BOOK 6

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 **14-15**

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

my faith ...ISLAM

my faith ..ISLAAM

Mawlaanaa Feizel Chothia
Mu'allimah Naeema Desai

A TEXTBOOK FOR

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

GRADE 6

my faith ...***ISLAAM***

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 6

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preface

The preservation of the religious and moral heritage of Muslims is important as well as complex. To impart Islaamic 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 Islaamic didactic material. It gives me pleasure to say that the book 'MY FAITH, ISLAAM' represents a positive attempt to address this challenge.

For a long time, the need has been felt for an augmentation of the current Islaamic studies programs. An innitiative was undertaken to address this need. The outcome is 'MY FAITH, ISLAAM'. It is a comprehensive set of textbooks on Islaamic 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 Islaamic 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 Islaam 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 Islaamic 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 Islaam passionately.

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

Mawlaanaa Feizel Chothia
Ramadan 1440 AH / November 2019

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 Islaamic 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 Islaam, 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 Islaamic 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 Islaam. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islaamiyah* (*Daar Al-Uluum* Azaadville) institute of traditional Islaamic sciences, one of the most well known institutions of Islaamic learning in South Africa. He studied under the guidance of the eminent Islaamic 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 Islaamiyah*. He has also acquired a post graduate degree in Islaamic Studies under the guidance of the distinguished academic, Prof. Abdur Rahman I. Doi. He has specialist training in Islaamic 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 Islaam, 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 Islaamic propagation, teaching and administration, and developing curricula and materials for Islaamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islaamic seminaries). Apart from his formal training and experience, his development as an Islaamic 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 Islaamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islaamic education and literature.

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

introduction

T P

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

[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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lesson 1

OUTCOME OBJECTIVES T P

- learn about the *Sahaabah* [r], the Companions of the Holy Prophet Muhammad [s]
- realize that all the *Sahaabah* [r] were just and pious
- understand that they represent the criterion of truth in Islaam
- appreciate that the *Sahaabah* [r] were the best of all humanity after the *Ambiyaa*' [a]
- discern that criticising the *Sahaabah* [r] is a major sin which could destroy *iimaan*
- discover the heirachy of virtue of the various *Sahaabah*

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 Islaamic beliefs regarding the *Sahaabah*
- learn a new *Aayah* and a new *Hadiith*
- complete sentences related to the topic
- list the names of *Sahaabah* [r] in order of rank
- write a paragraph about one *Sahaabii*
- search for verses in the *Qur'aan* related to the topic

LESSON 1

Sahaabah

THE COMPANIONS

Read and explain the following. T

The word *Sahaabah* (singular : *Sahaabii*) means 'companions'. It refers to all those people who were blessed with the companionship of the holy Prophet Muhammad [s] (even if for only a single moment), and embraced Islaam in his [s] lifetime, then passed away with *iimaan* (faith).

The Prophet Muhammad [s] emphasized that all his *Sahaabah* [r] were just and pious. It is therefore obligatory upon all Muslims to believe in the justice and piety of all the *Sahaabah* [r], and never to doubt them in the least.

Just as the holy Prophet Muhammad [s] was the perfect example of what it means to be a servant and messenger of *Allaah*, the *Sahaabah* [r] were the perfect example of what it means to be a follower of the holy Prophet [s].

The *Sahaabah* [r] are therefore the criterion of truth in Islaam.

It was the *Sahaabah* [r] who conveyed the *Qur'aan* to us.

It was the *Sahaabah* who conveyed the *Hadiith* and *Sunnah* to us.

It was the *Sahaabah* who taught us the *Sharii'ah* (Laws) of Islaam.

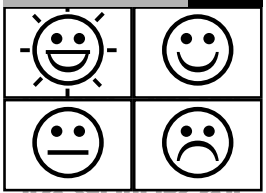
The *Sahaabah* [r] were the first to accept Islaam.

C T

Vocabulary

companionship .....
emphasized .....
obligatory .....
criterion .....
conveyed .....
therefore .....

Comments T



C T

Vocabulary

sacrificed
.....
migrated
.....
conquered
.....
achieve
.....
belittle
.....
mutual
.....
disputes
.....
revile
.....
rebuke
.....
promote
.....
motivated
.....
personal
.....

They sacrificed their lives and their wealth for Islaam.

They migrated, leaving their towns and familes and property, for Islaam.

They fought bravely by the side of the Prophet [s] in every battle against the *kuffaar* (disbelievers).

After the death of the holy Prophet Muhammad [s], the *Sahaabah* [r] defeated the enemies of Islaam, conquered their lands, & spread the teachings of the Prophet to the four corners of the world.



The *Sahaabah* [r] are the best of all humanity in the sight of *Allaah,* after the *Ambiyaa*' (Prophets) [a].

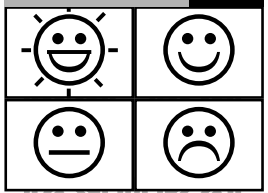
The lowest ranking *Sahaabii* [r] is superior to the most pious of the Muslims who came after them.

Love and respect for all the *Sahaabah* [r] is necessary to achieve perfect *iimaan* (faith).

It is not permissible to criticize or belittle any *Sahaabii* [r]. Criticising the *Sahaabah* [r] is a major sin which could destroy a person's *iimaan* (faith).

Sometimes there arose mutual differences and disputes amongst the *Sahaabah* [r]. The Muslim *Ummah* (world community) is not permitted to revile or rebuke any of the *Sahaabah* [r] for these differences. All the disputes among the *Sahaabah* [r] were differences of opinion regarding how best to promote and protect Islaam, and were not moti-

Comments **T**



vated by personal desires nor worldly gain.



The highest ranking *Sahaabii* is *Sayyidunaa* Abuu Bakr [r].

NB: The word '*sayyidunaa*' and '*sayyidatunaa*' (meaning 'our master' and 'our mistress') or '*hadrah*', also pronounced '*hazrat*', (meaning 'respected') is often used when addressing the high ranking *Sahaabah*.

After the *Ambiyaa'* (Prophets) [a], *Sayyidunaa* Abuu Bakr [r] is the best of all creation.

Abuu Bakr [r] is more virtuous than the entire *Ummah* (Muslim community) combined.

Next in rank is *Sayyidunaa* 'Umar ibn al-Khattaab [r]
Next in rank is *Sayyidunaa* 'Uthmaan ibn 'Affaan [r]
Next in rank is *Sayyidunaa* 'Alii ibn Abii Taalib [r]

Next in rank are a group of ten *Sahaabah* who are known by the title of '*al-'Asharah al-Mubash'sharah*', which means the ten Companions to whom the holy Prophet Muhammad [s] gave the glad tidings of entrance into *Jannah* (paradise). They are as follows:

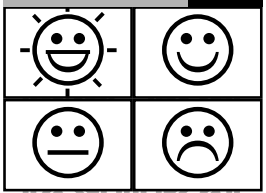
1) *Sayyidunaa* Abuu Bakr [r]
2) *Sayyidunaa* 'Umar ibn al-Khattaab [r]
3) *Sayyidunaa* 'Uthmaan ibn 'Affaan [r]
4) *Sayyidunaa* 'Alii ibn Abii Taalib [r]
5) *Hadrah* Talhah [r]
6) *Hadrah* Zubayr [r]
7) *Hadrah* Abdur-Rahmaan ibn 'Awf [r]
8) *Hadrah* Sa'd ibn Abii Waqqaas [r]
9) *Hadrah* Sa'iid ibn Zayd [r]

C T

Vocabulary

virtuous
.....
combined
.....
tidings
.....

Comments **T**



C T

Vocabulary

participated
.....
emigrants
.....
individual
.....
superiority
.....

10) *Hadrah* Abuu ‘Ubaydah ibn al-Jarraah [r]

Also included amongst the highest ranking *Sahaabah* [r] are:

1) *Sayyidatunaa* Faatimah [r]
2) *Sayyidunaa* Hasan [r]
3) *Sayyidunaa* Husayn [r]
4) *Sayyidatunaa* Khadiijah [r]
5) *Sayyidatunaa ‘*Aa’ishah [r]
6) *Sayyidunaa* Hamzah [r]
7) *Sayyidunaa* ‘Abbaas [r]
8) *Hadrah* Bilaal [r]
9) *Hadrah* Salmaan al-Faarisii [r]
10) *Hadrah* Suhayl [r]

Next in rank are those *Sahaabah* [r] who participated in the Battle of *Badr*.

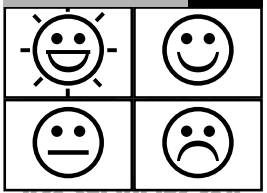
Next in rank are those *Sahaabah* [r] who participated in the Battle of *Uhud*.

Next in rank are those *Sahaabah* [r] who took the pledge of *Bay’at-ur-Ridwaan* before the Treaty of *Hudaybiyyah*. (Details of this incident will be covered in the *Siirah* section)

Next in rank are the remaining *Muhaajiriin* (Emigrants from *Makkah*) and *Ansaar* (Helpers of *Madiinah*), who’s individual superiority is known to *Allaah* alone.

Next in rank are the remaining *Sahaabah* [r] who’s individual superiority is known to *Allaah* alone.

Comments T



Complete the following sentences. C

The word *Sahaabah* means ..... .

The *Sahaabah* were those people who were blessed with the companionship of the ..... .

The Prophet Muhammad [s] emphasized that all his *Sahaabah* [r] were ..... and ..... .

The *Sahaabah* [r] were the perfect ..... of what it means to be a ..... of the holy Prophet [s].

It was the *Sahaabah* [r] who conveyed the ..... and ..... to us, and who taught us the ..... of Islaam.

The ..... were the first to accept Islaam.

The *Sahaabah* [r] sacrificed their ..... and their ..... for Islaam.

