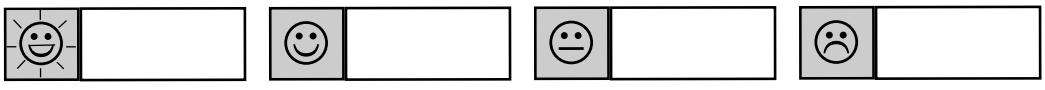


SUMMARY **P**

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

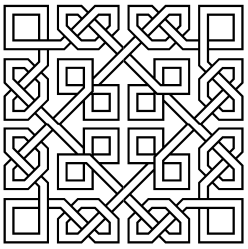
- learnt basic facts about *Suurah Al-Lahab* ☐
- read a story about Abuu Lahab & his wife ☐
- identified lessons learnt from the story ☐
- understood the meaning of every *aayah* ☐
- wrote the entire *suurah* in Arabic & English ☐
- completed sentences related to the *suurah* ☐
- matched blocks in columns correctly ☐
- researched the topic of Hell & drew a picture ☐

How does my teacher
rate my performance in this lesson ?



HADIITH
sayings of the prophet

بسم الله الرحمن الرحيم



C O N T E N T S

LESSON 1	*Niyyah* (Intention)	507
LESSON 2	*Nasiihah* (Well-Wishing)	509
LESSON 3	*Du'aa'* (Supplication)	511
LESSON 4	*Suhbah* (Companionship)	513
LESSON 5	*Hayaa'* (Modesty)	515
LESSON 6	*Dunyaa* (Worldliness)	517
LESSON 7	*Sakhaa'* (Generosity)	519
LESSON 8	*Shukr* (Gratitude)	521
LESSON 9	*Salaam* (Greeting)	523
LESSON 10	Al-*Qur'aan* (The *Qur'aan*)	525

OUTCOME OBJECTIVES T P

- understand that because the Prophet Muhammad [s] is the leader of all believers, the guide , the ruler, the judge, the arbiter and the one to be obeyed, whole-hearted compliance with his commands, instructions, decisions and pronouncements in respect of religion is an essential condition of faith (*iimaan*)
- discern that every event, every word and every action of the Prophet [s] is meticulously recorded
- appreciate that the *Hadiith* represents a complete code of life which provides guidance in every facet of human endeavour
- learn that in the Prophet's [s] sayings and lofty personality we find a touchstone and a clearly defined path by which to attain proximity to Allah & ultimate salvation
- encourage students to deepen their understanding of Islaam by reflecting upon the *hadiith* of the Prophet [s]
- convey the meanings and provide a comprehensive explanation of ten selected *ahaadiith*

LESSONS 1-10 OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- learn the meanings and significance of ten selected *ahaadiith*
- complete appropriate exercises for comprehension
- research topics related the *hadiith* being studied
- write every *hadiith* in Arabic and English and learn the meanings of each word
- discuss points of interest in the respective *ahaadiith*

LESSON 1

Niyyah

INTENTION

Memorise the *Hadiith* with its meaning. **C T**

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِامْرِئٍ مَّا نَوٰى

"Actions are judged solely by their intentions, and a person will only receive that for which he intended."

P C

Vocabulary

intention
.....
sincerity
.....
ulterior
.....
motive
.....
ostentation
.....

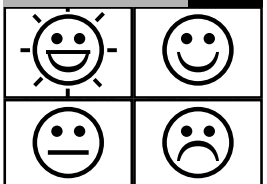
Explain the *Hadiith* to the child. **T**

1) A deed is only regarded as good if it is done with a good intention.
2) Allaah will only reward a person for a good deed if his intentions were to please Allaah alone in obedience to His commands.
3) Depending on the degree of sincerity, a person's reward will be increased or decreased.
4) Any good deed done for ulterior motives or ostentation will not be accepted by Allaah. Instead a person will be punished for his insincerity inspite of his seemingly good action.
5) A person must correct his intention before, during and after completing a deed.
6) If a good deed is done with many good intentions, then a person will receive a seperate reward for every single good intention.

IMPORTANT POINTS TO REMEMBER **T C**

1) A good intention can never make an impermissable act permissable
2) If a sin is committed unknowingly, or due to forgetfulness or inadvertantly, then Allaah, in His mercy, will overlook the innocent error.
3) If a good deed is done with no specific good intention, then Allaah, in His infinite mercy, will accept the deed and reward the person accordingly, although his reward will be diminished.
4) If a good deed is intended but not acted upon, then the person will still be rewarded for the good intention.
5) If an evil deed is intended, but the person does not commit the evil deed, then he will not be punished.

Comments **T**



C T

Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word.

Example :

.....	الْأَعْمَالُ	إِنَّمَا
	actions	*solely*

.....

.....

.....

State whether True or False. **C**

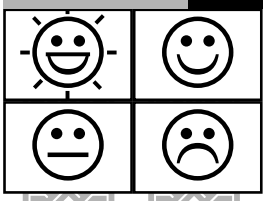
1) A good deed is always regarded as good and worthy of reward. ☐ F
2) A person's reward will be increased or decreased depending on his sincerity. ☐
3) Any good deed done for ulterior motives will still be rewarded by Allaah. ☐
4) A person must correct his intention before, during and after a deed. ☐

SUMMARY **P**

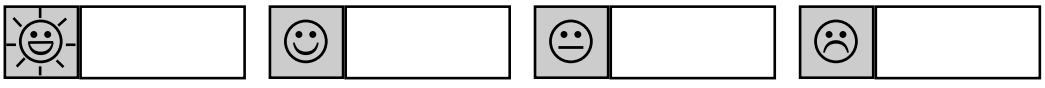
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- completed a true and false exercise ☐

Comments **T**



How does my teacher **rate my performance in this lesson ?**



LESSON 2

Nasiihah

WELL-WISHING

Memorise the *Hadiith* with its meaning. **C T**

اَلدِّيْنُ النَّصِيْحَةُ

"*Religion is the act of well-wishing and sincere conduct.*"

Explain the *Hadiith* to the child. **T**

1) Every aspect of Islamic teaching is directed towards the well-being and success of humanity, in this world and the hereafter.
2) A truely religious Muslim therefore wishes the best for all people and is always concerned about their spiritual and physical well-being, especially the well-being of other Muslims.
3) A Muslim is always a sincere friend and true in his conduct towards others.
4) A truely religious person always fulfills his duty to humanity, Islaam and Allaah.

P C

Vocabulary

well-being
.....
well-wishing
.....
conduct
.....

ACTIVITIES

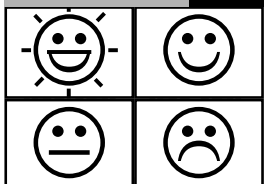
Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. **C T**

Example :

.....	اَلدِّيْنُ
.....	*religion*

.....

Comments **T**



Answer the following questions. C

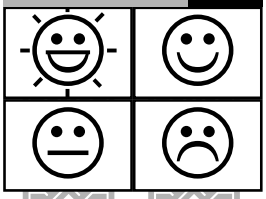
1) Explain the term 'well-wishing' in your own words.

.....
.....

2) How can you fulfill your duty to humanity, Islaam and Allaah? Give three examples of each.

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Comments T

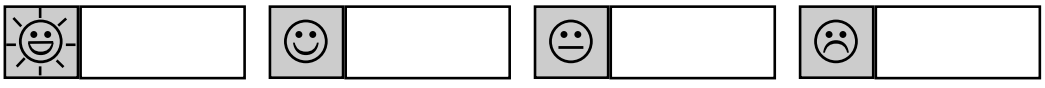


SUMMARY P

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

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- answered questions related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 3

Du'aa'

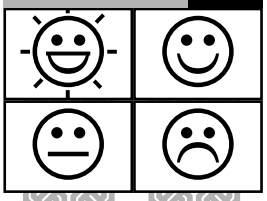
SUPPLICATION

P C

Vocabulary

well-being
.....
well-wishing
.....
conduct
.....

Comments **T**



AN IMPORTANT POINT TO DISCUSS

Memorise the *Hadiith* with its meaning. **C T**

اَلدُّعَاءُ مُخُّ الْعِبَادَةِ

"*Supplication is the essence of worship.*"

Explain the *Hadiith* to the child. **T**

1) By asking Allaah to fulfill our needs we acknowledge that He is our Cherisher and that He has power and control over all things.
2) A person who humbly supplicates to Allaah alone, with hope and fear, turning away from everything else, is worshipping Allaah alone in the very purest sense.
3) Those whom we trust and have hope in become our objects of worship. So by trusting and hoping in Allaah alone He remains our only object of worship.
4) The purpose of worship is to bring humanity close to Allaah which is achieved when a person supplicates to Him.
5) Feeling close to Allaah brings peace and happiness, which is the purpose of Islaam, the religion of peace through true worship.



T C

As Muslims , are we allowed to have hope or put our trust in anyone else besides Allaah? For example, should we put our trust in a qualified doctor to cure us when we're sick? Explain to the child the correct Islamic position in the context of '*Allaah* being the source of all good, and creation merely being a means to convey that good. Refer to a qualified Islamic scholar in your discussions.

Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. **C T**

Example :

.....	اَلدُّعَاءُ
.....	*supplication*

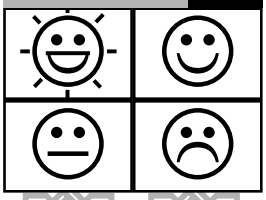
Complete the following sentences. **C**

1) By asking Allaah to fulfill our needs we acknowledge that He is our ..... and that He has ..... and ..... over all things.

2) A person who humbly supplicates to Allaah alone, with ..... and ..... , turning away from everything else, is worshipping ..... alone in the very purest sense.

3) The purpose of worship is to bring ..... close to ..... which is achieved when a person ..... to ..... .

Comments **T**

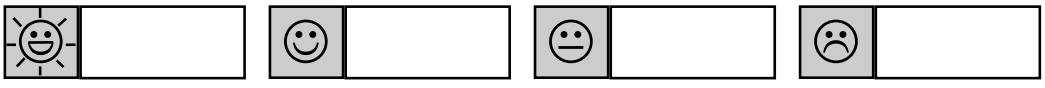


SUMMARY **P**

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

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- completed sentences related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 4

Suhbah

COMPANIONSHIP

Memorise the *Hadiith* with its meaning. **C T**

اَلْمَرْءُ مَعَ مَنْ أَحَبَّ

"A person will be with whom he loves (in this world and the next)."

P C

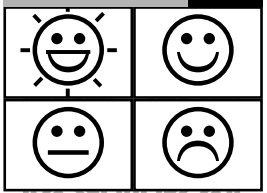
Explain the *Hadiith* to the child. **T**

Vocabulary

aspire
.....
associating
.....
admire
.....
perpetrate
.....

1) A person will naturally seek the company of those whom he loves, admires and aspires to be like.
2) A Muslim who loves the pious and admires the learned will aspire to be in their company, even if he does not possess their noble qualities.
3) By associating with the pious and learned we will gradually acquire their good qualities and Allaah will count us amongst them and bless us accordingly, *In-Shaa' Allaah*.
4) Similarly, by loving the Prophet Muhammad [s] and admiring his Companions [r], Allaah will admit us into their company in the hereafter.
5) This hadiith also warns that those who seek the company of disbelievers and sinful people and secretly admire their actions will be gathered with the disbelievers and sinners on the Day of Judgement, even though they may not have perpetrated those very evil actions themselves.

Comments **T**



Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. **C T**

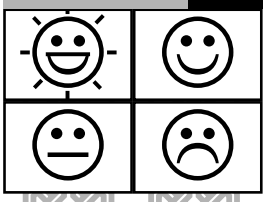
Example :

	اَلْمَرْءُ
	person

List three advantages of being in the company of the virtueous and three disadvantages of being in the company of the sinful. **C**

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Comments **T**

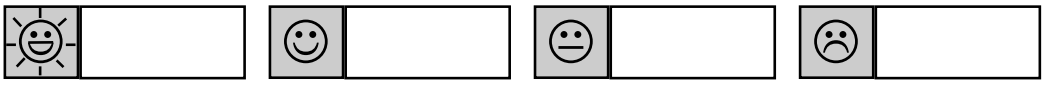


SUMMARY **P**

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

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- listed facts related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 5

Hayaa'

MODESTY

Memorise the *Hadiith* with its meaning. **C T**

اَلْحَيَاءُ شُعْبَةٌ مِّنَ الْإِيْمَانِ

"*Modesty is a branch of faith.*"

Explain the *Hadiith* to the child. **T**

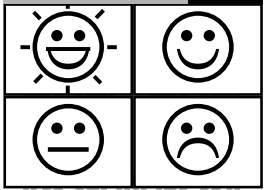
1) Faith (*iymaan*) in Allaah, like a strong tree, has many branches. These include belief in His One-ness, showing kindness to His creation, not being wasteful, etc. Amongst these, modesty is one of the most important branches.
2) Modesty and shyness is a sign of perfection of *iymaan*.
3) Those who are conscious of Allaah being Omnipresent and All-Knowing will feel too shy and embarrassed to commit a sin, no matter where they may be.
4) They will also fear the embarrassment of the Day of judgement, when their secret sins will be exposed infront of all of creation.
5) Being modest and shy does not mean being cowardly and lacking courage. A true Muslim is always modest, and always brave.
6) A true Muslim therefore always wants to display the best and most courageous deeds before Allaah. For the same reason He is much too shy to want to display any sinful deed in front of Allaah, who sees everything, even the intentions of our hearts.