They fought bravely by the side of the ..... [s] in every battle against the ..... .

The *Sahaabah* [r] defeated the ..... of Islaam, conquered their lands, & spread ..... to the four corners of the world.

ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"And the forerunners (in Islaam), among the Muhaajiriin and the Ansaar (Sahaabah), and all those who follow them with good conduct, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens in Paradise beneath which rivers flow, wherein they will abide forever. That is the great attainment.."

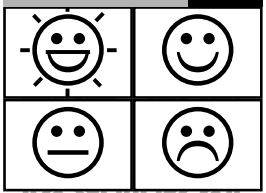
Hadiith

Our beloved Prophet Muhammad ﷺ said:

"Fear Allah ! I warn you, Fear Allah with regard to my Companions ! Do not make them the target of your abuse after me. Whomsoever loves them, loves them because of love for me. And whomsoever dislikes them, dislikes them because he dislikes me. He who harms them has harmed me. And he who harms me has angered Allah. And, he who angers Allah, Allah will soon sieze with a sever punishment."

"My Companions are like guiding stars. Whichsoever amongst them you follow, you will be guided aright."

Comments T



The ..... are the best of all humanity in the sight of *Allaah,* after the .....

Love and respect for all the *Sahaabah* [r] is necessary to achieve perfect ..... .

..... the *Sahaabah* [r] is a major sin which could destroy a person's .....

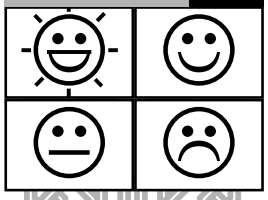
List at least sixteen *Sahaabah* [r] below in order of rank. **C**

.....	.....
.....	.....
.....	.....
.....	.....
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.....	.....
.....	.....
.....	.....

Write a short paragraph about your favourite *Sahaabii* [r]. **P C**

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.....
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.....
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.....
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.....

Comments **T**



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

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.....

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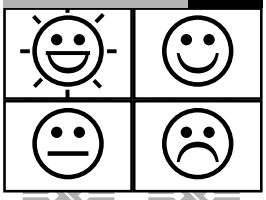
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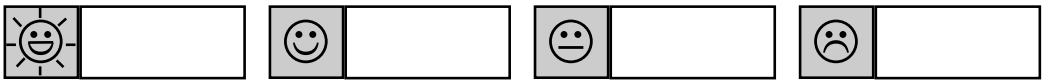


SUMMARY **P**

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

- listened to a lesson ☐
- completed sentences on the topic ☐
- listed the names of *Sahaabah* [r] ☐
- wrote a patagraph about a *Sahaabii* ☐
- 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 *Awliyaa'*, the pious saints of *Islaam*
- discover that as a consequence of the *Awliyaa'*s love, obedience, worship, sincerity, discipline and service, they become close friends of Allaah
- discern that Allah often gifts His *Awliyaa*' special blessings, including miracles called *Karaamaat*
- understand that the *Walii* can never attain the rank of a *Nabii* or *Sahaabii*
- appreciate that the *Awliyaa'* are obliged to obey the *Sharii'ah* like every other Muslim
- realize that any Muslim can become a *Walii* by discipline, love and gnosis

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 Islaamic beliefs regarding the *Awliyaa'*
- learn a new *Aayah* and a new *Hadiith*
- answer questions related to the topic
- complete a word search of prominent *Awliyaa'*
- search for verses in the *Qur'aan* related to the topic

LESSON 2

Awliyaa'

THE SAINTS

Read and explain the following. T

The word *Awliyaa'* (singular : *Walii*) means 'close friends'. It is also translated as 'saints'. It refers to all those pious and just Muslims who have earned Allah's special favour and blessings.

The *Awliyaa'* [rh] are always in a state of worship and obedience to Allaah. As a consequence they attain a deep knowledge of Allaah and his kingdom.

The *Awliyaa'* abstain from sin and mischief. If they ever make a mistake or commint a sin, they immediately turn in repentance to Allaah and seek His forgiveness.

The *Awliyaa'* have a deep love for Allaah and His Messenger, Muhammad [s]. Their love is so great that it overpowers their own wishes and desires.

The *Awliyaa'* have no desire for the good of this world and everything they do is to please Allaah and to gain proximity to Him. Therefore the *Awliyaa'* are always punctual and sincere in their acts of worship to Allaah, their emulation of the *Sunnah* of the Prophet [s], their service to humanity, and their concern for Allah's creation.

As a consequence of the *Awliyaa'*s love, obedience, worship, sincerity, discipline and service, they become close friends of Allaah, the Lord of all the Worlds.

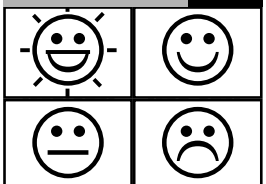
Because Allah loves His *Awliyaa'* (friends), He often gifts them special blessings, including mira-

C T

Vocabulary

saint
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consequence
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attain
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abstain
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repentance
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overpower
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proximity
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punctual
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emulation
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discipline
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Comments T



cles.

The miracles of the Awliyaa' [rh] are called '*Karaamaat*' while the miracles of the *Ambiyaa'* (Prophet's) [a] are called '*Mu'jizaat*'.

The *Mu'jizaat* are a proof of *Nubuwwah* (ie. Prophethood), while the *Karaamaat* are an indication of *Wilaayah* (ie. being a *Walii*).

Not every *Walii* will perform *Karaamaat*.

Karaamaat can include supernatural feats like flying in the air, walking on water, making animals and plants subservient, bringing forth the treasures of the earth miraculously, having all prayers being immediately granted, etc.

Karaamaat can also include inexplicable knowledge of the truths of the unseen realms like the *Aakhirah*, the state of souls, the intentions and thoughts of people, the hidden nature of our universe, being able to see beyond time & space, etc.

C T

Vocabulary

indication
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supernatural
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feat
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subservient
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inexplicable
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realm
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attain
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AN INTERESTING POINT TO DISCUSS

Differences between *Mu'jizah* and *Karaamah*

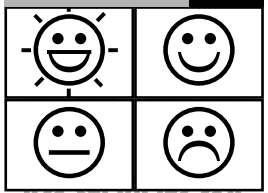
1) The *Mu'jizah* is meant for all to see and know, and the *Nabii* (Prophet) is enjoined to display it openly, whereas the *Karaamah* is meant only for an individual and the *Walii* is enjoined to conceal it.

2) The *Mu'jizah* is accompanied by a claim of Prophethood, whereas the *Karaamah* is not accompanied by any claim of special virtue or elevated status before Allaah (ie. *Wilaayah*).

3) The *Mu'jizah* brings benefit to others, whereas the *Karaamah* usually only benefits the *Walii*.

4) The *Mu'jizah* is deployed by the *Nabii* to establish an irrefutable proof against the *Kuffaar* because their hearts are hard and resistant to faith, whereas the *Walii* employs the *Karaamah* to establish a proof for himself so that he will enjoy complete peace of mind and certainty in faith.

Comments **T**



A *Walii* can never attain the rank of a *Nabii*.

The *Ambiyaa'* (Prophets) are all free from sin. They never commit any major or minor sin. There is no possibility that a *Nabii* can die a disbeliever nor is prophethood ever taken away from a *Nabii*. On the contrary, there is a possibility of the *Awliyaa'* committing minor and major sins. There is a possibility that a *Walii* can die a disbeliever or his *Wilaayah* (sainthood) taken from him.

A *Walii* can never attain the rank of a *Sahaabii* (Companion of the Holy Prophet Muhammad [s]).

The lowest ranking *Sahaabii* [r] is superior to all the *Awliyaa'*.



The *Awliyaa'* are obliged to obey the *Sharii'ah* like every other Muslim. No *Walii* is excused from the laws of the *Sharii'ah.*

No amount of meditation, gnosis or *Dhikr* can substitute for the *Fard* (obligatory) acts of worship like *Salaah* and *Zakaah* which are incumbent upon all Muslims.

Love of Allaah is expressed only in obedience to His laws. Without obedience to the beloved there can be no true love. Therefore the *Walii* who truly loves Allaah, always obeys Allaah's laws. The one who claims to be a *Walii,* but neglects the *Sharii'ah,* is a liar and charlatan.

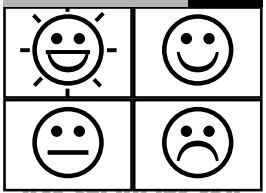
Just as the *Ambiyaa*' obeyed Allah's laws to a far

C T

Vocabulary

commit
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obliged
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excused
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meditation
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gnosis
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substitute
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incumbent
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expressed
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neglect
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charlatan
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observant
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Comments **T**



C T

Vocabulary

innumerous

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unrecognisable

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ignorance

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humble

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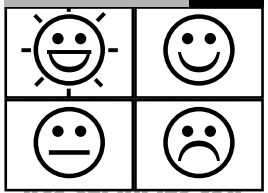
greater degree, doing much more than is normally expected from ordinary Muslims, so too are the *Awliyaa'* more observant of Allah's Laws, doing much more good deeds than the basics that are practiced by ordinary Muslims. Therefore, the one who claims to be a *Walii,* but is less observant of Allaah's Laws, doing less good deeds than the ordinary Muslim, is a liar and charlatan.

There have been innumerous *Awliyaa'* throughout history. The more famous *Awliyaa'* are :

Uways al-Qarnii [rh]
Hasan Basrii [rh]
Maalik ibn Diinaar [rh]
Raabi'ah al-'Adawiyyah [rh]
Fudayl ibn 'Iyaad [rh]
Abuu Yaziid al-Bistaamii [rh]
Abdullaah ibn al-Mubaarak [rh]
Ma'ruuf al-Karkhii [rh]
Saarii Saqatii [rh]
Abuu Haamid al-Ghazaalii [rh]
Abdul Qaadir Jaylaanii [rh]
Muhyi-ud-Diin Ibn al-'Arabii [rh]
Jalaal-ud-Diin Ruumii [rh]
Mu'iin-ud-Diin Chishtii [rh]
Nizaam-ud-Diin Awliyaa' [rh]
Ahmad Sirhindi [rh], etc...