P C

Vocabulary

modesty
.....
conscious
.....
exposed
.....
courage
.....
lacking
.....
display
.....

Comments **T**



Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. **C T**

Example :

.....	اَلْحَيَاءُ
.....	*modesty*

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

Modesty is a sign of (perfection) (weakness) of *iymaan.*
Those who are conscious of Allaah will be embarrassed to commit a sin (in public) (even in private)
Being modest and shy also means (being brave) (avoiding confrontation) for Allaah's sake.
Amongst the many branches of *iymaan*, (modesty) (*da'wah*) is one of the most important branches.

1) What is the meaning of *da'wah*?

.....

2) How is modesty the best form of *da'wah*?

.....

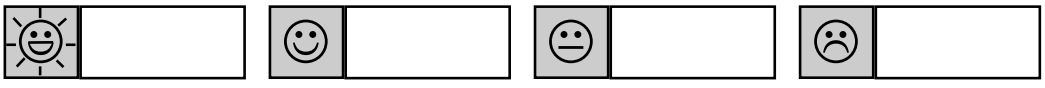
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SUMMARY **P**

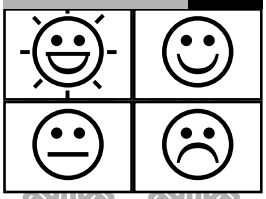
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- identifed the correct word in a sentence ☐

How does my teacher **rate my performance in this lesson ?**



Comments **T**



LESSON 6

Dunyaa

WORLDLINESS

Memorise the *Hadiith* with its meaning. **C T**

اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

"*This world is a prison for the believer, and a paradise for the disbeliever.*"

P C

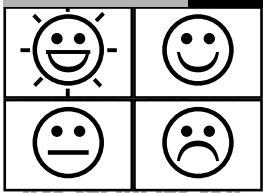
Vocabulary

limitless
.....
blessings
.....
conversely
.....
comparison
.....
deprive
.....
forbidden
.....

Explain the *Hadiith* to the child. **T**

1) This worldly life (*dunyaa*) is a prison for a true Muslim in comparison to the limitless blessings and rewards prepared for him in the hereafter (*aakhirah*).
2) Conversely, the life of this world is a paradise for the *kaafir* (disbeliever) in comparison to the punishment and suffering awaiting him in the hereafter due to his disbelief and sinful behaviour.
3) In the same way, a true believer's desire is to leave this world and meet Allaah and so he feels imprisoned in this worldly life, whereas a disbeliever's desire is to live in this world forever and so make it his paradise.
4) A true Muslim also deprives himself of many of the desires and forbidden pleasures of this world like a prisoner who is deprived of many pleasures, whereas a *kaafir* allows himself every forbidden pleasure and desire, freely enjoying the life of this world. Little does he realise that he is enjoying his rewards in this world while he will have nothing in the hereafter. This world is his short lived paradise.

Comments **T**



Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. **C T**

Example :

.....	اَلدُّنْيَا
.....	*the world*

Answer the following questions. **C P**

1) Is this world a place where the believer is rewarded for all his good deeds?

Yes ☐ No ☐

Why?(Give at least two reasons)

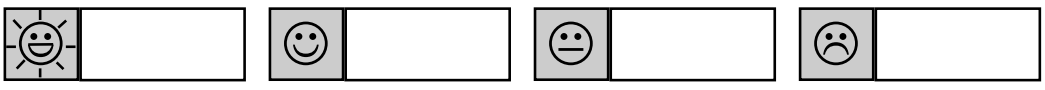
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SUMMARY **P**

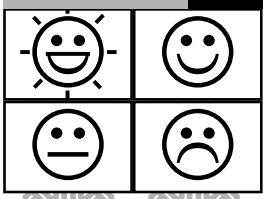
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- answered questions related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



Comments **T**



LESSON 7

Sakhaa'

GENEROSITY

Memorise the *Hadiith* with its meaning. C T

اَلْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى

"*The hand above is always better than the hand below.*"

Explain the *Hadiith* to the child. T

1) Giving is always better than taking.
2) Those who give more are better and more beloved to Allaah, while those who take more are less so.
3) Those who give more are more honoured and respected in this world and the next, while those who take more are more despised and disgraced in this world and the next.
4) A true Muslim is always generous while a hypocrite is always miserly.
5) What makes a person better is not how much they possess but how much they generously give to others.

P C

Vocabulary

honoured .....
despised .....
disgraced .....
hypocrite .....
possess .....
miserly .....
virtueous .....

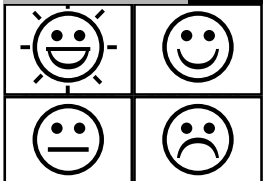
ACTIVITIES

Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. C T

Example :

.....	اَلْيَدُ
.....	*the hand*

Comments T



Answer the following questions. C

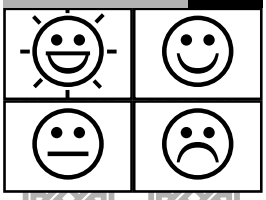
1) State three reasons why you think those who give are always better than those who take.

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2) 'Giving' is a quality of Allaah while 'taking' is a quality of created beings. What does this tell you about which qualities improve us and make us better human beings, and which do not?

.....
.....
.....
.....

Comments T

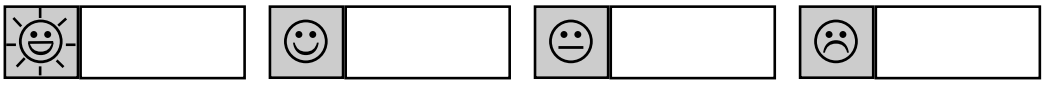


SUMMARY P

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

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- answered questions related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 8

Shukr



GRATITUDE

Memorise the *Hadiith* with its meaning. **C T**

اَلطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

"*The one who eats and is grateful,*
is like the one who fasts and is patient."

Explain the *Hadiith* to the child. **T**

1) Gratitude to Allaah for all the blessings we enjoy is a great act of worship and devotion. The reward for gratitude is equal to the reward promised to the one who fasts for Allaah's sake, patiently enduring the pangs of hunger.
2) The good of this world has been created for humanity to enjoy, and in so doing to come to discover Allaah's tremendous generosity, kindness and benevolence.
3) Gratitude therefore is the greatest act of worship, because it indicates that we've come to know who Allaah truly is.
4) Gratitude is not simply thanking Allaah for a blessing and recognising Him to be the source of the bounty we enjoy. Rather gratitude includes also using the blessing for the purpose Allaah has intended and in a manner that pleases Him. For example, a rich man's excess wealth is intended by Allaah to be used to help the poor and needy, and not for wasteful ostentation and false pride.

P C

Vocabulary

devotion .....
endure .....
pangs .....
benevolence .....
indicate .....
excess .....
ostentation .....
include .....

AN IMPORTANT POINT TO DISCUSS

T C

The test of gratitude can often be even more difficult than that of fortitude. A poor person who has no food has no choice but to be patient, while a wealthy person who has everything is often distracted and negligent. Furthemore, he has the choice of either being grateful or ungrateful, which makes it an even greater test. Therefore the reward for gratitude may often be even more than the reward for fortitude.

Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. **C T**

Example :

.....	اَلطَّاعِمُ
.....	*the eater*

Three of the words belong together while one does not. Circle the odd one out in red. Explain your choice! **C**

gratitude	thanks-giving	worship	hunger

.....

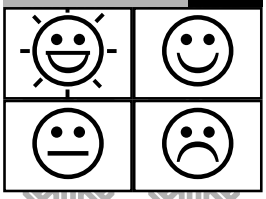
generosity	devotion	kindness	benevolence

.....

patience	endurance	fortitude	pride

.....

Comments **T**

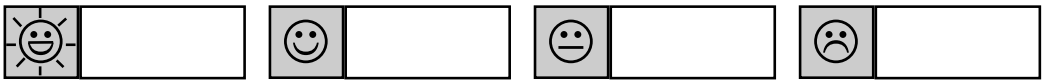


SUMMARY **P**

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

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- identified the incorrect word in a list ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 9

Salaam

GREETING

Memorise the *Hadiith* with its meaning. C T

اَلْبَادِئُ بِالسَّلَامِ بَرِيْءٌ مِّنَ الْكِبْرِ

"*The one who initiates the greeting, is free of pride.*"

Explain the *Hadiith* to the child. T

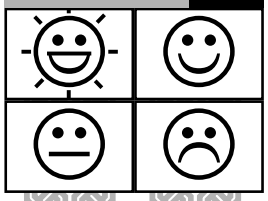
1) Greeting others first is a sign of humility. Only the proud expect others to greet them first.
2) Pride comes from a false sense of superiority, but only Allaah knows who is truly superior in his actions and intentions.
3) Allaah loves those who are humble and who are always concerned about others. Greeting is a sign of respect and concern for others.
4) Those who are proud are not respectful to others and are only concerned with their own well-being. Pride is a sign of selfishness, and Allaah hates those who are selfish.
5) Those who do have the sickness of pride in their hearts can easily remove this sickness by making an extra effort to greet others first.
6) Only by removing pride from the hearts of people will there be true peace in this world.

P C

Vocabulary

initiate
.....
humility
.....
superiority
.....
sense
.....
concern
.....

Comments T



AN IMPORTANT POINT TO DISCUSS

T C

'*Salaam*' means peace and '*safety*'. By saying '*As-Salaamu 'Alaykum* ' when greeting we are praying for peace for others and guaranteeing them that we will cause them no harm. In this manner our own peace and safety are guaranteed in this world and the next, because Allaah gives us what we wish for others, *In-Shaa' Allaah*.

Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. **C T**

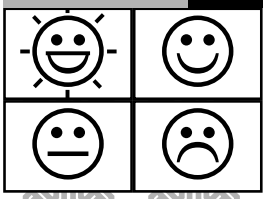
Example :

.....	اَلْبَادِئُ
.....	*the initiator*

State whether True or False. **C**

1) Greeting others first is a sign of weakness. ☐ F
2) Pride comes from a sense of confidence and strength. ☐
3) We should only greet those whom we know and not strangers. ☐
4) Pride is a sign of selfishness, and Allaah hates those who are selfish. ☐
5) Pride is a sickness which can be cured by greeting others first. ☐
6) Only by removing poverty will there be true peace in this world. ☐

Comments **T**

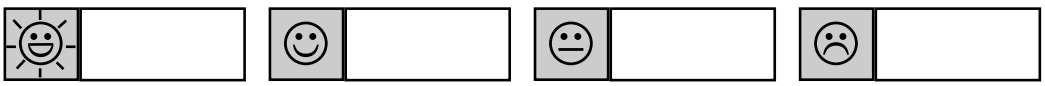


SUMMARY **P**

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

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- answered true & false questions ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 10

Qur'aan

THE QU'RAAN

Memorise the *Hadiith* with its meaning. **C T**

اَلْقُرْآنُ حُجَّةٌ لَّكَ أَوْ عَلَيْكَ

"*The Qur'aan (will either be) an evidence for you or against you (on the Day of Judgement).*"

Explain the *Hadiith* to the child. **T**

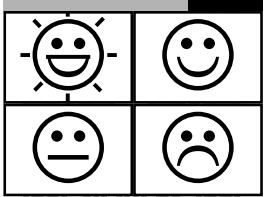
1) On the Day of Judgement the *Qur'aan* will assume the physical form of a beautiful being and bear evidence in front of Allaah on behalf of those who read it and followed its teachings. It will then lead them into *Jannah* (paradise).
2) On the contrary, the *Qur'aan* will bear witness against those who neglected it and refused to follow it's teachings. Then it will then drive them into the fires of *Jahannam* (hell).
3) The *Qur'aan* will therefore be a blessing to the practicing Muslim, but a curse to the sinful wrongdoer.
4) It will increase the reward of those who read it and lived by it, but also increase the punishment of those who neglected it & ignored its teachings.
5) The *Qur'aan* is therefore the criterion by which we judge who is a true believer and who is not.
6) It is an evidence in this world and the next of the truth of those who believe in Allaah, and it exposes the falsehood of those who do not.
7) Those who dedicate their lives to the *Qur'aan* - who read it, memorise it, study it, practice it, preserve it and teach it to others - will find it to be their greatest friend and helper. They will be victorious and honoured in this world and the next.
8) Those who turn their backs on the *Qur'aan* and abandon it, will find it to be their greatest enemy. They will be defeated and humiliated in this world and the next.

P C

Vocabulary

evidence
.....
witness
.....
assume
.....
neglected
.....
criterion
.....
dedicated
.....
victorious
.....
humiliated
.....
defeated
.....