Even today, there are many *Awliyaa'* amongst us, but most of them are unrecognisable due to our ignorance, and because they choose a life of humble worship of Allaah and quiet service to humanity.

Comments T



Any Muslim can become a *Walii* by following a few basic steps:

1) The first stage is that he or she must discipline the will (ie. make only good choices), and it is accompanied by spiritual battles (against evil desires, bad habits and recklessness).
2) The second stage is that he or she must have love for Allaah alone, and it is accompanied by *Karaamaat*.
3) And the final stage is *Ma'rifah* (gnosis) (ie. direct knowledge of Allaah), and it is accompanied by *Mushaahadaat* (ie. witnessing Allaah's wonders).

When a Muslim reaches this stage, he or she is no longer enslaved by needs and desires, and because they are now freed from the entanglements of the world and their own souls, they can devote themselves to their original function, and that is to worship Allaah as He should be worshipped.

Allah declares in the Holy *Qur'aan* :

"*I have not created ... humanity except to wor ship me.*"

C T

Vocabulary

discipline
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gnosis
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entanglement
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devote
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original
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humanity
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Istidraaj

T P

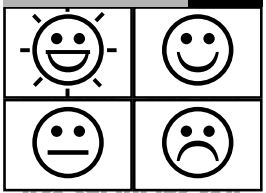
Istidraaj is a supernatural feat displayed by a *kaafir* or an impious Muslim. It is essentially a satanic deception, which is designed to compound the self delusion of the obdurate, egocentric sinner.

Allah declares in the Holy:
"*Those people who reject Our signs, We shall take them gradually (towards a humiliating punishment) (istidraaj) whence they least suspect.*" (Quran, 7:182)

"*Then leave to Me those who deny this revelation. We*

AN IMPORTANT POINT TO DISCUSS

Comments **T**



shall take them gradually (towards a humiliating punishment) (istidraaj) whence they least suspect." (Quran, 68:44)

Istidraaj refers to all apparently supernatural feats manifested by the *kuffaar*, as for example *ibliis, fir'awn* (Pharaoh) and the *dajjaal*, (anti-Christ). Their seemingly 'miraculous' feats are neither called *Mu'jizaat* nor *Karaamaat*. Instead, we regard their 'supernatural' feats as an accursed 'trap' by which Allaah grants them their wishes in order to increase them in their heedlessness, mischief and *kufr*, and to thereby seize and punish them ever more severely.

Istidraaj is akin to magic and sorcery, even if not always direct witchcraft, and is perceived as a paranormal ability or event. While *Mu'jizaat* are the domain of the Prophets of Allah and *Karaamaat* are Allah's blessings to the pious Muslims, *Istidraaj* befalls only a *kaafir* or an openly sinful Muslim. *Istidraaj* is a challenging test to all, and a warning to the unwary not to be led astray and hoodwinked by those who are disobedient to Allaah.

Istidraaj can also include worldly 'blessings'. The Prophet [s] said, "*When you see Allaah giving good fortune to those of his slaves who are stubbornly sinful and disobedient, then know that the person is being given nothing but Istidraaj (ie. being led by gradual steps to a greater damnation).*" As such, the arrogant wrongdoers remain clueless. They vainly assume that Allaah has favoured them inspite of their wrongdoing. As such they continue to neglect their duty to Allaah and seemingly live prosperous and affluent lives. But in truth, Allaah showers the charms of this world upon them in order to further confound and destroy them. It is narrated that, "*When Allaah intends to destroy a termite, He gifts it wings by which it flies to perdition*." Termites live safely under rocks, but when they grow wings and fly out into the winds, they become easy prey to birds and other predatory insects. Similar is the fate of the sinful one who acquires good fortune and is tested with *Istidraaj*. Another example is that of fir'awn (Pharaoh) who was blessed with power and riches beyond measure, as well as impeccable health and physical well-being. While others fell ill and died, he did not even so much as suffer a sneeze or cough. This compounded his arrogance and pride and he claimed himself to be God. But it was by these very "blessings" that Allah eventually destroyed him.

This also answers the many lingering questions we may have in our minds as to why people who disobey Allaah seem to be successful and triumphant? Why do people who deny Allaah live comfortable, prosperous and happy lives. The answer is that their apparent success and prosperity is meant to ultimately destroy them spiritually and to befittingly condemn them to the fires of Hell.

The least that can be said on this matter is that any bounty or gift that takes a person closer to Allah, making him even more grateful and obedient, is indeed a true blessing. And if it takes him away from Allaah, making him even more ungrateful and rebellious, then it is truly a curse.

Answer the following questions. C

1) Who are the *Awliyaa*'?

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2) Describe three qualities of the *Awliyaa*'?

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3) Why does Allaah gift His *Awliyaa*' with special favours and blessings?

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4) What is the difference between *Mu'jizaat* and *Karaamaat*?

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5) Describe some examples of *Karaamaat*?

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6) What is the difference between a *Nabii* and a *Walii*?

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7) Can a *Walii* be excused from abiding by the laws of the *Sharii'ah*? Explain your answer!

ACTIVITIES

Qur'aan

Allaah ﷻ has declared

"Behold! Indeed the Friends (Awliyaa') of Allaah shall have no fear nor shall they ever grieve."

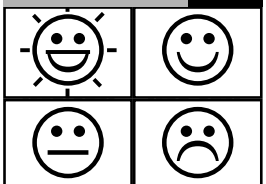
"Allaah is the Friend (Walii) of those who believe. He brings them out of the darkness into the light. And as to those who disbelieve, their friends are the devils who take them out of the light into the darkness.They are the inmates of the fire, and in it they shall abide forever."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"Whosoever shows enmity to a friend (Walii) of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with voluntary works such that I love him. When I love him I am his ears with which he hears, his eyes with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask something of Me, I would surely grant it to him and were he to ask Me for refuge, I would surely protect him."

Comments T



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8) How would you recognise a false *'Walii'* ?

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9) Can anyone become a *Walii*? If so, how?

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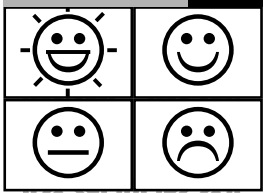
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Find the names of prominent *Awliyaa'* in the word maze below.

UWAYS	FUDAYL	RAABIAH	SAARII
ABDULLAAH	HASAN	JALAALUDDIIN	
ABDULQAADIR	AHMAD	MUIINUDDIIN	

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

Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about the *Awliyaa'*. 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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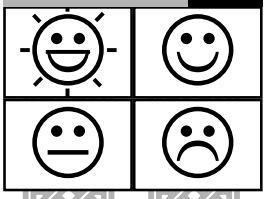
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Comments **T**

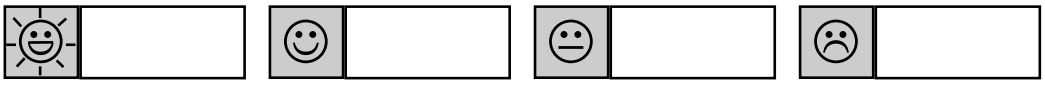


SUMMARY **P**

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

- listened to a lesson ☐
- learnt a new *Aayah* and a new *Hadiith* ☐
- answered questions ☐
- completed a word search ☐
- 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 the *Kuffaar* (Disbelievers)
- understand that a *Kaafir* is one who rejects belief in the Oneness of Allaah, His *Sifaat* ,His law and guidance revealed to the *Ambiyaa',* and His just code of reward and punishment in the *Aakhirah*
- discover that to disbelieve in Allaah is to be unnatural and unreasonable, ungrateful and arrogant.
- discern that *a Kaafir* conceals by his disbelief what his soul knows to be true, and what is evident in nature all around.
- realize that *Kufr* implies ingratitude by refusing to acknowledge Allaah, the source of all blessings, and by an absence of thanksgiving through devotion and correct practice
- learn about the categories and types of *Kufr*
- explore the many examples of *Kufr* - its misdirected beliefs, attitudes and practices

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 Islaamic beliefs regarding the *Kuffaar*
- find suitable one word meanings for the words in the vocabulary list
- learn a new *Aayah* and a new *Hadiith*
- explain the categories of *Kufr*
- match words to their correct definitions
- give examples of forms of *Kufr*
- search for a verse in the *Qur'aan* and *Hadiith* related to the topic

LESSON 3

Kuffaar



THE DISBELIEVERS

Read and explain the following. T

In Islaam, the most important characteristic of a person is *iimaan* - belief in the Oneness of Allaah, in His *Sifaat* (attributes), in His law and guidance revealed to the *Ambiyaa'* (Prophets) and in His just code of reward and punishment in the *Aakhirah* (hereafter).

Iimaan literally means 'to know', 'to believe' and 'to be convinced beyond the least shadow of doubt'.

It does not mean blind, irrational belief. *Iiman* is therefore intelligent faith.

On the other hand, a person who disbelieves in Allaah, and who refuses to acknowledge his dependence on His Creator, or the existence of a Creator, is described as a disbeliever.

The word for disbelief in Arabic is *'Kufr'* which literally means 'to cover' or 'to conceal'.

A person who denies Allaah is called a *Kaafir* (plural : *Kuffaar*) (a concealer) because he conceals by his disbelief what his soul knows to be true, and what is evident in nature all around.

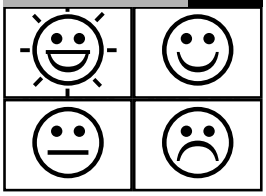
The word *Kaafir* also implies one who is 'ungrateful', who refuses to acknowledge Allaah, the source of all the blessings he enjoys, and who shows no gratitude to his Creator for those

C T

Vocabulary

characteristic
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attribute
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code
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literally
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convinced
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irrational
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acknowledge
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evident
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implies
.....
conceal
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Comments T



C T

Vocabulary

authentic

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reject

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verbal

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expression

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major

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articles

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obstinately

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favours.

To disbelieve in Allaah is therefore to be unnatural and unreasonable, ungrateful and arrogant.

A *Kaafir* is also described as a person who rejects the authentic teachings of the Prophet's of Allaah, especially the Last of all Prophets, *Nabii* Muhammad [s].

This rejection may be either by open verbal expression, or it may be expressed through doubts about any one of the major articles of faith, including belief in the Oneness of Allaah, Angels, Revelation, The Day of Judgement, etc...

There are four categories of *Kufr* :

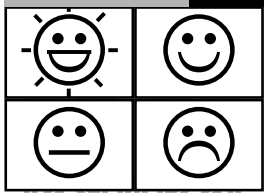
1) *Al-Kufr al-**Jahl*** (ie. ignorance)
2) *Al-Kufr al-**Juhuud*** (ie. rejection)
3) *Al-Kufr Al-**Shakk*** (ie. doubt)
4) *Al-Kufr Al-**Ta'wiil*** (ie. misinterpretation)

Al-Kufr al-Jahl

This refers to *Kufr* due to ignorance of Islaam and its teachings. This type of *Kaafir* disbelieves because he knows no better. This is the *Kufr* displayed by people who have no religion for example.

Al-Kufr al-Juhuud

Comments **T**



This refers to deliberate *Kufr* inspite of knowledge of Islaam and its teachings. This type of *Kaafir* obstinately rejects Islaam despite knowing that it is true. This is the *Kufr* displayed by the learned Jews for example.

Al-Kufr al-Shakk

This refers to *Kufr* due to doubting the religion of Islaam. This type of *Kaafir* believes that Islaam is only partially true. This is the *Kufr* of the *Munaafiqiin* (hypocrites) for example.

Al-Kufr al-Ta'wiil

This refers to *Kufr* due to deliberate misinterpretation of Islaamic teachings. This type of *Kaafir* distorts the beliefs or practices of Islaam to the point that they bear little resemblance to the model of the Prophet Muhammad [s] and his *Sahaabah* [r]. This is the *Kufr* of the *Qaadiaanii's* for example.



Within the categories of *Kufr*, a few important types of *Kaafir* can be identified. They are as follows :

Mushrik

A person who believes in more than one god, or who associates others as partners to Allaah (eg. Hindus).

Kitaabii

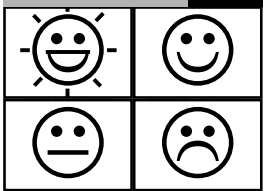
A person who adheres to a previously revealed

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Vocabulary

hypocrite
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misinterpret
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distort
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resemblance
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associate
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adhere
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embrace
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partially
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Comments **T**



religion, but refuses to embrace the final revealed religion of Islaam (eg. Jews and Christians).

Munaafiq
A person who verbally claims to be a Muslim, but is a disbeliever at heart.

Murtadd
A person who after embracing Islaam, renounces Islaam.

Dahrii
A person who believes in the eternity of time, and who ascribes creation to the physical universe and not to Allaah (eg. Buddhists and evolutionists).

Mu'attilii
The person who denies the attributes of Allaah (eg. agnostics).

Mulhid
The person who denies the existence of Allaah altogether (eg. atheists).

Zindiiq
The person who believes in Islaam while at the same time subscribing to *Kaafir* doctrines and practices.



The following are examples of beliefs, attitudes and practices that render a person *Kaafir* :

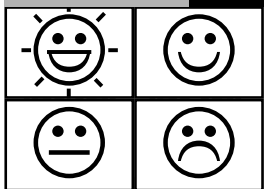
1) Denying any attribute (*sifah*) of Allaah.
   (eg. believing that Allah does not have power over everything, or that He is not eternal)

CT

Vocabulary

renounce
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eternity
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ascribe
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denies
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attribute
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existence
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subscribe
.....
doctrine
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attitude
.....
render
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ascribe
.....
unworthy
.....

Comments **T**



2) Ascribing an unworthy attribute to Allaah.
(eg. believing that Allah is unjust, or that He eats and drinks)

3) Rejecting the Prophethood of any *Nabii*.
(eg. believing that *Nabii* 'Iisaa [a] was a charlatan, or that *Nabii* Muhammad [s] was self deluded)

4) Villifying or disparaging a *Nabii*.
(eg. accusing the *Ambiyaa'* of sinfullness or disregarding their *Sunnah* as futile)

5) Showing disrespect or joking about any Prophet of Allaah, his teachings or actions.
(eg. belittling *Nabii* Yuunus [a], or deriding Nabii Muhammad's [s] marriage to young Aa'ishah [r])

6) Believing in a Prophet after *Nabii* Muhammad
(eg. denying that *Nabii* Muhammad [s] is the final Prophet to humanity)

7) Denying the *Mu'jizaat* (miracles) of the *Ambiyaa* [a].
(eg. denying that *Nabii* Muusaa [a] split the ocean, or that *Nabii* 'Iisaa [a] brought the dead to life)

8) Villifying or showing disrespect to the *Sahaabah* [r].
(eg. claiming that the *Sahaabah* were insincere and desired only wealth and power, or vindictively destroying their graves)

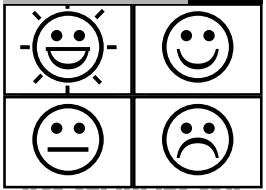
NB: A person **will not** become a *Kaafir* if he

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Vocabulary

reject
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charlatan
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self-deluded
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villify
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disparage
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disregard
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deride
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belittle
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insincere
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vindictive
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virtuous
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Comments **T**

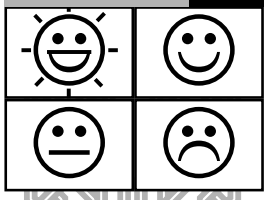


C T

Vocabulary

divine
.....
revealed
.....
forgery
.....
relevant
.....
claim
.....
ascribe
.....
unworthy
.....
attribute
.....
physical
.....
resurrection
.....
metaphorical
.....

Comments **T**



believes one *Sahaabii* to be more virtuous than another (eg. believing *Sayyidunaa* 'Alii [r] to be more virtuous than *Sayyidunaa* Abuu Bakr [r]).

9) Rejecting any of the Divinely revealed scriptures, or any portion of it.
   (eg. believing that the *Qur'aan* is a forgery, or only partly relevant)

10) Claiming that *Wahy* (Revelation) comes to an ordinary person.
   (eg. believing that other divine books were sent after the *Qur'aan*, or claiming that angel *Jibraa'iil* [a] brings direct revelation to oneself)

11) Denying the existence of Angels, or ascribing unworthy attributes to them.
   (eg. disbelieving in Jibraa'iil [a], or believing angels to be females)

12) Denying the physical resurrection of the body on the Day of *Qiyaamah* (Judgement).
   (eg, believing that only our souls will exist in the hereafter, or that we simply turn to dust and vanish after death)

13) Denying the realities of the Day of Judgement like the *Siraat* (Bridge), *Miizaan* (Scales), *Al-Hawd al-Kawthar* (Pond of *Kawthar*).
   (eg. believing that these are merely metaphorical, or that Allaah will simply enter both the believers and disbelievers, the pious and sinful into paradise without judgement).

14) Denying the existence of *Jannah* (Paradise)

and *Jahannam* (Hell).

(eg. believing that this physical world will be transformed into a paradise after *Qiyaamah*, or that all our souls will become one with Allaah).

15) Denying *Qadr* (*Taqdiir* - ie. that everything good and bad happens by Allah's will alone).

(eg. superstitiously believing that black cats bring bad luck, or that things happen randomly without any purpose).

16) Rejecting any clear injunction of Allaah or being displeased with the *Sharii'ah.*

(eg. believing that *Zakaah* is not obligatory, or being displeased with the marriage laws of polygamy).

17) Intentionally showing disrespect to a sacred symbol of Allaah.

(eg. desecrating the *Qur'aan*, or vandalizing a *Masjid*).

18) Making the *Haraam* (unlawful) acts of Islaam *Halaal* (permissable) or vice-versa.

(eg. legalising alcohol, or disallowing marriage to Christian women).

19) Believing that all religions are true, and that all of them lead to Allaah.

(eg. not accepting that Islaam abrogates all previous religions, or denying that being Muslim is a prerequisite for salvation).

20) Intending to become a *Kaafir.*

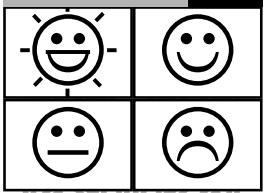
(eg. saying, "*I will become an atheist next week.*" Such a person becomes a *Kaafir*

C T

Vocabulary

transformed
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superstitious
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injunction
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obligatory
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polygamy
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desecrate
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symbol
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sacred
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legalise
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disallow
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abrogate
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prerequisite
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salvation
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intend
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Comments T



C T

Vocabulary

atheist
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utter
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perpetrate
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specific
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repent
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preference
.....
satisfaction
.....
statement
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propagate
.....

immediately).

NB: A person **will not** become a *Kaafir* if he unintentionally utters words of *Kufr*.

21) Uttering words or perpetrating an act which is a specific symbol or feature of *Kufr.*

(eg. wearing a cross, or bowing in front of an idol).

NB: A person who commits an act of *Kufr* and thereafter repents sincerely (ie. *tawbah*) will be forgiven and is accepted as a Muslim.