Comments **T**



Write the *Hadiith* below in Arabic. Then divide the sentence into individual words and write the English meaning below the Arabic word. **C T**

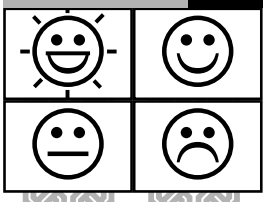
Example :

.....	اَلْقُرْآنُ
.....	*the Qur'aan*

Complete the following sentences. **C**

1) On the Day of Judgement the ..... will bear evidence on behalf of those who ..... it and ..... its teachings.
2) The *Qur'aan* will increase the ..... of those who read it and lived by it, but also increase the ..... of those who neglected it and ignored its teachings.
3) Those who dedicate their lives to the *Qur'aan* will find it to be their greatest ..... , while those who abandon the *Qur'aan*, will find it to be their greatest ..... .

Comments **T**

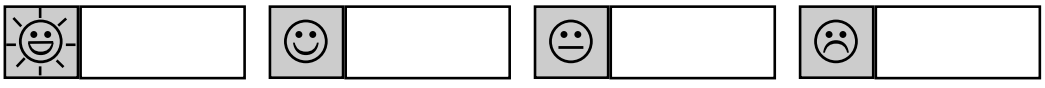


SUMMARY **P**

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

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- completed sentences related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



HIKAAYAAT
short moral stories

بسم الله الرحمن الرحيم

C O N T E N T S

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LESSON 2	Insight (The Five Loaves)	531
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T P

The following short moral stories aim to provide children with something rarely found in current children's literature : meaning in life, paths to an integrated development of personality and vistas into a world extending beyond this life. Through them, a Muslim child especially, can develop a fresh faith, a dynamic commitment, a strong identity, and a profound yearning and urge to strive and attain, all rooted in Islaam. At the same time these stories are designed to be a joy to read, to capture a child's attention and curiosity, and to increase his or her Islamic knowledge. A story can no doubt convey a message with far greater impact than the formal pronouncement of an edict or command. Stories also play an important role in stirring emotions, shaping thought-patterns, stimulating intellect and strengthening beliefs. The Holy Qur'an declares, "*And all the stories We relate to you of the lives of the Messengers is in order to strengthen your heart on the (path of) truth.*"

LESSONS 1-10 OVERVIEW

T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- read and understand ten selected stories about the pious Muslim predecessors
- identify the moral lessons in each story
- draw pictures related to the stories
- discuss points of relevance & interest in each story

LESSON 1

Empathy

THE MELON

P C

Vocabulary

harvest

.....

empathy

.....

eagerly

.....

treat

.....

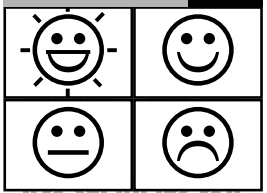
perplexed

.....

disappointed

.....

Comments **T**



Read the following story to the child. **T**

Whenever the *Sahaabah* (ie. the Companions of the Prophet Muhammad [s]) reaped the first harvest of the new season, they would bring the freshly-picked fruits as a gift to him, especially melon. The blessed Prophet Muhammad [s] loved melon. The *Sahaabah* [r] would sit down with the Prophet [s] and enjoy the fruit, which he would cut into neat slices with his own blessed hands, sharing it equally amongst all those who were present.

One morning, a poor *Sahaabii* (ie. Companion) brought a single melon from his small farm and proudly handed to the Prophet [s]. He was very excited to have the honour of offering the Prophet [s] a gift of his favourite fruit.

The blessed Prophet Muhammad [s] smiled broadly and accepted the gift. He then called his Companions to gather around. The Prophet [s] cut a slice, tasted the melon, and smiled. The poor farmer was very pleased that the Prophet [s] liked the melon. The *Sahaabah* [r] were eagerly waiting to be offered a slice of the fruit but the blessed Prophet [s] continued eating. He cut another slice, and then another, and then another, and ate every single piece all by himself while the *Sahaabah* watched. The *Sahaabah* [r] vere very puzzled. Surely it was only right to share with others. Why was the Prophet [s] not sharing? This was so unlike him because he always, always shared what he had.

The Prophet [s] continued eating until the whole melon was finished. The poor farmer was very happy that the Prophet liked it so much. He stood

up, greeted and left happy that the Prophet [s] had enjoyed his treat.

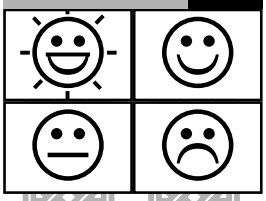
After the farmer left, the Prophet [s] turned to his *Sahaabah* [r] and smiled. He could see the perplexed look on their faces. One of the *Sahaabah* [r], who's tummy was grumbling from hunger, meekly asked, "*O Prophet of Allah, have you perhaps overlooked the rights of the hungry guests who watched while you ate?*"

The Prophet [s] smiled at him and said, "*No doubt Muslims are expected to share what they have with others, but when I tasted the fruit I found it unripe and very bitter indeed. I was afraid that if I shared it amongst you, someone was bound to say that it tasted bad, and the poor farmer would have been hurt and disappointed. So I decided to eat the bitter fruit all by myself, rather than hurt his feelings and send him away disappointed and unhappy.*"

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story. Be careful not to depict the face of the blessed Prophet Muhammad [s] in it.

Comments T

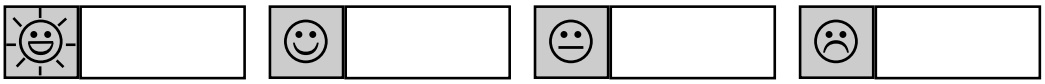


SUMMARY **P**

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 2

Insight

THE FIVE LOAVES

P C

Vocabulary

contribute

.....

settle

.....

initial

.....

Read the following story to the child. **T**

There were once two bedouins who were travelling together. One of them had five loaves of bread, and the other had three. They stopped under the shade of a large tree to have a rest, and were just about to have their lunch when they were joined by another traveller, whom they invited to share their food. They were all hungry, and between them ate all eight loaves of bread.

When they had finished eating, the traveller who had joined the other two was so grateful that he gave them eight *dirhams* (ie. silver coins) to share between them as payment for the bread that he had eaten. After the traveller left, the two bedouins could not agree as to how the money should be divided.

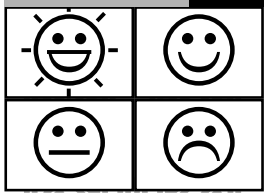
The man who had contributed five loaves to the meal said that he should have five *dirhams* while his companion should have three *dirhams*. The man who had contributed three loaves to the meal said that they should have four *dirhams* each.

Rather than argue about it, they decided to ask the great *Khaliif*, *Sayyidinaa* ‘Alii [r], to settle the matter for them. Having listened to their story *Sayyidinaa* ‘Alii [r] said to the man who had contributed three loaves, “*If you agree to what your companion thinks is fair, then you will be better off.*” “*No*,” replied the man, “*I want you to decide this matter.”*

“*Very well*,” answered *Khaliif* ‘Alii [r], “*I will give you my judgement. Do you agree that the three of you ate about the same amount of bread at the meal?*”
“*Yes, we did have equal shares*,” the two men replied.

“*Well*,” said *Khaliif* ‘Alii [r], “*In that case, if you imagine each loaf being divided into three pieces, then with*

Comments **T**



eight loaves that makes twenty-four pieces of bread altogether. At the meal each one of you had eight pieces each. Now the man with three loaves started off with nine pieces, and the man with five loaves started off with fifteen pieces, correct!" "*Yes indeed,*" they replied

"*That means that the man with three loaves ate eight pieces of his own bread himself, and only gave one piece to the traveller. The man with five loaves ate eight pieces of his own bread himself, and gave seven pieces to the traveller. This means that the man with three loaves should have one dirham, and the man with five loaves should have the other seven dirhams.*"

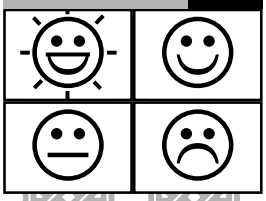
The man who had contributed three loaves to the meal was very disappointed, but he could not disagree with the just judgement of *Khaliif* 'Alii [r].

"*If only I had accepted Sayyidinaa 'Alii's initial advice,*" he thought to himself, "*Then at least I would have had three dirhams.*"

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story. Be careful not to depict the face of *Sayyidinaa* 'Alii [r].

Comments **T**

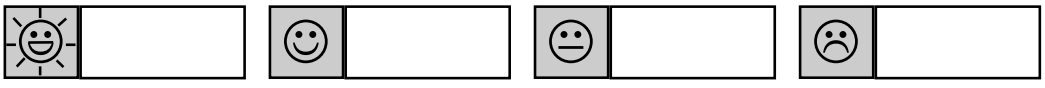


SUMMARY **P**

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 3

Greed

THIEVES AND MURDERERS

P C

Vocabulary

requested
.....
departed
.....
consisting
.....
gazelle
.....
fawn
.....
miraculously
.....
instructed
.....

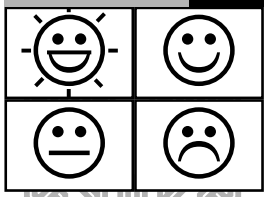
Read the following story to the child. **T**

A person once came to *Nabii* 'iisaa [a] (Prophet Jesus) and requested that he be allowed to stay in his company. Many important lessons of life are to be learnt in the company of Prophets [a] and so *Nabii* 'Iisaa [a] agreed.

One day, they departed on a journey. While travelling they reached the bank of a river where they sat down to have a meal consisting of three pieces of bread which *Nabii* 'Iisaa [a] shared with his companion. Each ate a piece and one piece was left over. *Nabii* 'Iisaa [a] left his companion and went to the river to have a drink of water. When he returned, he found the last piece of bread missing. So he asked his companion, "*Who took the the last piece of bread?*" The companion replied, "*I do not know.*" Without saying another word, they continued on their journey.

After travelling for a long time, they saw a gazelle with its two young fawns. *Nabii* 'Iisaa [a] called out to one of the fawns and it miraculously came to him. He slaughtered it, cooked its meat and together, both he and his companion, ate from it. *Nabii* 'Iisaa [a] then instructed the animal that they had just eaten, to rise with the permission of Allah. Miraculously, it came back to life and calmly walked away. *Nabii* 'Iisaa [a] turned to his companion saying, "*In the Name of that Being Who has shown you this sign, do tell me who stole the bread?*" Again the companion replied, "*I do not know.*"

Comments **T**



They continued on their journey until they arrived at a lake. *Nabii* 'Iisaa [a] took his companion's hand and miraculously walked over the surface of the water. When they had crossed over, *Nabii* 'Iisaa [a] again asked, "*In the Name of that Being Who has shown you this sign, please do tell me who stole the bread?*" But again the companion replied, "*I do not know*."

They continued walking, until they arrived at an open, barren piece of land, where they sat down. *Nabii* 'Iisaa [a] took some pebbles into his hand and instructed, "*Turn into gold, with the permission of Allah!*" Miraculously, the pebbles turned into sparkling pieces of pure gold. He then divided the gold into three equal portions, saying, "*A third will be mine, a third yours and the remaining third will go to the person who took the bread.*" Without hesitation, the wretched the companion shouted out, "*I took the bread! I took the bread!*"

Without saying a word, *Nabii* 'Iisaa [a] handed all the gold to him and left. As the man gleefully sat with all the gold in his hands, two robbers attacked him and attempted to steal the gold from him. He convinced them not to kill him, and they finally agreed to split the gold equally amongst themselves. As they were all hungry, the companion suggested that one of them should go to the town nearby and buy some food. One of the robbers agreed to do so.

On his way to the city, a thought struck him, "*Why should I share any of gold with the other two? I will put some poison in the food and kill them both. All*

P C

Vocabulary

surface

barren

wretched

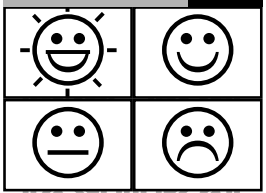
gleefully

attempted

convinced

suggested

Comments **T**



P C

Vocabulary

conspiring

eventually

pounced

celebrate

disciples

covet

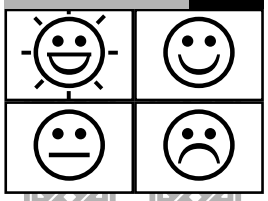
the gold will then be mine for the taking."

Meanwhile, the other two were also conspiring, "*Why should we give a share to him? When he returns, we will kill him and split the gold between the two of us only.*"

When the second robber eventually returned, the two pounced on him and killed him. Happy with-emselves, they sat down to celebrate their wicked deed and greedily ate all the food that had been poisoned. Very quickly they too fell dead where they stood.

Nabii 'lisaa [a] and his disciples returned. Seeing the gold and the three men lying dead around it, he said to them, warning, "*Love of this world is the source of all wickedness... So guard yourself against this world for this is what it does to those who covet it.*"

Comments T



C T

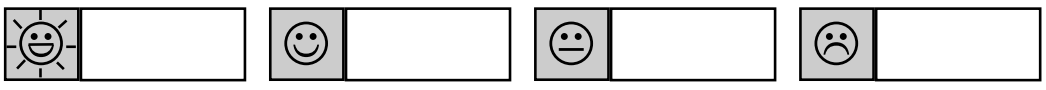
Discuss the lessons you've learnt from the story. List at least five. Then draw a picture about the story. Be careful not to depict the face of *Nabii* 'lisaa [a] in it.