22) Expressing satisfaction, support, or preference for any act or statement of *Kufr.*

(eg. prefering man-made laws to Allaah's Law (*Sharii'ah*), or supporting the *Kuffaar* in propagating their religion).

Briefly explain the four catagories of *Kufr.* C

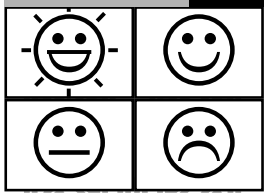
*Al-Kufr al-**Jahl*** - .....
.....
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*Al-Kufr al-**Juhuud*** - .....
.....
.....

*Al-Kufr Al-**Shakk*** - .....
.....
.....

*Al-Kufr Al-**Ta'wiil*** - .....
.....
.....

Comments T



Match the blocks in the two columns correctly & connect them together with a line. Then give an example of each description in the last block **C**

	COLUMN A	COLUMN B	*Example*
Eg.	***Mushrik***	A person who believes in more than one god, or who associates others as partners to Allaah.	*Hindu*
	Kitaabii	A person who after embracing Islaam, renounces Islaam.	
	Munaafiq	The person who denies the existence of Allaah altogether.	
	Murtad	The person who denies the attributes of Allaah.	
	Dahrii	A person who verbally claims to be a Muslim, but is a disbeliever at heart.	
	Mu'attilii	The person who believes in Islaam while at the same time subscribing to *Kaafir* doctrines and practices.	
	Mulhid	A person who believes in the eternity of time, and who ascribes creation to the physical universe.	
	Zindiiq	A person who adheres to a previously revealed religion, but refuses to embrace the final religion of Islaam.	

ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"We send the messengers only to give good news and to warn. So those who believe and reform (their lives), upon them shall be no fear, nor shall they grieve. But those who reject our signs, they shall be siezed by punishment because of their persistent rebellion."

"Do not ascribe partners to Allah. Indeed Shirk is a great injustice."

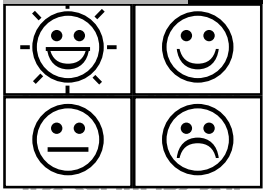
Hadiith

Our beloved Prophet Muhammad ﷺ said:

" iiman is to believe in Allaah, and His Angels, and His Books, and His Messengers and in the Last Day, and in Qadar, its good and bad."

"You will indeed taste the sweetness of iimaan if you possess three things - loving Allaah and His Prophet more than others, loving others only for the sake of Allaah, and hating to return back to kufr just as much as you hate falling into a blazing flame."

Comments **T**



Give one example of the following forms of *Kufr*. C

1) Denying any attribute (*sifah*) of Allaah.

.....

2) Villifying or disparaging a *Nabii*.

.....

3) Villifying the *Shaabah* [r].

.....

4) Denying the physical resurrection of the body on the Day of *Qiyaamah* (Judgement).

.....

5) Rejecting any clear injunction of Allaah or being displeased with the *Sharii'ah.*

.....

6) Making the *Haraam* (unlawful) acts of Islaam *Halaal* (permissable) or vice-versa.

.....

7) Believing that all religions are true, and that all of them lead to Allaah.

.....

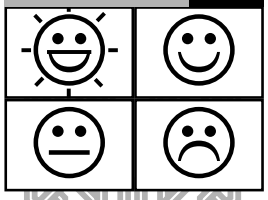
8) Uttering words or perpetrating an act which is a specific symbol or feature of *Kufr.*

.....

9) Expressing satisfaction, support, or preference for any act or statement of *Kufr.*

.....

Comments T



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about the *Kuffaar*. 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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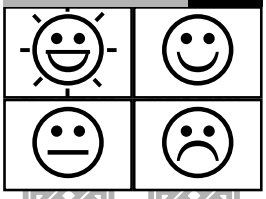
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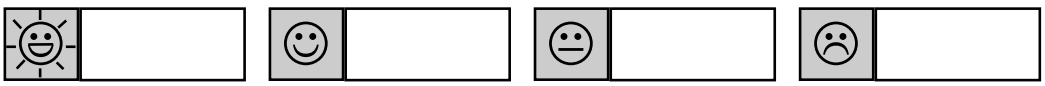


SUMMARY **P**

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

- listened to a lesson ☐
- explained the categories of *Kufr* ☐
- matched words to their definitions ☐
- gave examples of forms of *Kufr* ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



AN IMPORTANT POINT TO UNDERSTAND

Apostasy in Islaam

T P

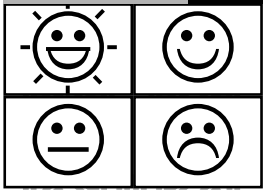
The *Sharii'ah* holds that the capital punishment of the apostate serves mainly political aims. Sarakhsii, a major authority of the *Hanafii* school, explains that, "*The change of religion and the original form of unbelief belong to the most abominable of crimes. But their judgment is a matter between Allaah and his servant and the punishment of this crime is postponed until the hereafter. The measures advanced in this base world and which thus precede Allaah's judgment are matters of political expediency (siyaasah mashruu'ah) ordained by the law in order to protect human interests.*"In the same vein, al-Marghinaanii, whose book *al-Hidaayah* has exerted a lasting influence on the Hanafi i jurists, states his position with the following words, " In principle, punishments are postponed to the hereafter and the fact that they are advanced (so that they precede the hereafter) violates the sense of probation (as the sense of human life in this world). One deviates from this principle in order to defy a present evil and that is warfare (against the Muslims)."

The apostate's punishment is therefore not due to his belief, but to the military and political danger that this belief may cause. This position explains why women according to Islaamic law, even if they abandon Islaam, should never be condemned to death because they are physically not able to lead war on the Muslim community. Capital punishment is not imposed for disbelief and apostasy per se but as a means to prevent the military and political dangers connected with it. In other words, the jurists do not judge belief or unbelief. The individual Muslim's belief or unbelief is left for Allaah to judge.

Islaam is a socio-political order. Belief in Islaam is not just a matter of personal faith. Religion is the state in Islaam. The organizing of society, the negotiating of the concerns of this world and the shape of government are all part of Islaam: it is a complete ordering of life, in all its aspects.

To convert out of Islaam means clearly to abandon its world order which is the Islaamic *Khilaafah*. That is why Islaamic law has treated people who have converted out of Islaam as political traitors. No state can look upon political treason directed to it with indifference. It must deal with the traitors, when convicted after due process of law, either with banishment, life imprisonment, or capital punishment. The Islaamic state is no

Comments T



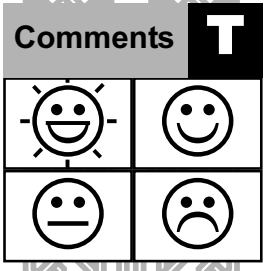
exception to this. But Islaamic political theory does allow converts from Islaam to emigrate from the Islaamic state provided they do so before proclaiming their conversion, for the state does not keep its citizens within its boundaries by force. But once their conversion is proclaimed, they must be dealt with as traitors to the state.

The punishment is inflicted in cases in which the apostate is a cause of harm to the society. While in those cases in which an individual simply changes his religion the punishment is not to be applied. But it must be remembered that unthreatening apostasy is an exceptional case, and the common historical experience has been that apostasy, in the Islaamic context, is always accompanied by some harmful actions against the society or state.

A comparison between the concept of punishing those who commit treason in modem systems of law and those who commit apostasy in Islaamic law would be useful. Just as states such as Britain or the United States consider high treason a major crime, so, Islaam prescribes capital punishment for apostates. Assuredly, the protection of society is the underlying principle in the punishment for apostasy in the legal system of Islaam.

Taking the question of treason as a justification for punishment one can argue that there are two types of apostates: one who maintains peace and another who conspires against the Islaamic *Khilaafah* by acts of rebellion and crime. In line with this view, it is the latter form of apostasy which is to be considered as treason.

No one is compelled to accept Islaam, hut at the same time no one is permitted to play tricks with it. A faith and idea of this nature cannot be made into a game for the liberties of individuals. Nor can the society, which establishes the order of civilization and state on that faith, make way for any 'novelty' to enter, then to be displaced by another 'novelty', to come and go at will. An organized society which has chosen this form of a state can hardly provide a place within its sphere of activity for people who differ from it in fundamental matters. Differences of lesser significance can be tolerated. But it is very difficult to give people a place in society and make them a part of the state if they completely oppose the foundations on which the order of society and the state are established.



In any of these instances, the death penalty can be implemented only by the proper authority after due process of law prescribed by the *Sharii'ah*; individuals cannot take the law into their own hands, becoming judges and executioners. Vigilantism is illegal and punishable by death and must not be employed to implement punishment upon an alleged apostate. Capital punishment can only be imposed by the state.

At the same time, when the state is not based on Islaam (that is, when there is no Islaamic *Khilaafah*) then the apostate cannot be punished.

A distinction between a state based on an Islaamic socio-political order and a state which is not so based must therefore be made. Also a distinction between a religion that is merely concerned with the afterlife and metaphysical matters and a religion whose concerns include both earthly matters and heavenly ones must be asserted. The eligibility for punishment is not merely based on change of religion but also on the notion of an Islaamic socio-political order. It is this rejection of a 'divine' socio-political order that amounts to high treason.

The Position of Islaam towards other Faiths

The position of Islaam to other faiths is one of tolerance. More than this, the protection of freedom of belief and worship for followers of other religions has been made a sacred duty of Muslims. Remarkably this duty was fixed at the same time when the duty of Jihad was ordained:

"*Permission to fight is given to those against whom war is being waged, and verily, God has indeed the power to succour them: those who have been driven from their homelands against all right for no other reason than their saying, 'Our Lord and Sustainer is God!*

"For, if God had not enabled people to defend themselves against one another, monasteries and churches and synagogues and mosques — in which God's name is abundantly extolled — would surely have been destroyed." (*Qur'aan*, 22: 39-40)

The above verses gives precedence to the *sawaami*' (monasteries), the *biya*' (churches) and the *salawaat* (synagogues) over the mosques in order to underline their inviolability and the duty of the Muslims to safeguard them against any desecration or abuse, and pro-

tect freedom of belief.

Indeed, Islaam requires that protection be given to people who do not believe in revealed religion at all, provided they refrain from molesting the believers. The Qur'an declares:

"*And if any of the idolaters seek your protection (O Muhammad), grant him protection so that he may hear the Word of God, and afterwards convey him to a place of safety; for they are people who do not know the truth*." (*Qur'aan*, 9: 6)

Non-Muslims are guaranteed by Islaam freedom of worship and autonomy in their institutions. They have the right to manage their own affairs and the obligation to live in peace and co-existence with others.

Islaamic sacred law is clear in its appointing special rights and dignities to Jews, Christians, and recipients of other divine texts who are living within a Muslim state. The Muslims are required to make many concessions to "the People of the Book" (Jews and Christians) to ensure a peaceful co-existence and a successful civilization. However, this must not be interpreted as a tacit acceptance of their religious beliefs with regard to the eternal life of the hereafter.

A Muslim cares for his Christian neighbor as a human being; he treats him with excellence and hopes and prays for his success in both this world and the next. However, a Muslim does not believe that his Christian neighbor's religion is Truth, nor a viable path to Allaah's pleasure.

With this in mind, should a Muslim leave Islaam or convert to any other religion after having attained a true understanding of the Islaamic precepts, he has committed a major infraction of Islaamic sacred law and is urged to rethink his weighty decision.

Naturally, Islaam's condemnation of apostasy does not reconcile with the religious relativism and unqualified pluralism that are common in the modern Western world. It must be kept in mind that the reality of God is one, and it is logically impossible for a Muslim, Jew, Christian, and Buddhist to ALL be correct on an absolute level in their theological understandings.

The tendency of modern, secular society is to sidestep theological differences so that we can all focus on "*just*

being good people." This is a consequence of the atheistic trends that have thoroughly integrated themselves into all levels of society. The proponents of such an attitude are, in effect, mocking people of religion, essentially saying, "*Yes, yes, you're free to believe in a 'God,' just don't do it publicly and don't think that your beliefs are Truth*."

Ironically, the religious naysayers cite bloodshed in the name of religion as their historic proof for the excellence of unqualified religious pluralism, while ignoring the "secular" wars of the past two centuries have resulted in far more bloodshed and oppression than all "religious" wars put together that preceded them. In fact, absolute religious pluralism (as distinct from qualified pluralism that yields religious harmony without compromising a religion's exclusive claim to Truth) is dismissed as ridiculous and illogical by the vast majority of humanity, while its chief proponents are often agnostics and other people with little or no religious practice in their daily lives. Admittedly, there are many exceptions to these trends.

Conclusion

Crimes for which temporal punishment is set down in the *Qur'aan* are primarily acts in which one person deprives another of the right to function harmoniously in society.

Muslim scholars recognized this central function of religion long ago by dividing the rights of a Muslim into 'rights of God' and 'rights of Man'. To protect what was called 'rights of Man', appropriate laws as well as punishments were to be enforced. As for infringing the rights of God, punishment was not temporal: it was to be enforced only by Allaah in the Hereafter. For example, the *Qur'aan* sets clear punishments for stealing, even though the prohibition of theft is mentioned only once in the text. But the Qur'an specified no temporal punishment for failure to perform the prayers (*salaat*) or pay the alms tax (*zakaah*). despite the fact that the *Qur'aan* mentioned the term *salaat* and its derivatives more than 99 times, and *zakaah* and its derivatives more than 32 times, while instructing Muslims to carry out those obligations. All this indicates that temporal punishment is, on the whole, only mandatory for acts that infringe the rights of other people, such as theft and murder. This suggests that temporal punishment has no place in the more subtle domain of belief.
The question of apostasy in early Islaamic history was

closely associated with the security of the Muslim community, defined in terms of combating treachery and aggression. People were divided into three major groups: believers and unbelievers who were at peace with Muslims, and unbelievers who were at war with Muslims.

Believers, by definition, supported Islaam and were actively engaged in it. The unbelievers (who were not at peace with the believers) were actively engaged against Islaam. Anyone who became a Muslim joined the believers, and anyone who rejected Islaam usually joined the side of the unbelievers who were not at peace with Muslims. Thus the issue of apostasy was closely related to both the identity and the survival of Muslims. Any tradition from the Prophet [s] indicating that apostates should be killed needs to be understood within this broader political context. Nor was unbelief on its own a justification for killing anyone. There is nothing in the *Qur'aan* or in the *hadiith* to suggest that all unbelievers (*kuffaar*) are to he killed or fought against. Similarly, apostasy on its own would not be a justification for killing people, unless they were actively threatening or fighting the Muslim community. Unbelievers were to be left alone with their conscience.

Islaam is not a religion bent on persecuting all those who do not believe in it, or who leave it for one reason or another. Islaam recognizes diversity of religion, even though it does not approve of religious forms that it perceives have been derived from non-divine sources. Islaam regards life as a testing ground, one of the most important aspects of which is freedom to choose a belief system and a way of life. If this right is taken away, the testing becomes purposeless and meaningless. Measures should not be taken by any religious or political authority to curtail this fundamental freedom given by Allaah to human beings, even in the name of preventing them from falling into error. Such curtailment of freedom is against this right given by the *Qur'aan* to the individual. The *Qur'aan* asserts that human beings will be held responsible by Allaah on the Day of Judgement for the stewardship of this right and for their actions.



lesson 4

OUTCOME OBJECTIVES T P

- learn about the *Kabaa'ir* (Major Sins) and *Saghaa'ir* (Minor Sins)
- realize that it displeases Allaah when a human being, inspite of having all the means of retaining his innate goodness, chooses not to do so and deliberately commits sins
- discern that Major Sins are considered severe because of the disastrous consequences they have on individuals and societies
- discover that all Major Sins are forgivable if the sinner sincerely seeks Allaah's forgiveness and repents
- understand that habitual sinning weakens a Muslim's *iimaan* (faith) and causes him to gradually disregard the commandments of Allaah
- learn that if a person sins in a matter pertaining to the rights of people then Allaah will not forgive the offense until the victim who suffered as a result of the sin is restituted
- explore the many examples of Major and Minor Sins
- discover the harmful effects of sin as well as the benefits of avoiding sin

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 Islaamic beliefs regarding Major and Minor Sins
- find suitable one word meanings for the words in the vocabulary list
- learn a new *Aayah* and a new *Hadiith*
- explain answers to questions pertaining to the subject
- complete a true and false exercise
- define the categories of sin
- list examples of the various types of sin
- complete sentences pertaining to the subject
- list the harms of sin and the benefits of abstinence
- research descriptions of the punishments for sin
- search for a verse in the *Qur'aan* & *Hadiith* related to the topic

LESSON 4

Kabaa'ir

MAJOR SINS

Read and explain the following. T

In Islaam, the human being is regarded as the best of Allaah's creation. This is because the Infinitely Good Allaah breathed into humanity "*...part of His Spirit...*". Human beings are therefore duty bound to retain this innate 'goodness'.

Allaah also created human beings to worship Him, not to be His equal or rival. This means that no matter how good and perfect a human being may be, he is still far short of the infinite goodness and absolute perfection of Allaah. This is why human beings are imperfect and fallible.

This does not mean that imperfection and fallibility justify wrongdoing and sin. Humanity is not left helpless to succumb to their weaknesses. We are given guidance (*Wahy*), reason (*'Aql*) and free choice (*Iraadah*) by which we can always turn back from wrongdoing and retain our innate goodness.

It always pleases Allaah to see His human servants continuously striving to maintain their innately good nature, inspite of their imperfections and weaknesses.

But it displeases Allaah when a human being, inspite of having all the means of retaining his innate goodness, chooses not to do so and deliberately commits sins.

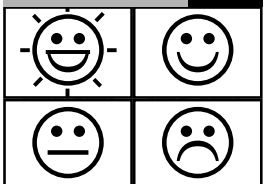
The Arabic word for 'Sin' is *Dhanb* (plural : *Dhunuub*) or *Ithm* (plural : *Aathaam*). It refers to

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Vocabulary

infinite .....
innate .....
retain .....
rival .....
absolute .....
fallible .....
justify .....
succumb .....
maintain .....

Comments T



C T

Vocabulary

deliberate

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defy

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violate

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avaoidable

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capacity

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element

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render

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attempt

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limited

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all wrongful action, word, thought, or intention that:

1) is deliberate
2) defies the law of Allah
3) violates the rights of Allaah or humanity
4) is harmful to the soul or body
5) is committed repeatedly
6) is normally avoidable

Sin is therefore a deliberate choice, and is not innate to human beings.

Although human beings can deliberately sin, this imperfection is not greater than their capacity to do good.

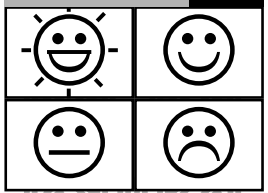
By deliberately choosing to commit sin, instead of retaining his goodness, a human being will be adding a bad element to his original good nature, and for this, he alone is responsible, and therefore punished.

Deliberately choosing to commit sin does not render a Muslim a disbeliever, but attempting to justify it can lead to *Kufr* (disbelief).

Repeatedly committing sins also does not render a Muslim a disbeliever, but it can weaken his faith (*iimaan*) if he does not repent (*tawbah*) from it.

After committing a sin, a Muslim who does not repent may be forgiven by Allaah for the sin, or he may be punished in *Jahannam* for a limited period known to Allaah alone.