SUMMARY P

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 4

Wisdom



A SAINT AND A SCHOLAR

Read the following story to the child. **T**

Bahluul was a very pious man, a saint, who spent his every moment in remembrance of Allaah. He would walk the streets of Baghdaad from morining to night singing Allaah's praises and seeking His forgiveness. But the common people of his city considered Bahluul a madman, though he was not mad at all. Junayd al-Baghdaadii [rh] lived in Bahluul's city too. He was the most famous Islaamic scholar of his time. He knew Bahluul very well and had the greatest respect for him, inspite of what others thought of him.

One day they met in the marketplace and Junayd [rh], although being the most learned man of his time, respectfully asked Bahluul to give him some goodly advice. "*Surely you don't need any advice. You are a world famous scholar*," said Bahluul. But Junayd [rh] insisted. Finally Bahluul agreed and said, "*Well, I'll ask you three questions. Give the correct answers and that will be your advice*." Bahluul then proceeded to ask the three questions. "*Firstly, do you know how to talk? Secondly, do you know how to eat? And Lastly, do you know how to sleep?*" he asked, to Junayd's [rh] surprise. These seemed to be very simple questions indeed.

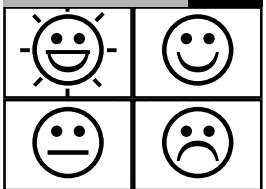
"*Yes*," replied Junayd [rh] slightly bemused. "*I know how to talk. I talk with a gentle voice, politely and to the point, so that the listeners are not at all offended or confused. As regards eating, I eat after washing my hands, I say 'Bismillaah' (in the name of Allaah) before I commence, and chew the food slowly and properly. And when I finish, I thank Allah. Lastly, to answer your question about sleeping, before I go to bed, I perform my wuduu' and retire to a clean bed. Then I bear witness to my faith by declaring 'Laa ilaa-ha ill-Al-laahu, Muhammad-ur rasuul-ullaah' (There is no god except Allaah, and Muhammad is the mes-*

P C

Vocabulary

saint
.....
remembrance
.....
considered
.....
scholar
.....
insisted
.....
proceeded
.....
bemused
.....
offended
.....
commence
.....
retire
.....

Comments **T**



P C

Vocabulary

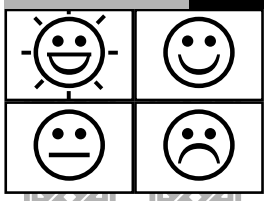
disappointed
.....
elementary
.....
perplexed
.....
humbly
.....
unlawful
.....
malice
.....
enmity
.....

senger of Allaah), & then I fall asleep on my right side."

Bahluul stood up quite disappointed and started walking away, shaking his head and saying, "*I thought you were the most learned man. You don't seem to know even the most elementary things about Islaam.*" Junayd [rh] was perplexed. Surely the answers he gave were correct... or were they? Or had Bahluul truly lost his mind this time? Junayd [rh] would not let Bahluul go. "*Please guide me,*" he humbly said to Bahluul.

"*Well, if I must," said Bahluul. "Understand, that its is of no use talking softly if you are telling a lie or back-biting. Also, remembering Allah before eating has no meaning if the food you eat is forbidden, or if the food has been bought with unlawful money, or worst still, with the money belonging to an orphan or a widow. And what is the use of sleeping after performing wuduu' and taking the name of Allaah, if your heart is full of malice, jealousy and enmity towards your brothers and sisters in faith?*"

Comments T



C T

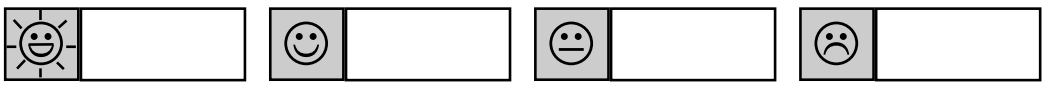
Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story. Be careful not to depict the face of Junayd & Bahluul [rh] in it.

SUMMARY P

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 5

Sacrifice



FEEDING THE GUEST

Read the following story to the child. **T**

A *Sahaabii* (Companion) once came to the holy Prophet Muhammad [s] complaining of hunger. He hadn't had a decent meal in days. The Prophet [s] was always the first to share everything he had, especially with the less fortunate. It just so happened that on that day the holy Prophet [s] had nothing at all to give the hungry *Sahaabii*.

The Prophet Muhammad [s] turned to the Sahaabah sitting around him and asked, "*Is there anyone amongst you who can feed this hungry man tonight on my behalf?*"

One of the *Ansaar* (ie. Muslims of Madiinah) replied, "*Yes indeed, O Prophet of Allah! I will do it.*"

The *Ansaarii* took the hungry man by the hand and immediately set off for home. After settling his guest the *Ansaarii* quitely went to his wife in the kitchen and said to her, "*My dear wife, this man is a guest of the Holy Prophet [s] whom I volunteered to feed for the night. We will entertain him in our home as best we can, and won't spare anything in doing so.*"

The wife replied, "*By Allaah! I do not have any food in the house, except for a little I spared which is just enough for the children.*"

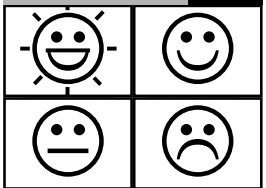
The *Ansaarii* immediately replied, whispering in her ear, "*In that case, you lull the children to sleep without feeding them, while I sit with the guest over the meagre meal. When we start eating, put out the lamp pretending to set it right, so that the guest does not become aware of our not sharing*

P C

Vocabulary

decent
.....
fortunate
.....
considered
.....
behalf
.....
entertain
.....
spare
.....
meagre
.....
volunteer
.....

Comments **T**



P C

Vocabulary

deliberately
.....
suspected
.....
partaken
.....
scheme
.....
enable
.....
stricken
.....
poverty
.....

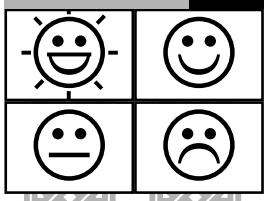
the meal with him." She happily agreed.

The *Ansaarii* and his wife sat with the guest and after serving him the simple meal, deliberately knocked over the lamp, and then pretended to eat with him in the darkness of the room. The guest never suspected in the least that neither of them had partaken at all of the food, though their hands and mouths seemed to be moving as normal.

The scheme worked out just as planned and the whole family, including the children, stayed hungry just to enable their guest to eat to his fill. Allaah was so pleased with this act of self sacrifice on the part of the whole family, including the small children, that He revealed the following verse of the Qur'an,

> "*(The true Muslims are those who) prefer others over themselves, even though they be stricken with poverty*."

Comments T



C T

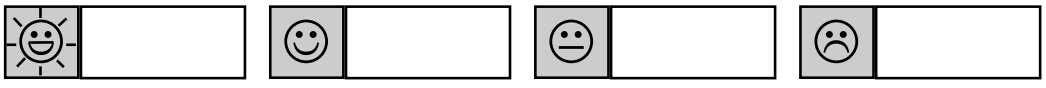
Discuss the lessons you've learnt from the story. List at least five. Then draw a picture about the story. Be careful not to depict the face of the Prophet Muhammad [s] in it.

SUMMARY P

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 6

Fairness

THE STRANGE BARGAIN

Read the following story to the child. **T**

Jariir ibn ‘Abdullaah [r] was a famous *Sahaabii* (Companion) of the blessed Prophet Muhammad [s] who was renowned for his piety and integrity.

When he embraced Islaam, the holy Prophet Muhammad [s] took a pledge from him saying, “*O Jariir, promise me that you will always perform your Salaah punctually, and that you will give your Zakaah in full measure to the poor and needy, and that you will always sincerely advise all Muslims and wish the best for them.*”

Jariir [r] spent his entire life upholding these treasured teachings of his beloved Prophet, Muhammad [s].

Once Jariir [r] instructed his servant to go to the market place and purchase a horse on his behalf. The dutiful servant did as he was instructed and purchased a fine horse for just three hundred *dirham*s. “*A bargain price for such a fine horse,*” he thought to himself.

The servant proudly brought the horse, together with it’s owner, back to Jariir [r] so that payment could be made. Jariir was very surprised with the cheap purchase and turned to the owner saying, “*Your horse is worth much more than three hundred dirhams. Would you not like to sell it to me for four hundred dirhams?*”

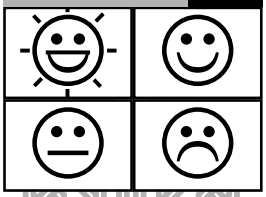
The owner of the horse was even more surprised. People normally try to bargain down to the lowest

P C

Vocabulary

renowned
.....
integrity
.....
embraced
.....
pledge
.....
punctually
.....
sincerely
.....
upholding
.....
instructed
.....
purchase
.....
bargain
.....
dutiful
.....

Comments **T**



P C

Vocabulary

perplexed

.....

dirham

.....

suggested

.....

anticipated

.....

originally

.....

profitable

.....

audience

.....

price. "*How was it that this purchaser is wanting to pay even more?*" he thought to himself, quite perplexed. "*Well, if you wish to pay four hundred dirhams, that is entirely up to you,*" he replied to Jariir [r].

Again Jariir [r] said, "*But, your horse is worth much more than four hundred dirhams. Would you not like to sell it to me for five hundred dirhams?*" The owner couldn't believe his ears. "*Subhaan-Allaah! Well, I'll be very happy with five hundred dirhams, thank you,*" he replied, quite amazed.

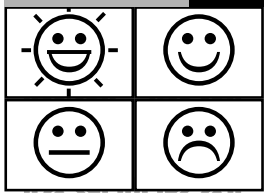
In this way, Jariir [r] continued increasing the price by a hundred dirhams each time, and the owner accepted every time, to his ever increasing delight.

Finally, Jariir [r] suggested eight hundred *dirham*s and bought it from the owner at what was a fairer price for such a good horse. The owner was very, very happy. He had made five hundred *dirham*s more than he originally anticipated. This was a very profitable day for him indeed.

By then a large audience had gathered around them. They had never before heard such a strange form of bargaining. Everyone was curious. "*O Jariir, Why did you offer the seller so much more than his original price?*"

Jariir [s] smiled and said proudly, " *I have pledged to my beloved Prophet Muhammad [s] that I will be a well-wisher to every Muslim, and a sincere*

Comments T



adviser. And that I will always protect their interests."

Jariir [r] had understood that his pledge of allegiance to the blessed Prophet [s] meant that he could not derive undue benefit from a fellow Muslim nor knowingly take advantage of them.

He remembered how the holy Prophet Muhammad [s] taught that, "*You have not truly believed until you love for your Muslim brother what you love for yourself.*" And all that Jariir [r] wished for was what he would have wanted for himself - a fair price.

P C

Vocabulary

undue

.....

benefit

.....

advantage

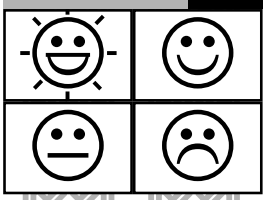
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C T

Discuss the lessons you've learnt from the story. List at least five. Then draw a picture about the story. Be careful not to depict the face of the Prophet Muhammad [s] in it.

Comments T

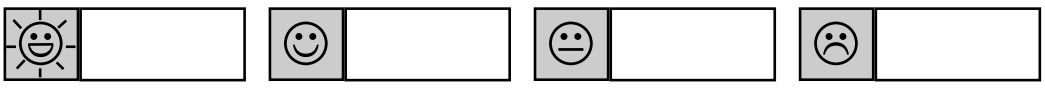


SUMMARY P

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 7

Rivalry

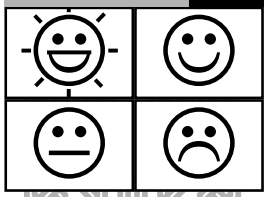
CONTRIBUTING FOR *ISLAAM*

P C

Vocabulary

threatening
.....
confront
.....
contribute
.....
spare
.....
enthusiastic
.....
devoted
.....
opportunity
.....
possession
.....
surpassed
.....
hallmark
.....

Comments **T**



Read the following story to the child. **T**

The Romans were threatening in the North and the blessed Prophet Muhammad [s] was forced to confront them. He called upon all the Muslims to contribute whatever they could spare to the Muslim armies who were preparing themsleves to march against the Romans.

Everyone was very enthusiastic, but none more so than *Sayyidunaa* 'Umar [r]. The *Sahaabah*, the devoted Companions of the holy Prophet [s], were always looking for an opportunity to serve Allaah and His religion, Islaam, and would compete with each other in doing so.

It just so happened that 'Umar [r] came into the possession of some wealth at the very same time. Immediately he thought to himself, "*Time and again Abuu Bakr [r] has surpassed me in spending for the sake of Allaah. I shall, by the Grace of Allaah, surpass him this time, because I now have some extra wealth to spend.*"

Sayyidunaa 'Umar [r] went home overjoyed with the idea. He divided all his property into two exactly equal parts. One part he left for his family, and with the other he returned excitedly to the blessed Prophet Muhammad [s].

The Prophet [s], seeing 'Umar [r] coming with so much to contribute to the Muslim armies, immediately asked him, "*O 'Umar! Did you leave anything for your family.*" "*Yes, O Prophet of Allaah,*" replied 'Umar [r]. "*How much did you leave for them,*" the Prophet [s] asked. "*Exactly one half of everything I own,*" 'Umar [r] replied, very pleased with his contribution. He was sure that no one else would be able

to do better than him this time.

By and by, *Sayyidunaa* Abuu Bakr [r] came along with his load. It so happened that he brought everything he possessed. The blessed Prophet Muhammad [s] smiled and turned to him, saying, "*And what did you leave for your family, O Abuu Bakr?*" Abuu Bakr replied, "*I have left Allaah and his Prophet for them.*"

Hearing this, *Sayyidunaa* 'Umar's [r] eyes welled up with tears. "*I admit that I can never hope to ever surpass Abuu Bakr in his love for Allaah and his willingness to sacrifice his all for Islaam.*"

Allaah revealed the following verse in the *Qur'aan*,

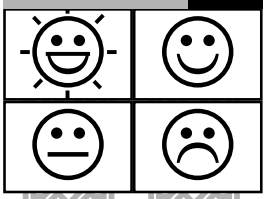
"*(O Believers) compete with each other in good deeds.*"

Such healthy competition in good deeds and sacrifice for Allaah and His religion was, and still is, a hallmark of all true Muslims.

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story. Be careful not to depict the face of the Prophet [s], Abuu Bakr [r] nor 'Umar [r] in it.

Comments **T**

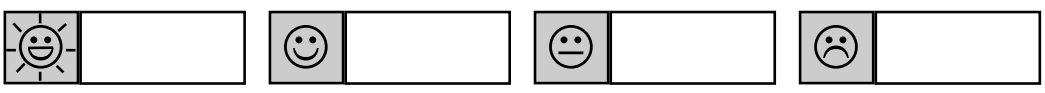


SUMMARY **P**

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 8

Justice



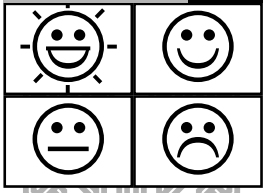
THE *SULTAAN* AND THE *QAADII*

P C

Vocabulary

expedition
widow
reckless
conduct
injury
dispatched
inform
judgement
accountable
majestic

Comments **T**



Read the following story to the child. **T**

Once, the powerful Muslim *Sultaan*, Ghiyaath-uddiin, king of India, was out hunting when he shot an arrow which accidentally struck a little boy playing in the distance. The *Sultaan* was unaware that the boy was injured by his arrow and continued on his expedition.

The little boy's mother, who was a widow, was very angry by what had happened and wanted the reckless *Sultaan* brought to justice. She complained to the local *Qaadii* (Judge). The Qadii patiently listened to the widows complaint about the reckless conduct of the Sultaan and the injury he had caused her little son. The *Qaadii* thought deeply and then dispatched a letter with his messenger to inform the *Sultaan* to appear in his court for judgement.

The messenger, who was a poor simple man, was terribly worried about how the powerful *Sultaan* would react to the letter. Although a simple man, he knew that power corrupts the hearts of many rulers. It tricks them into believeing that they are masters of the universe, accountable to none. But he also knew that *Sultaan* Ghiyaath-uddiin was a Muslim king, who believed in Allaah, the Master of all kings. "*If the Sultaan would not obey the call of the Qaadii, he would definitely obey the call of Allaah,*" he thought to himself.

The messenger struck upon a clever idea. While the *Sultaan* lay sleeping peacefully in his majestic palace, the messenger marched straight up to the walls. He stood directly beneath the windows of

the *Sultaans* chambers high above, and looked up. It was not yet time for *Salaah*, but with his loudest voice, the messenger began to call out the *adhaan*. "*Allaahu Akbar, Allaaa..aaa..aaahu Akbar...(Allaah is Greatest and Most Powerful, Allaah is Greatest and Most Powerful...)!*"

Sultaan Ghiyaath-uddiin jumped up startled. He knew it was not the correct time to perform *Salaah.* After all, he was not just the *Sultaan*, but he was also the *Imaam* of the Muslims in *Salaah,* and it was his responsibility to ensure that the *Salaah* be performed at its correct time. *Sultaan* Ghiyaath-uddiin shouted out angrily, "*Who is this fool calling out the adhaan at the wrong time? Guards, have him immediately arrested and brought before me.*"

The messenger was dragged before the *Sultaan* who asked him sternly, "*Why did you call out the adhaan at the wrong time? Explain yourself!*"

"*My dear Sultaan. Mine was not a call to Salaah, but rather a call to you to be judged by the law of the Master of all kings, Allaah, The Greates and Most Powerful. I bring a message from the Qaadii that you appear in his court to be judged for your recklessness.*"

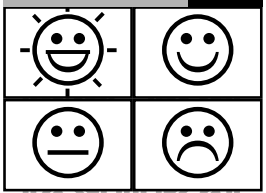
Despite being the most powerful man in all the lands, *Sultaan* Ghiyaath-uddiin humbly accepted the letter and made preparations to present himself before the *Qaadii*. He put on ordinary clothing. Then he picked up his sword and concealed it under his robe. Needless to say, the courtiers were quite confused by this. "*Why the ordinary*

P C

Vocabulary

chambers
.....
startled
.....
ensure
.....
arrested
.....
preparations
.....
concealed
.....

Comments **T**



P C

Vocabulary

robe
.....
courtiers
.....
sternly
.....
common
.....
reckless
.....
injured
.....
anxiety
.....
treatment
.....
reprimand
.....
compensation
.....

clothes, and why the sword?" they thought to themselves.

When *Sultaan* Ghiyaath-uddiin entered the court-room, the *Qaadii* looked at him sternly from his chair. He did not show the Sultaan any particular respect. In fact, He did not even stand up for *him* when he entered. This was because, now, in the court of the *Sharii'ah* (the Law of Allaah), the Sultaan was only a common man called Ghiyaath-uddiin. In the eyes of the Law of Allaah, there are no kings, only slaves.

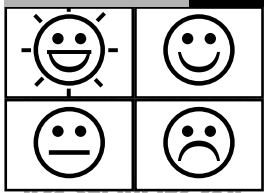
The *Qaadii* addressed the *Sultaan* sternly, saying "*Did you or did you not cause harm to this widow's son?*" *Sultaan* Ghiyaath-uddiin replied, "*Yes, I did. But I did not mean to harm him. It was an accident.*"

The *Qaadii* continued, "*By this reckless act, you have injured this widow's son, causing him pain and suffering, and causing his mother tremendous anxiety. Not to mention the expensive medicines and the costs of treatment by so many doctors*."

The *Qaadii* was very stern, sometimes even raising his voice against the *Sultaan*, who, all the while, sat there humbly listening to the reprimand of the *Qaadii*.

"*I judge that you pay a full compensation to the little boy and his widowed mother for all the harm and difficulty you've caused them.*" The *Qaadii* then turned to the widow and, with a gentle voice, asked her how much she felt was due to her and her son as compensation.

Comments T



She decided on a fair amount of compensation and the *Sultaan* agreed to pay the agreed amount.

The *Qaadii* spoke up once more, asking her, "*Have you been under any pressure during this judgement? It will not be justice if at any point you felt that because Ghiyaath-uddiin is the Sultaan you have to accept whatever he agrees to pay even though you feel you and your son deserve more.*"

She replied, "*No, I am very happy with this result, and with my treatment in your court.*"

"*The case is concluded*," the *Qaadii* announced , and then, to the surprise of all, he immediately took the *Sultaan* by the hand and respectfully offered him his chair. The *Qaadii* then sat humbly before *Sultaan* Ghiyaath-uddiin, showing him the utmost courtesy, not even so much as looking the *Sultaan* in his eye. Now that the case was concluded, *Sultaan* Ghiyaath-uddiin was his King and not just a common man.

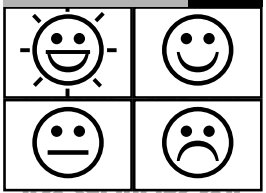
As soon as *Sultaan* Ghiyaath-uddiin sat on the *Qaadii's* chair, he drew his sword and addressed the *Qaadii*. "*Do you see this sword? If you had been unjust to the widow and her son, and if you had given me preferential treatment, then I would have cut off your head. Thank Allaah that you decided as you did*." *Sultaan* Ghiyaath-uddiin then smiled, He was very pleased that the *Qaadii* was doing the job he had given him of administering justice without favour.

P C

Vocabulary

due
.....
pressure
.....
concluded
.....
courtesy
.....
preferential
.....
treatment
.....

Comments T



P C

Vocabulary

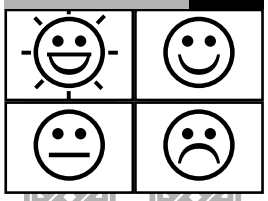
administering
.....
favour
.....
prevailed
.....
property
.....
honour
.....

The Qaadii then looked up and smiled at *Sultaan* Ghiyaath-uddiin. He then reached under his robe and, to the Sultaan's surprise, pulled out a whip. The *Qaadii* then said, "*O Sultaan! Do you see this whip? If you had not accepted my judgement against you in favour of the poor widow and her son, then I would have lashed you with this whip until your body was black and blue all over.*"

Sultaan Ghiyaath-uddiin and the Qaadii embraced each other , and with tears in his eyes, the *Sultaan* put the *Qaadii* back on his chair. They both understood that it was their responsibility to ensure that justice prevailed in the Lands of Islaam. They both understood that it was their responsibility to protect the lives, property and honour of all their people. And this they did for the love of Allaah alone, fearing no man whatsoever.



Comments T



C T

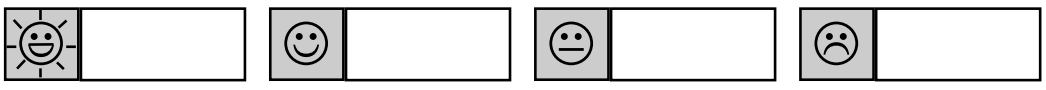
Discuss the many lessons you've learnt from the story then draw a picture related to it.

SUMMARY P

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 9

Selfless



THE THREE SOLDIERS

Read the following story to the child. **T**

The battle of Yarmuk was a great victory for Islaam over the Byzantine Roman empire. One of the many brave Muslims soldiers who fought in the battle of Yarmuk was Abuu Jahm bin Huzayfah [r].

During the battle, Abuu Jahm [r] went out in search of his cousin, who was in the forefront of the fight. He took some water with him, knowing that the soldies would be very thirsty, fighting all day against the enemy under the sweltering sun.

In all the confusion, Abuu Jahm [r] found his cousin in the very thick of battle. But he was very badly wounded, lying motionless on the ground.

Abuu Jahm [r] rushed over to help him. His cousins lips were dry and cracked with thirst, and just as he lifted his head to take a sip of water, another sorely wounded soldier nearby gave a groan. Abuu Jahm's [r] cousin turned his face away and said, "*Take the water to my brother Muslim lying over there first.*"

Quickly Abuu Jahm [r] jumped up and ran over to the other wounded Muslim soldier. Abuu Jahm [r] recognised him to be Hishaam bin Abi-l'aas [r]. Abuu Jahm [r] had hardly reached him, when they heard the groan of yet another Muslim soldier lying not very far off. Hishaam pointed to the other wounded soldier saying the very same, "*Take the water to my brother Muslim lying over there first.*"

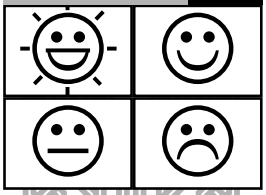
Abuu Jahm [r] rushed in his direction but sadly,

P C

Vocabulary

forefront
.....
sweltering
.....
motionless
.....
wounded
.....
recognised
.....
groan
.....

Comments **T**



P C

Vocabulary

hereafter
.....
selfless
.....
seldom
.....
forego
.....
spirit
.....
distinguish
.....

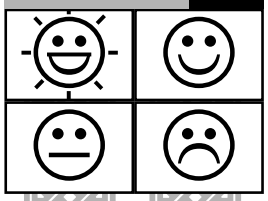
before Abuu Jahm [r] could reach him, he breathed his last, and died.

Immediately Abuu Jahm [r] turned around, hastily running back to Hishaam [r] but found him dead as well. Thereupon, Abuu Jahm [r] hurried as fast as he could to his cousin, but by then he too had joined his two fellow Muslim brothers in the hereafter.

Allaah rewarded those selfless Muslims with *Jannat-ul-Firdaws* (the highest stages of paradise) because of their sacrifice for others, even at the time of death, when a person very seldom has the sense to make the right choice.

All their lives the *Sahaabah* cared for others, and even in the throes of death, they would readily forego slaking their own thirst in favour of their needy brothers. This is the spirit of self-sacrifice that distinguishes true Muslims from the rest.

Comments T



C T

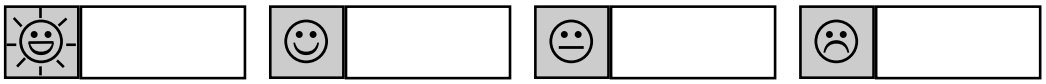
Discuss the many lessons you've learnt from the story then draw a picture related to it.