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In Islaam, 'Sins' are divided into two categories :

1) ***Kabaa'ir*** - Major Sins
2) ***Sa<u>gh</u>aa'ir*** - Minor Sins.

Major Sins (*Kabaa'ir*)
This refers to any action, word, thought, or intention that is :

1) clearly forbidden in the *Qur'aan* and *Hadii<u>th</u>* or by the consensus of the *Sahaabah*,
2) is deserving of Allaah's wrath and punishment in *Jahannam* (Hell) in the hereafter,
3) or for which there is a punishment prescribed by the *<u>Sh</u>arii'ah* (Islaamic Law) in this life.

All Major Sins against Allaah, except one, are forgivable if the sinner sincerely seeks Allaah's forgiveness and repents.

The one sin against Allaah that is never forgiven is *<u>Sh</u>irk* (polytheism) (ie. believing in more than one god, or associating others as partners to Allaah). However, if a *Mu<u>sh</u>rik* repents and believes in Allaah before death, then his sin will be forgiven.

All Major Sins against human beings are forgivable only if the victim of the sin forgives the sinner, or the proper compensation is given, or the prescribed *<u>Sh</u>ar'ii* punishments againts him are applied. (**NB**: This will be explained in more detail later in the lesson)

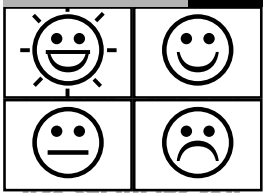
Major Sins are considered severe because of the disastrous consequences they have on individuals and societies.

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Vocabulary

consensus
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wrath
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deserving
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prescribed
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associating
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compensation
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applied
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disastrous
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consequence
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individual
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society
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Comments **T**

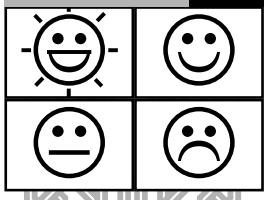


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Vocabulary

committing
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sorcery
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neglecting
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legitimate
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kinship
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adultery
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fornication
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sodomy
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homosexuality
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lesbianism
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beastiality
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interest
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devouring
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deception
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intoxicants
.....
misappropriate
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Comments T



The following are examples of **Major Sins** (*Kabaa'ir*) :

1) Associating partners in worship to Allaah.
2) Showing disrespect to parents.
3) Committing murder.
4) Practising witchcraft and sorcery.
5) Neglecting *Salaah*
6) Withholding *Zakaah*.
7) Neglecting the *Sawm* (fasting) of *Ramadaan* without a legitimate excuse.
8) Not performing *Hajj* (pilgrimage) while having the means to do so.
9) Cutting the ties of kinship.
10) Committing adultery, fornication and sodomy.
11) Homosexuality, lesbianism and beastiality.
12) Taking or paying interest (*Ribaa*).
13) Devouring the wealth of orphans.
14) Lying about Allaah and His Messenger [s].
15) Fleeing from the battlefield.
16) Wrongdoing, deception or oppression by the ruler towards his subjects.
17) Pride and arrogance.
18) Bearing false witness.
19) Consuming intoxicants (eg. wine, narcotics)
20) Gambling.
21) Slandering innocent women.
22) Misappropriating 'Spoils of War'.
23) Fraudulent business practice.
24) Committing highway robbery.
25) Making false promises.
26) Being cruel.
27) Levying illegal and exhorbitant taxes.

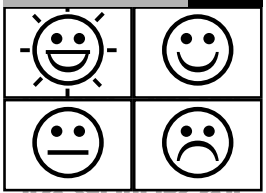
28) Stealing.
29) Committing suicide.
30) Lying.
31) Judging unjustly.
32) Engaging in bribery.
33) Women imitating men & men imitating women.
34) Being cuckold (ie. allowing other men to commit adultery with one's wife or daughters)
35) Temporary marriages.
36) Neglecting toilet and personal hygiene.
37) Showing off and being ostentatious.
38) Acquiring Islaamic knowledge for worldly gain, or concealing Islaamic knowledge for worldly advantage.
39) Betraying trusts
40) Recounting favours done to others.
41) Spying on others and eavesdropping.
42) Armed rebellion against the *Khaliif* or *Amiir,* and accusing Muslims of *Kufr* (disbelief).
43) Carrying tales (*namiimah*) to stirr up enmity.
44) Cursing people, especially Muslims.
45) Breaking contracts and promises.
46) Believing in fortune-tellers & astrologers.
47) Being rebellious towards one's husband.
48) Making statues and pictures of adoration.
49) Excessive mourning and wailing when afflicted by a calamity.
50) Complaining about *Qadr* (Allaah's decree).
51) Being oppressive and tyrannical.
52) Exploiting and abusing subordinates (eg. wives, servants, dependants, the weak, animals, etc.)
53) Harming neighbours.
54) Harming and abusing Muslims.
55) Showing disrespect to the *Sahaabah [r]* and

C T

Vocabulary

fraudulent
.....
levying
.....
suicide
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cuckold
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ostentatious
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recounting
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betraying
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eavesdropping
.....
enmity
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astrologer
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adoration
.....
mourning
.....
wailing
.....
tyrannical
.....
subordinate
.....
dependant
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Comments **T**



harming the *Awliyaa'* (Friends of Allaah) [rh].
56) Trailing one's garments in pride.
57) Men wearing silk and gold.
58) A slave's (*Mukaatab*) running away from his master (ie. for an employee to unfairly terminate his contract of employment before it's completion).
59) Offering sacrifices to others beside Allaah.
60) Falsely ascribing paternity to someone who is not the biological father.
61) Arguing deceptively and disputing violently.
62) Withholding or charging for excess water.
63) Giving short measure or weight in trade.
64) Feeling immune from Allaah's punishment.
65) Consuming *haraam* food and drink.
66) Despairing from Allaah's Help or Forgiveness.
67) Persistently missing the *Jum'ah* (Friday) and congregational *Salaah* without a valid excuse.
68) Promoting erroneous or unauthentic religious practices (ie. *Bid'ah*).
69) Hatching conspiracies and seditious activities.
70) Supporting the enemies of the Muslims or even simply pointing a weapon towards a Muslim.



Minor Sins (*Saghaa'ir*)
This refers to those faults and shortcomings which are :
1) displeasing to Allaah
2) but are neither punishable nor is there a warning of hellfire for those guilty of them.

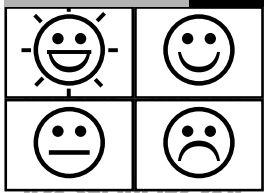
Some minor sins have been ennumerated by the Holy Prophet Muhammad [s] but no extensive list

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Vocabulary

trailing
terminate
employment
paternity
biological
deceptively
disputing
immune
despairing
persistently
erroneous
unauthentic
hatching
conspiracies
seditious

Comments **T**



exists simply because there are so many minor sins. In this case, a Muslim's conscience and heart help him to recognise a Minor Sin.

Unlike Major Sins, Minor Sins are <u>usually</u> more personal in nature.

Minor Sins are not, however, to be taken lightly, because displeasing Allaah is always a serious matter. There are many sins which we may regards as minor but which may be grave in the sight of Allaah and invoke His anger.

Minor Sins can easily lead someone to commit a Major Sin.

Persisting in Minor Sins makes them Major Sins, which means that they are no longer regarded as minor faults.

Persisting in Minor Sins may be worse than committing a single Major Sin because it implies stubbornness and obstinacy in the sinners attitude towards Allaah.

Furthermore, habitual sinning weakens a Muslim's *iimaan* (faith) and causes him to gradually disregard the commandments of Allaah.

An example is that of water dripping onto rock, which eventually erodes it, even though water is a soft liquid and rock is a hard solid.

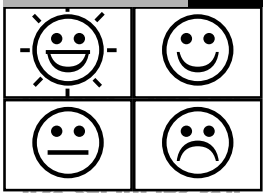
Therefore, a good Muslim does not commit a Major Sin nor does he persist in a Minor Sin.

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Vocabulary

ennumerated
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extensive
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conscience
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personal
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invoke
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grave
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implies
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habitual
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disregard
.....
erode
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Comments **T**



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Vocabulary

expiate
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flattery
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abrupt
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disbursement
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deferring
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affectionate
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extended
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reluctance
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aloof
.....
testifying
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If A Muslim does commit a minor sin then He should immediately turn to Allaah and beg for forgivenss (*istighfaar*).

Also, doing good deeds and acts of worship (eg. *Salaah*, *Sadaqah*, etc.) expiate minor sins.

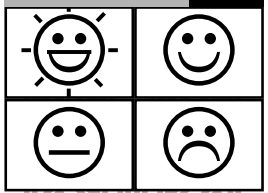
The following are examples of **Minor Sins** (*Saghaa'ir*) :

1) Flattery and excessive respect to someone or something.
2) Speaking loudly in the presence of one's parents and elders.
3) Being harsh and abrupt in one's behaviour.
4) Delaying the performance of *Salaah.*
5) Delaying the disbursement of *Zakaah.*
6) Behaving rudely while Fasting.
7) Deferring the *Hajj* inspite of having the means to perform it.
8) Not being warm and affectionate towards extended family members.
9) Looking with desire at someone to whom you're not married.
10) Delaying in repaying a debt inspite of having the means to repay.
11) Not being affectionate towards orphans.
12) Showing reluctance on the battlefield.
13) Impatience and harshness of the ruler in his attitude towards his subjects

(**NB**: not injustice & oppression which is a Major Sin)

14) Being aloof.
15) Being reluctant in testifying in a court of law.