SUMMARY P

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 10

Fate

THE SCORPION & THE DRUNK MAN

Read the following story to the child. **T**

The great Muslim saint, Dhun-nuun Misrii [rh] was once walking on the banks of a river, when he saw a ferocious scorpion crawling hastily towards the water. He knew that scorpions could not swim and curiously decided to watch what would happen.

As the scorpion approached the edge of the bank, a tortoise suddenly emerged from the water. The scorpion did something very strange - it jumped onto the back of the tortoise, which immediately began to swim away across the river. Dhun-nuun Misrii [rh] was very surprised indeed and decided to follow behind the tortoise and scorpion. Finally, the tortoise reached the other end of the river and the scorpion jumped off onto the bank. The scorpion then hurriedly continued on its way, and the saint, Dhun-nuun [rh], followed close behind.

After walking along behind the scorpion for some time, Dhun-nuun [rh] saw a young man up ahead, sleeping in a drunken stupor beneath a tree, with empty wine bottles lying around him. He realised that the scorpion was moving towards him. Thinking that the scorpion would sting the sleeping man, he prepared himself to kill it. But just as he advanced to strike the scorpion, Dhun-nuun [rh] saw a snake emerging from a bush nearby, quickly slithering towards the sleeping man. Dhun-nuun [rh] was more surprised than ever.

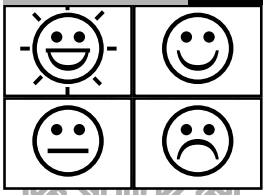
The snake approached the sleeping man, raised its head and was about to bite him, when the ferocious scorpion jumped at it and stung it on its head, over and over. The snake began to writhe, and toss, and turn, and very quickly, died on the spot. The scorpion

P C

Vocabulary

ferocious
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hastily
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approached
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emerged
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stupor
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advanced
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prepared
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slithering
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writhe
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Comments **T**



P C

Vocabulary

spontaneous
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oblivious
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arising
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heedless
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abundance
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specatcle
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fate
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threatens
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grace
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gratitude
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sustainer
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stench
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spewed
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inconsiderate
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wretch
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astray
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then turned around, and returned in the direction from which it had come.

Dhun-nuun Misrii [rh] was moved by what he saw and spontaneously sang out a poem,

> "*O sleeping man, you lay oblivious,*
> *While Allaal protects you from every danger*
> *Arising from the darkness.*
>
> *How can you be so blinded from knowing that King,*
> *whose bounties, even in your heedlessness,*
> *come to you in great abundance.*"

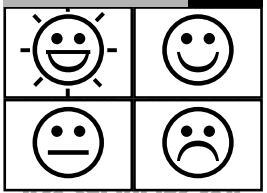
Dhun-nuun [rh] was amazed at this spectacle of fate, thinking to himself all the while, "*O Allaah, Your disobedient servant sleeps here while a snake threatens him, and in Your Mercy and Grace, You send a scorpion from such a great distance to save him.*"

Dhun-nuun Misrii [rh] leaned over the sleeping man, and gently shook him, saying, "*Wake up! Wake up. You sleep in disobedience while your Lord protects you with His favour. Wake up and show gratitude to Allaah, your All-Merciful Sustainer!*"

The young man lazily opened his eyes and yawned, while the stench of wine spewed from his mouth. *"Why do you disturb my sleep, you inconsiderate wretch,*" he shouted out at Dhun-nuun Misrii [rh]. Patiently , Dhun-nuun [rh] explained to him the story of the scorpion and the snake. The drunk man looked to his side, and, seeing the snake, he cried out with tears in his eyes,

> "*O Allaah, I was astray, never fearing Your displeasure.*

Comments T



O Helper of the helpless!
O Listener to those who call in distress!
O Remover of all calamities!
You are that Merciful Allaah Who is ever more loving to his servants than even a mother is to her child!
I have broken Your commands, but You have not punished me.
I have turned away from You, but You have not abandoned me.
I have been ungrateful to You, but You have been generous to me."

The young man sincerely repented, and from that day forward changed his life to one of piety and obedience to every command of Allaah, His Merciful and Benevelont Cherisher.

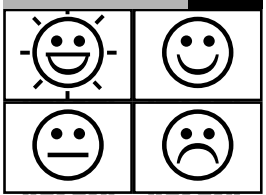
What appears to us as mere coincidences in our lives, seemingly happening for no particular reason, are in fact always carefully worked-out plans from Allaah, to guide and teach the truth, if only we understood.

P C

Vocabulary

distress
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calamities
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abandoned
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sincerely
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repented
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piety
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benevolent
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cherisher
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mere
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coincedence
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Comments **T**



C T

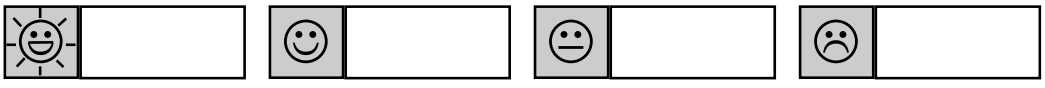
Discuss the many lessons you've learnt from the story then draw a picture related to it.

SUMMARY **P**

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

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



CURRICULUM profile & performance **ASSESSMENT**

'AQAA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Belief in *Rusul***	- learn about the purpose and nature of Prophethood - understand the distinction between *Nabii* and *Rasuul* - appreciate that Prophethood is an expression of Allaah's mercy and concern for humanity - discover that all Prophet's preached the same message of Islam - realize that Prophet's had the best of character as they were to represent the ideal example - discern some of the commonality between Islam and Christianity regarding Prophet's	- listen to a lesson being read out by the teacher explaining the Islamic beliefs regarding Prophethood - match the columns about Prophethood correctly - learn a new *Aayah* and a new *Hadiith* - complete a crossword puzzle - search for verses in the *Qur'aan* 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 *Qiyaamah***	- learn about the Day of Judgement - discern that everything besides Allaah will perish - discover that all of humanity will be judged by their deeds - understand that the Day of Judgement will be one of great fear, difficulty, trial and anguish - realize that the blessed Prophet Muhammad will intercede on behalf of the believers - appreciate that the best way to prepare for that day is by obeying Allaah's commands and following the Sunnah practice of Prophet Muhammad [s	- listen to a lesson being read out by the teacher explaining the Islamic beliefs regarding the Day of Judgement - answer questions about Judgement Day correctly - learn a new *Aayah* and a new *Hadiith* - identify the odd word in a group - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	
LESSON 3 **Belief in *Qadr***	- learn about *Qadr* (Destiny) - appreciate that Allaah keeps full control and command over his creation - discover that Allaah has full knowledge of His creation and He plans in a complete and perfect way. - discern that everything good and bad happens by Allaah's permission. - realize that every situation & event is a test from Allaah - understand that we have been given freedom to choose and plan - learn that a Muslim puts his hope and reliance only in Allaah	- listen to a lesson being read out by the teacher explaining the Islamic beliefs regarding *Qadr* - find suitable one word meanings for the words in the vocabulary list - answer questions about *Qadr* correctly - learn a new *Ayah* and a new *Hadith* - correctly comlete sentences on the topic - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	
LESSON 4 **Belief in *Aakhirah***	- learn about *Aakhirah* (Hereafter) - understand that the soul lives eternally - discover that there are a few stages that the soul passes through after death - appreciate that the grave could either be a Garden of paradise or a pit of Hell - realize that Jannah & Jahannam are absolute physical and spiritual realities - discern that Jannah & Jahannam are eternal	- listen to a lesson being read out by the teacher explaining the Islamic beliefs regarding *Aakhirah* - find suitable one word meanings for the words in the vocabulary list - choose the correct answers in multiple choice questions - learn a new *Aayah* and a new *Hadiith* - describe *Jannah* & *Jahannam* - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	
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.			

'AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Truthfulness**	- learn about Truthflness in Islam - appreciate that the very essence of the Islamic way of life is truth - discover that because Allaah is the absolute truth He loves truth and truthfulness - realize that truthfulness is when the outer conforms to the inner - discern that truthfulness leads to good action, and good action to Jannah - understand that the truthful ones will be closest to Allaah in the hereafter	- 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	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Keeping Promises**	- learn about fulfilling Promises in Islam - appreciate that every promise made is a divine promise that Allaah will question us about in the Hereafter - discover that a Muslim only makes a promise if he is certain that he will be able to fulfill it - realize that those who keep their promises earn the trust of people which leads to peace, calm & confidence - discern that dishonouring promises is a sign of sure hypocrisy - understand that not only should we fulfill our own promises but we should also encourage and assist others in fulfilling their promises - learn that those who keep their promises will be in the company of the Prophet's in the Hereafter	- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding fulfilling Promises - find suitable one word meanings for the words in the vocabulary list - list some benefits of keeping promises - learn a new *Aayah* and a new *Hadiith* - match the blocks in two columns correctly - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	
LESSON 3 **Being Trustworthy**	- learn about being Trustworthy in Islam - appreciate that trustworthiness includes fulfilling all commitments, promises & agreements - discover that a Muslim is expected to return any trust placed in his care in a condition as good, or better, than when it was given to him by the owner - realize that everything we have is a trust from Allaah which we will be questioned about - discern that taking good care of the earth and its creatures a sacred trust incumbent upon us all - understand that the trusts that have been placed in our care by Allaah and by people will be questioned about on the Day of Judgement - learn that trustworthiness is a quality that is essential if a neighbourhood or society is to function properly	- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding Trustworthiness - find suitable one word meanings for the words in the vocabulary list - construct sentences about trustworthiness - learn a new *Aayah* and a new *Hadiith* - answer questions on trustworthiness in Islam - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	

CURRICULUM profile & performance ASSESSMENT

AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 4 **Compassion & Forgiveness**	- learn about Compassion and Forgiveness in Islam - realize that if we are kind to people on earth Allaah will be kind to us in turn - discover that a true Muslim always tries to repress his anger and overlook the wrong that people may do to him - appreciate that a Muslim repels the wrong done to him with a greater good - discern that being unable to forgive and show compassion is a sign of wretchedness and being deprived of Allaah's favours - learn that Allaah' commands kindness and compassion be shown to all creatures including animals - understand that strictness though is necessary in observing Allaah's commands which is a great mercy	- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding compassion & forgiveness - find suitable one word meanings for the words in the vocabulary list - answer questions about Compassion & Forgiveness - learn a new *Aayah* and a new *Hadiith* - complete sentences on Compassion & Forgiveness - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson ☺ ☺ 😐 ☹
LESSON 5 **Generosity**	- learn about Generosity in Islam - realize that our wealth belongs to Allaah and it must be used on ourselves and shared with others in a manner that pleases Allaah - discover that generosity is not only about giving money to the less fortunate but includes giving our time, knowledge, labour, and our skills to those who may need them. - appreciate that wealth which we spend on ourselves is only enjoyed for a short time, while wealth which we spend on others will be enjoyed in Jannah forever. - discern that it is a great blessing to have wealth, but an even greater blessing to have the knowledge and ability to spend it wisely and generously on the less fortunate. - learn that what we give generously to others will stand as a protective guard for us in the hereafter against the fires of Jahannam. - understand that giving generously is a way of strengthening iimaan (faith) and tawakkul (trust in Allaah).	- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding generosity - find suitable one word meanings for the words in the vocabulary list - construct sentences about generosity - learn a new *Aayah* and a new *Hadiith* - answer questions on generosity - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	☺ ☺ 😐 ☹
LESSON 6 **Justice**	- learn about Justice and Fairness in Islam - understand that a Muslim must be fair to all including his enemies - discover that a Muslim is expected to return any trust placed in his care in a condition as good, or better, than when it was given to him by the owner - discern that those who are just are closest and most beloved to Allaah - realize that a Muslim upholds Justice even if it means going against his parents, family, friends or	- listen to a lesson being read out by the teacher explaining the Islamic teachings regarding Justice - find suitable one word meanings for the words in the vocabulary list - answer questions about Justice - learn a new *Aayah* and a new *Hadiith* - identify examples of Justice and Injustice - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	

AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 7 **Justice**	himself - understand that Justice must be implemented according to the guidelines set by the Holy Qur'an and the Shariì'ah - appreciate that no society can survive and prosper if it fails to uphold justice		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 **Preconditions of *Salaah***	- learn about the five daily *Salaahs* - understand the various preconditions for *Salaah* to be valid - appreciate the importance of cleanliness, punctuality and decorum in observing *Salaah* - recognise the specific time periods of the various *Salaah's* - discern the impermissable and disapproved times for *Salaah*	- listen to a lesson being read out by the teacher explaining the preconditions of *Salaah* - find suitable one word meanings for the words in the vocabulary list - identify the common concept represented by a group of words - learn a new *Aayah* and a new *Hadiith* - colour-in and label a diagram on *Salaah* times - find out about the best times in which to perform *Salaah* - search for a verse in the *Qur'aan* and a *Hadiith* 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 **Components of *Salaah***	- learn about the components of *Salaah* - learn about the six *Fard* acts in *Salaah* which if omitted renders the salaah invalid - learn about the eleven *Waajib* acts in *Salaah which if* omitted, will require the extra performance of *Sajdah Sahw* - learn about the *Sunnah* acts in *Salaah which* if omitted, will not invalidate the Salaah but will deprive the individual of the full benefit and reward of *Salaah* - learn about the *Makruuh* acts in Salaah which, if done, will cause the full *thawaab* (reward) of the *Salaah* to be forfeited	- listen to a lesson being read out by the teacher explaining the components of *Salaah* - find suitable one word meanings for the words in the vocabulary list - define the components of *Salaah* - identify the respective category of a list of components of *Salaah*	
LESSON 3 **Practical *Salaah***	- learn how to perform the *Salaah* - recognise the subtle differences in the postures for females	- listen to a lesson being read out by the teacher explaining the method of performing *Salaah* - find suitable one word meanings for the words in the vocabulary list - define the components of *Salaah* - identify the respective category of a list of components of *Salaah*	

CURRICULUM profile & performance **ASSESSMENT**

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 4 **Actions which Nullify *Salaah***	- learn about the *Nawaaqid* of *Salaah* - understand that the *Nawaaqid* invalidate *Salaah* requiring that it be repeated	- listen to a lesson being read out by the teacher explaining the *Nawaaqid* of *Salaah* - find suitable one word meanings for the words in the vocabulary list - complete a true and false exercise - unscramble words to construct meaningful sentences	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 5 **Table of *Raka'aat***	- learn about the number of *Raka'aat* of each *Salaah* - memorise the number and category of each *Rak'ah*	- listen to a lesson being read out by the teacher explaining the number and category of the *Raka'aat* of *Salaah* - complete a table from memory - calculate the number of *Raka'aat* over specific periods of time	
LESSON 6 ***Salaah* Sequence Charts**	- learn about the sequence of postures and utterances for each type of *Salaah* - memorise the various sequences	- listen to a lesson being read out by the teacher explaining the sequence of the postures and utterances in*Salaah* - list the steps in the second *Rak'ah* - list the steps in a four *Raka'aat Sunnah Salaah* - list the differences in the *Raka'aat* of various Salaahs - colour-code the various steps indicating the *Faraa'id*, *Waajibaat* and *Sunan*.	
LESSON 7 ***Salaat al-Witr***	- learn about the *Witr salaah* - memorise the method and practice the performance of *Witr salaah*	- listen to a lesson being read out by the teacher explaining the sequence of the postures and utterances in *Witr Salaah* - learn a new *hadiith* - memorise the *Du'aa Qunuut* - list the steps in the third *rak'ah of Witr* - answer questions on *Witr salaah*	
LESSON 8 ***Sajdah as-Sahw***	- learn about *Sajdah as-Sahw, the* Prostration of Forgetfulness - identify the instances when *Sajdah as-Sahw* becomes necessary to perform - practice the method of performing *Sajdah as-Sahw* - distinguish between the practice of *Sajdah Sahw* individually and in congregation	- listen to a lesson being read out by the teacher explaining the method of performing *Sajdah as-Sahw* - study the sequence chart of *Sajdah as-Sahw* - learn a new *hadiith* - answer questions on *Sajdah as-Sahw* - do practical demonstrations of *Sajdah as-Sahw* - explain the application of *Sajdah as-Sahw* in various circumstances	
LESSON 9 **Preconditions of *Sawm***	- learn about *Sawm* (Fasting) - understand the purposes of *Sawm* - identify the preconditions of *Sawm* - discern the method of determining the beginning and ending of the lunar month - appreciate the importance of the *Niyyah* (intention) before commencing *Sawm*	- listen to a lesson being read out by the teacher explaining *Sawm* (Fasting) - complete sentences related to the topic - learn a new aayah & *hadiith* - list and discuss the purposes of *Sawm* - answer questions on *Sawm*	

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
						
LESSON 10 **Components of *Sawm***	- learn about the components of *Sawm* (Fasting) - understand the importance and significance of observing the *Sunan* & implementing the *Mustahabbaat* to achieve perfection of the *Sawm* - identify the *Makruuhaat* of *Sawm* and appreciate the need to avoid them	- listen to a lesson being read out by the teacher explaining the components of *Sawm* (Fasting) - participate in a quiz competition on *Sawm* - learn new aayaat & *ahaadiith* related to the topic - identify the *Faraa'id, Sunan, Mustahabbaat* and *Makruuhaat* of *Sawm*	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 11 **Actions which Nullify *Sawm***	- learn about the *Nawaaqid* (nullifiers) of *Sawm* - understand which acts nullify the *Sawm* and which do not - learn the procedure of *Kaffaarah* (expiation) - identify the acts which make *Kaffaarah* necessary - discern the circumstances under which it is permissable to break the *Sawm*	- listen to a lesson being read out by the teacher about the *Nawaaqid* of *Sawm* - answer questions related to the topic - learn a new aayah & *ahaadiith* - identify the common theme from a group of words - research *ahaadiith* on *Sawm*				
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'aa* and other such Islamic expressions assist in remembrance of Allaah - recognise that no moment of a believer's life can be bereft of *Du'aa* - 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 Allaah - 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 ***Adhaan & Iqaamah***						
LESSON 2 ***Qunuut***						
LESSON 3 ***Model Du'aa's***						
LESSON 4 **Moon**						

CURRICULUM profile & performance **ASSESSMENT**

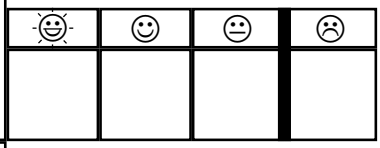
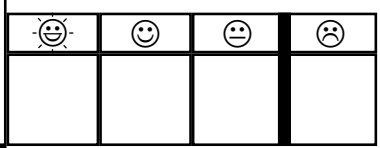
AD'IYAH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			😀	☺	😐	☹
LESSON 5 **Rainfall**						
LESSON 6 **Seasonal Fruit**						
LESSON 7 **Calamity & Needs**						
LESSON 8 **Arabic Colours & Shapes**						
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***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 ***Taaluut*** **: The Shepherd King**	- learn about the Prophet *Saamu'iil* [a], *Taaluut* and the first major event in the life of *Nabi Daawuud* [a] - recognize that the *Banuu Israa'iil* (Children of Israel) were once a blessed people - discover that because of ingratitude, carelessness and disobedience, Allaah punished the *Banuu Israa'iil* and they we're left to wander through the earth, helpless and disgraced - discern that successful leadership of any kingdom or army does not depend on wealth and status - understand that diligent kings organise their state and armies, with strong faith and wisdom - realize that a leader can rely on a small band of true believers, but can expect no good from even a huge army of insincere and ill-disciplined men - discover that a small army can overpower a large army by Allah's permission - appreciate that judgement of the worth of men cannot be made by appearances - ascertain that Allah ultimtely punishes all disbelievers for their tyranny & helps those who faithfully obey Him	- listen to Chapters 1-6 from the story of Prophet *Daawuud* [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'aan - answer questions related to the map - draw a picture of the events described in the story - investigate the workings of a sling - arrange sentences in correct chronological order - 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 ***Daawuud*** **: The Prophet**	- ascertain that the wicked insanity of jealousy can destroy the best of us, even a noble king - discern that Allaah always gives victory to those who sincerely serve Him alone - recognize that tyranny and injustice destabilizes the most powerful kingdom - learn that *Dawuud* [a] was honorable and sincere and never sought kingdom - understand that repentance and Allaah's mercy are the	- listen to Chapters 7-11 from the story of Prophet *Daawuud* [a] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - answer questions related to the story - list some principles of justice and fair judgement - write an *Aayah* in Arabic with the translation				

QASAS AL-AMBIYA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	only true refuge - realize that the earth would be filled with corruption had it not been that Allaah repelled some people by means of others - discover that Allaah honoured *Dawuud* [a] by gifting him prophethood, revelation, fair judgement & kingdom - appreciate that rulers must possess the qualities of self sufficiency, piety, fair judgement and humility - discover that there can be no true justice without balanced judgement - understand children can sometimes supercede adults in understanding and wisdom - learn that wisdom is a great gift that Allaah bestows upon the most fortunate of humanity		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 3 ***Daawuud* : Return to His Lord**	- understand that exclusive worship and devotion to *Allaah* alone purifies hearts, turning them away from the distractions of this worldly life and directing them back to *Allaah* - learn that *Allaah* provides for His creation, wisely apportioning their *Rizq* (provision) in correct measure - ascertain that *Allaah* saves those who believe and destroys the stubborn, disobedient ones - recognize that despite the best of teaching and good guidance, men who love this world are led astray - appreciate that true wisdom comes from piety and fear of *Allaah*, not from disobedience and love of this world - discern that in establishing peace, like justice, no favour can be shown to anyone, even one's own son - realize that the wellbeing of the people is always given preference, even over the family of the king - discover that an honorable man always takes great care in guarding his family and protecting the sacredness of his home	- listen to Chapters 12-14 from the story of Prophet *Daawuud* [a] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - research the locations of historical places - answer questions related to the story - write an *Aayah* in Arabic with the translation	
LESSON 4 ***Sulaymaan* A King Like No Other**	- understand that *Nabii* Sulaymaan [a] prayed to Allaah to give him a kingdom unlike any other, not out of love for this world and its pleasures, but rather that it become a sign of excellence and a proof of his prophethood - learn that *Allaah* blessed *Nabii* Sulaymaan [a] with control over not only people, but animals, birds, plants and the weather, as well as the unseen world of the jinn - ascertain that inspite of being blessed with such a great kingdom and awesome power, *Nabii* Sulaymaan [a] never lifted his eyes towards the heavens out of fear and humility	- listen to Chapters 1-4 from the story of Prophet *Sulaymaan* [a] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - research the locations of historical places - complete sentences related to the story - write a few *Aayaat* in Arabic with the translation	

CURRICULUM profile & performance ASSESSMENT

QASAS AL-AMBIYA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	towards Allaah - recognize a good king tirelessly sees to all his subjects, especially the weakest amongst them - appreciate that inspite of knowledge and wisdom, people who worship false gods will be led astray - discern that the kingdom and strength of a Prophet are gifted to him for one purpose - to establish Allaah's will over the people of the earth - realize that *Nabii* Sulaymaan [a] was no ordinary man who could be bribed with gifts, but rather a Prophet of Allaah who would never accept disbelief and worshipping others besides Allaah		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 5 ***Bilqis* : Queen of Saba**	- learn that prophetic miracles serve as a sign of the truth of a prophet of Allaah and encourage people to embrace Islam - understand that with the help and special favour of Allah, anything is possible - recognize that brute strength are not enough to change people's hearts and transform their lives - ascertain that true gratitude means using Allaah's generous favours in a way that pleases Him alone - discern that the company of the righteous always prevents people from falling into false worship. - realize that people are disgraced by their disbelieving ways because they rely only on the knowledge of their sight and senses - appreciate that the confusions and misunderstandings because of ignorance of Allaah leads to many embarrassments, undignified positions and mistakes in life - recognize that jinn don't have knowledge of the unseen - realize that everything perishes, even the most mighty of Prophets and kings. Only Allaah is all-Mighty and He alone is ever-Living	- listen to Chapters 5-7 from the story of Prophet *Sulaymaan* [a] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - complete a crossword puzzle and answer questions related to the story - research the story of the Angels Haaruut & Maaruut - draw a picture about an event in the story - write an *Aayah* in Arabic with the translation	
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 ***Da'wah* to Islaam**	learn about the first people to embrace Islaam and the persecution they had to endure - understand that people in the best position to judge the character of a man are those who live with him longest - recognize that Abuu Bakr [r] played a pivotal role from the very beginning of the Prophet's mission - ascertain that the leaders of the disbelievers renounced Islaam because it would have meant an end to the privileges of the rich and powerful - discern that there can never be a rapproachment between truth and falsehood - appreciate that true Muslims are prepared to give up their lives, but they never give up Islaam - realize that no amount of persecution could deter the Prophet [s] from his mission - recognize that inspite of all the persecution the Prophet [s] never cursed the disbelievers but rather prayed to Allaah for the patience to bear the trials and to guide his enemies to Islaam - realize that opposing a Prophet of Allaah causes only harm to oneself	- listen to Chapters 1-4 of the life of the Prophet Muhammad [s] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - write short paragraphs about the first Muslims - answer questions related to the story - match descriptions to personalities in the story - write an *Aayah* in Arabic with the translation	 The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson 
LESSON 2 **Refuge in Abyssinia**	- learn about the conversion of Hamzah [r] to Islaam - recognize that a true Muslim never compromises with disbelief nor is he tempted to abandon the mission of Islaam even if he is offered wealth, power and popularity - understand that when persecution becomes unbearable then a Muslim should migrate to a land of safety in order to practice his faith without obstruction - discern that the leaders of disbelief are ever conspiring to harm the Muslims, wheresover they may live - ascertain that it is the duty of rulers and kings to grant safe refuge to persecuted minorities - appreciate that pious, practicing Christians are natural allies of the Muslims - recognize that true Christians always recognize the truth of the message of Islaam - realize that even the most inveterate enemies of Islaam can become its greatest champions	- listen to Chapters 5-7 of the life of the Prophet Muhammad [s] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - match columns describing important personalities - research the Hijrah to Abysinnia and its noble King - complete paragraphs about important events	
LESSON 3 **The Boycott**	- learn about the boycott of the early Muslims, the Mi'raaj and the people of Yathrib - understand that the disbelieving enemies of Islaam are cowards who will resort to any barbaric measure to stop the spread of Islaam, even starving innocent Muslim men, women and children into silence. - discern that amongst every group of people, even idol-worshippers, there are fair-minded, just men and women - recognize that after every dif-	- listen to Chapters 8-12 of the life of the Prophet [s] - find suitable one-word meanings for the listed words - identify the specific teachings being conveyed - contrast the treatment given to the Prophet by people - complete a map exercise & find pictures of relevant cities - complete sentences using a word list - research the events of the	

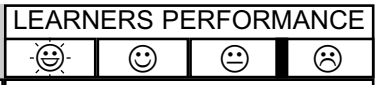
CURRICULUM profile & performance **ASSESSMENT**

SIIRAT AN-NABII	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
	ficulty there always comes ease - ascertain that inspite of any setback or loss a Muslim must persevere in preaching Islaam and calling even his enemies to the truth - appreciate that the successful propagation of Islaam requires a base that provides safety & a conducive environment - recognize that praying for the guidance of your enemies is better than praying for their destruction - realize that sincere supplication for the guidance of others is more effective than preaching - discern that only from the perspective of the hereafter can we appreciate our good efforts in this world - understand that Allaahs' help often comes from the most unexpected place - learn that eagerness for faith qualifies a person for receiving it - recognize that the most effective da'wah is one's personal example of good character - appreciate that those who support the mission of Islaam are honoured in this world and the hereafter, eternally	Mi'raaj - answer questions related to the story - write an *Aayah* in Arabic with the translation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 4 ***Hijrah* to Madiinah**	- learn about the *Hijrah* of the Prophet [s] and his companions to Madiinah - recognize that living in an Islamic environment is necessary for Islamic growth and progress, and for that reason the *Hijrah* was ordained - understand that the *Hijrah* was not easy and it often required that the Muslims sacrifice their families and belongings - discern that the *Kuffaar* fear the rise of Islaam because they are unable to control and manipulate it to serve their own selfish interests - ascertain that the *Kuffaar* will resort to any evil, even murder, in order to suppress the truth - appreciate that Allaah helps and protects His true servants in the most wondrous ways, while shaytaan is the friend and supporter of the disbelievers, directing them to nothing but evil and destruction - recognize that a Muslim always fulfills his promises and trusts, even to his enemies - realize that a Muslim must always be vigilant and aware of the schemes of the *kuffaar* and plan accordingly - know that Allaah always makes truth and virtue eventually triumph over falsehood and wickedness	- listen to Chapters 13-15 of the life of the Prophet Muhammad [s] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - complete a true and false exercise - study a map showing the route taken during the *Hijrah* - complete a multiple choice exercise - learn how to calculate the *Hijrii* calendar year	
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.

TAARIIKH AL-ISLAAM	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Talhah ibn 'Abayd-Allaah**	- learn about Talhah ibn-'Ubayd-Allaah [r] - recognize that the friends you keep reveal who & what you are - discern that a tue Muslim is prepared to lose everything in the cause of Islaam, even the love of his very own parents and family, but is not prepared to lose the love of Allaah and his Prophet - appreciate that true Muslims never allow wealth to distract them from Allaah & fulfilling their Islamic duties - recognize that whatever you spend in the path of Allaah, is returned to you manifold - know that the enemies of Islaam create suspicion & cause civil strife amongst Muslims to destroy them from within - realize that Islaam has many enemies, of which the hypocrites and Jews are the most dangerous - understand that punishing criminals is the responsibility of the government, not individuals - realize that if everyone tries to dispense justice based on their own understanding there would be great injustice & bloodshed - ascertain that justice can only be done when there is fair judgement, which requires calm and clarity - appreciate that Islaam prohibits rebellion against it's *khaliif's* - learn that peace & reconciliation are always better than conflict & war - discover that the confusion of battle is always the perfect distraction in which to hatch conspiracies & kill true leadership - understand that Muslims must always have love, honour and respect for each other inspite of their differences	- listen to the story of Talhah ibn 'Ubayd-Allaah [r] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - circle the odd word in a group - complete a crossword puzzle - research a topic related to the story - write a *hadiith* related by Talhah [r] in Arabic calligraphy - write an *Aayah* in Arabic with the translation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Mus'ab ibn 'Umayr**	- learn about Mus'ab ibn 'Umayr [r] - understand that corrupt leaders will always oppose Islaam because it threatens their privileged status and the wealth they have wrongly amassed - discern that those who possess the best character while still disbelievers become the best Muslims after embracing Islaam - appreciate that the words of the Qur'aan and good Islaamic character are the strongest forces in bringing people into Islaam - know that those whom we love most can become the greatest obstacles to our practice of Islaam - realize that kufr (disbelief) is a darkness that envelopes hearts & conceals the truth from even the most intelligent ones - understand that no price is too high to pay for Islaam - ascertain that a true Muslim uses his talents and strengths in acquiring knowl-	- listen to the story of Talhah ibn 'Ubayd-Allaah [r] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - complete sentences related to the topic - match quotations with personalities - research a topic related to the story - draw a sketch of a burial shroud for males	

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TAARIIKH AL-ISLAAM	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE 
	edge of Islaam and in serving Allaah and His Prophet [s] - appreciate that abuse and threats must be dealt with by a calm intelligent response - learn that it is the duty of Muslims to give refuge to their fellow Muslims in distress - discover that in the battle between iimaan and kufr, the bonds of Islaam are stronger than the ties of family - understand that those who fear Allaah alone fear no one else - recognize that once iimaan enters the heart of a person, it makes him forget everything else, whether it be wealth, luxury or life itself - realize that martyrs are alive in their graves and they hear the greeting of visitors		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Hafsah bint 'Umar**	- learn about Hafsah bint 'Umar [r] - discern that inclusion of all people in public matters is most condusive to peace and harmony - appreciate that children brought up in a good Islamic household, grow up to be good Muslims - know that true Muslims are willing to leave everything, even their homes, families and belongings for Allaah's sake - realize that Muslims have the responsibility to help and support each other in all matters - understand that the early Muslims were accomplished scholars and warriors - appreciate that the brotherhood Islaam forged between people was even stronger than the ties of blood & kinship - ascertain that all Muslims must make special arrangements to memorize the Qur'aan and contemplate on it - learn that Muslims must be constantly alert to the movements of their enemies & be ever ready to meet them head on - discover that faith and discipline are far more important in battle than military might and numbers - understand that in times of calamity a true believer always respectfully accepts the will of Allaah - recognize that parents should assist in finding suitable marriage partners for their children - realize that it is the responsibility of Muslims to marry widows and orphans in the community - learn that Muslim wives and mothers should set aside time every day to study the Qur'aan - discover that Muslim wives should express their opinions respectfully & challenge their husbands when they are at fault - understand that Muslim women have alsways enjoyed the highest status in traditional Islamic societies	- listen to the story of Hafsah bint "Umar [r] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - list the noble qualities of Hafsah [r] - circle the correct answers - research a topic related to 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.			

TAFSIIR	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
						
LESSONS 1-5	- understand that the word *tafsiir* is used for the explanation, interpretation and commentary of the Qur'aan, comprising all ways of obtaining knowledge which contributes to the proper understanding of it, explains its meanings and clarifies its legal implications - discern that Allaah, Who has created humanity, has also provided for him all that he needs for the good life, whether that be in the nature of physical providence ensuring his existence and growth, or of spiritual, moral and social guidance - appreciate that this guidance has been provided in the form of Divine Revelation communicated to humanity through Allaah's Prophets [a] and ultimately completed through the final revelation of the Qur'aan revealed to Prophet Muhammad [s] - encourage students to deepen their understanding of Islaam by reflecting upon the verses of the Qur'aan - convey the meanings and provide a comprehensive view of the last five *suurahs* of the Holy Qur'aane	- learn the meanings and significance of the last five *suurah's* of the Holy Qur'aan - complete appropriate exercises for comprehension - research topics related the *suurah* being studied - write every *suurah* in Arabic and English and learn the meanings of each word - discuss points of interest in the respective *suurah's* n	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 ***Suurah Al-Faatihah***						
LESSON 2 ***Suurah An-Naas***						
LESSON 3 ***Suurah Al-Falaq***						
LESSON 4 ***Suurah Al-Ikhlaas***						
LESSON 5 ***Suurah Al-Lahab***						
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.						

HADIITH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
						
LESSONS 1-10	- understand that because the Prophet Muhammad [s] is the leader of all believers, the guide , the ruler, the judge, the arbiter and the one to be obeyed, wholehearted compliance with his commands, instructions, decisions and pronouncements in respect of religion is an essential condition of faith (*iimaan*) - discern that every event, every word and every action of the Prophet [s] is meticulously recorded - appreciate that the *Hadiith*	- learn the meanings and significance of ten selected *ahaadiith* - complete appropriate exercises for comprehension - research topics related the *hadiith* being studied - write every *hadiith* in Arabic and English and learn the meanings of each word - discuss points of interest in the respective *ahaadiith* n	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			

CURRICULUM profile & performance **ASSESSMENT**

HADIITH	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSONS 1-10	represents a complete code of life which provides guidance in every facet of human endeavour - learn that in the Prophet's [s] sayings and lofty personality we find a touchstone and a clearly defined path by which to attain proximity to Allah & ultimate salvation - encourage students to deepen their understanding of Islaam by reflecting upon the *hadiith* of the Prophet [s] - convey the meanings and provide a comprehensive explanation of ten selected *ahaadiith*		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

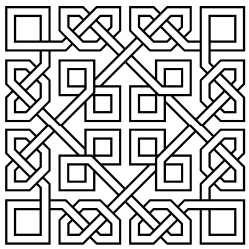
LESSON 1 ***Niyyah*** (Intention)				
LESSON 2 ***Nasiihah*** (Well-Wishing)				
LESSON 3 ***Du'aa'*** (Supplication)				
LESSON 4 ***Suhbah*** (Companionship)				
LESSON 5 ***Hayaa'*** (Modesty)				
LESSON 6 ***Dunyaa*** (Worldliness)				
LESSON 7 ***Sakhaa'*** (Generosity)				
LESSON 8 ***Shukr*** (Gratitude)				
LESSON 9 ***Salaam*** (Greeting)				
LESSON 10 ***Al-Qur'aan'*** (The *Qur'aan*)				
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.				

HIKAAYAAT	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSONS 1-10	- discern that Islaamic moral stories provide children with an insight into the meaning of life, paths to an integrated development of personality and vistas into a world extending beyond this life - appreciate that Islaamic stories play an important role in stirring emotions, shaping thought-patterns, stimulating intellect and strengthening Islaamic beliefs - discover that a story can	- lear- read and understand ten selected stories about the pious Muslim predecessors - identify the moral lessons in each story - draw pictures related to the stories - discuss points of interest in each story	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

HIKAAYAAT	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			☺	☺	😐	☹
LESSONS 1-10	convey a message with far greater impact than the formal pronouncement of an edict or command - inspire students to deepen their understanding and practice of Islaam by reflecting upon the lives of their pious predecessors		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 **Empathy** (The Melon)						
LESSON 2 **Insight** (The Five Loaves)						
LESSON 3 **Greed** (Thieves and Murderers)						
LESSON 4 **Wisdom** (A Saint and A Scholar)						
LESSON 5 **Sacrifice** (Feeding the Guest)						
LESSON 6 **Fairness** (The Strange Bargain)						
LESSON 7 **Rivalry** (Contributing for Islaam)						
LESSON 8 **Justice** (The Sultaan and The Qaadii)						
LESSON 9 **Selflessness** (Three Soldiers)						
LESSON 10 **Fate** (The Scorpion and The Drunk)						
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 & performance **ASSESSMENT**

GENERAL ASSESSMENT	LEARNERS PERFORMANCE			
	☺	☺	😐	☹
'AQAA'ID				
AKHLAAQ				
FIQH				
AD'IYAH wa AADAAB				
QASAS AL-AMBIYAA'				
SIIRAT AN-NABII				
TAFSIIR				
HADIITH				
HIKAAYAAT				
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

Mawlana **Feizel Chothia is an experienced Islamic scholar, teacher, artist and author. Born in Johannesburg, South Africa in 1970,** *Mawlana* **Feizel has been formally trained in Islamic jurisprudence, primarily the Hanafi School of Law. His approach is rooted in the classical normative Islamic tradition. He has served as Imam in numerous Mosques both in Australia and overseas and is actively engaged in Islamic education, interfaith dialogue, and community welfare and counselling services. His career as an Islamic scholar within the Western milieu as well as his cultural and institutional intimacy with Western communities places him at an adequate vantage point for addressing the challenging issues that concern both Muslims and non-Muslims alike in modern Australian society. Feizel lives in Perth with his family where he is presently engaged in a range of projects in Islamic education, culture and literature.**

Book **5**