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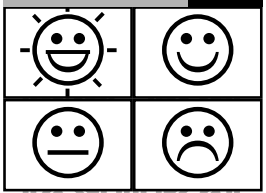
16) Consuming unhealthy food and drink.
17) Overeating.
18) Overspending.
19) Joking about people.
(**NB**: not mockery which is a Major Sin).
20) Taking small amounts of money without permission (ie. less than a *dirham* - eg. small change less than $10)
21) Unprofessional business practice.
22) Causing inconvenience to travellers and public road users.
23) Delaying in fulfilling promises.
24) Not being friendly.
25) Not being magnanimous.
26) Neglecting your body and health.
27) Being flirtatious.
28) Delaying marriage inspite of having the opportunity to marry.
29) Being untidy and disorganized.
30) Not being sensitive to others feelings.
31) Not voluntarily sharing one's knowledge.
32) Being careless with the belongings of others.
33) Being inquisitive.
34) Not showing due respect to a ruler who upholds the law inspite of his personal weaknesses.
35) Being suspicious of a Muslim's *iimaan*.
36) Speaking about irrelevant things.
37) Not praying for the welfare of people.
38) Not being cheerful with one's spouse.
39) Excessive adornment.
40) Reluctantly accepting *Qadr*.
41) Not being generous to one's subordinates.
42) Not being helpful to one's neighbour.
43) Not being sympathetic towards people, espe-

C T

Vocabulary

magnanimous
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flirtatious
.....
irrelevant
.....
adornment
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sympathetic
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Comments **T**



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Vocabulary

obsessed
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ethnicity
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curteous
.....
exorbitant
.....
prone
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cessation
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determination
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restitution
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cially Muslims.

44) Not showing special regard to the *Awliyaa'.*
45) Wearing excessively expensive clothing.
46) For an employee not to exert himself to his fullest ability.
47) Being overly obsessed with someone.
48) Being embarrassed about one's race or ethnicity.
49) Not being curteous when debating a matter.
50) Charging exorbitant prices.
51) Eating doubtful food.
52) Not being thorough when studying Islaam.
53) Being careless with security & protection, etc.



Tawbah (Repentance from Sin)

As human beings we are prone to commit sin.

However, Allaah has been extremely merciful to the believers and is ever willing to forgive our sins if we turn to Him in sincere repentance (*Tawbah*).

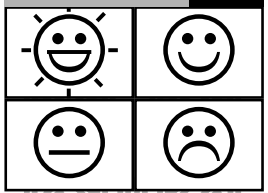
For *Tawbah* to be valid, there are four conditions that must be met :

1) Immediate **cessation** of the sin.
2) **Regret** for having sinned.
3) **Determination** not to return to the sin.
4) **Restitution** of the victims rights, or seeking their forgiveness

(**NB**: point 4 is only relevant if the rights of human beings have been infringed).

If a person sins in a matter pertaining to Allaah

Comments T



(eg. neglecting *Salaah*) and thereafter sincerely repents for the sin, then Allaah will forgive him immediately and save him from the punishment of the Hereafter.

If a person sins in a matter pertaining to the rights of people (eg. theft), then Allaah will not forgive the offense till the victim who suffered as a result of the sin is restituted (eg. returning the money stolen) or agrees to forgive the offender.

If the victim refuses to forgive the offender then Allaah will instruct the offender to compensate the victim of his sin on the Day of Judgement with his own good deeds until the victim is satisfied.

If the offender does not have sufficient good deeds to compensate the victim, then some of the bad deeds of the victim will be transferred to the account of the offender and he will be made to bear its punishment.

If Allaah is satisfied with the *Tawbah* of the offender inspite of the victim not forgiving the offender then Allaah will satisfy the victim by either increasing the reward for his good deeds until he is satisfied and forgoes his claim against the offender, or by forgiving the victim's sins.

These rules apply to those sins that went unpunished or uncompensated for in this life, and were left to the Day of Judgment. However, if a person has committed a sin and was punished for it in this world (according to Islaamic Law), then the punishment is regarded as compensation for the sin

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Vocabulary

offense

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restituted

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offender

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compensate

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transferred

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forgoes

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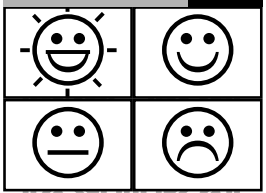
claim

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reserved

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Comments T



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Vocabulary

relatives
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provision
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endeavours
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frustrated
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perplexed
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diminishing
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turnoil
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anxiety
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and there will be no punishment in the hereafter (eg. cutting off the arm for theft).

If a sinner restitutes the right of the victim, even if done so secretly (eg. returning stolen money to the owner), then he will be forgiven by Allaah for his sin.

If restitution is not possible (eg. the offender does not know who the victim is, or the victim has passed away or he fears that he may come to greater harm) then the sinner should do good deeds to those who will benefit most given the type of sin committed (eg. contribute the money in charity to the poor or support the relatives of the victim).

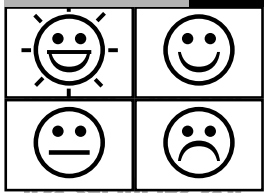


Some Harmful Effects of Sin

The following are examples of the harmful effects of Sins :

1) Being deprived of blessing (*Barakah*) in provision (*Rizq*) or decreasing of provision.
2) Experiencing difficulty and obstruction in one-'s endeavours.
3) The sinners *du'aa'*s (supplications) are not answered.
4) Continuously feeling frustrated and perplexed
5) Being deprived of true knowledge and understanding.
6) Diminishing intelligence and weakness of memory.
7) Experiencing turmoil in one's heart, anxiety,

Comments T



fear and an absence of peace.

8) Experiencing darkness in the heart, which the sinner feels just as he feels the darkness of night.
9) Feeling weakness of the heart, and at times, even weakness of the entire body.
10) Weakening of the willpower to repent and reform.
11) Not having the ability to worship Allaah and to obey His commands.
12) Losing fear and respect for Allaah.
13) Despairing of the mercy of Allaah.
14) Becoming alienated from Allaah as well as people.
15) Feeling uncomfortable in the presence of good and pious men.
16) Becoming despicable in the sight of Allaah, people and even animals.
17) Being cursed by people.
18) Being deprived of the *du'aa's* (prayers) of the *Malaa'ikah* (Angels).
19) Being attended by the *shayaatiin* (devils) and troubled by their *was-wasah* (whispering).
20) Losing purity of heart and thought.
21) Becoming desensitized to sin and no longer finding it abhorrent.
22) Losing modesty and self-respect to the degree that the sinner will not be concerned if people see him committing sin or criticising him about it.
23) The breeding of more sin until it dominates a person and he cannot escape from it.
24) Being deprived of the ability to repent.
25) Becoming proud of one's sinful exploits.

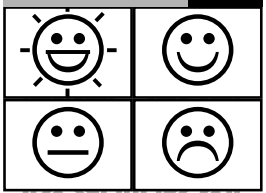
NB: Such people cannot be helped and, in most

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Vocabulary

willpower
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despairing
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alienated
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despicable
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deprived
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attended
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desensitized
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abhorrent
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dominates
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exploits
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Comments T



cases, the path to repentance is blocked for them.
26) Dying an evil death.
27) Being punished severely in the hereafter.
28) Being mocked and ridiculed on the Day of Judgement in the presence of all creation.
29) Experiencing the terror of Allaah's wrath.
30) Being deprived of proximity to Allaah in the hereafter.

Some Benefits of Avoiding Sin

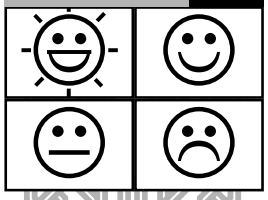
1) Receiving Allaah's love and assistance.
2) Acceptance of one's *Du'aa*'s (supplications).
3) An increase in *Rizq* (provisions) and *Barakah* (blessings - ie. an abundance of benefit in even small quantities of things).
4) Abundance of beneficial rain and crops.
5) An increase in beneficial wealth in this world and reward in the hereafter.
6) Removal of difficulties and obstructions in one's endeavours.
7) Protection againts calamities.
8) Aways being compensated with something better, after experiencing any material loss.
9) Contentment and peace of mind.
10) Experiencing unseen glad tidings in this world, including true dreams.
11) Being blessed with inspiration, true knowledge and understanding.
12) Increasing intelligence and strength of memory.
13) Experiencing light in the heart, just like feeling the light and warmth of the morning sun.
14) Feeling strength of heart and motivation.
15) Enthusiasm in worshipping Allaah and obeying His commandments.

C T

Vocabulary

ridiculed
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proximity
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abundance
.....
beneficial
.....
endeavours
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calamities
.....
compensated
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material
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contentment
.....
inspiration
.....
motivation
.....
enthusiasm
.....

Comments **T**



16) Awe and respect for Allaah.
17) Always being hopeful of the mercy of Allaah.
18) Closeness to Allaah and friendship of the pious.
19) Being honoured and loved by people at large, including the animals.
20) Being feared by the wicked.
21) The raising of one's status in this world and the hereafter.
22) Being blessed with the *du'aa's* (prayers) of the *Malaa'ikah* (Angels) and their constant presence.
23) Being protected from the *shayaatiin* (devils) and their *was-wasah* (whispering).
24) Having purity of heart and thought.
25) Being disgusted by sin and finding it intollerable.
26) Having modesty and profound self-respect.
27) Having the ability to immediately correct ones mistakes.
28) Becoming humble and refined in character.
29) An increasing enthusiasm and ability in doing even more good for humanity.
30) Dying honourably and peacefully.
31) Being protected from the punishments of the grave, the Day of Judgement and the Fire of *Jahannam* (Hell).
32) Being honoured on the Day of Judgement in the presence of all creation.
33) Having one's sins and mistakes concealed by Allaah.
34) Experiencing Allaah's mercy and pleasure.
35) Being blessed with entrance into *Jannah.*
36) Enjoying proximity to Allaah for ever.
37) Having all these benefits passed on to the next generation, etc...

C T

Vocabulary

awe

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status

.....

intollerable

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profound

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refined

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concealed

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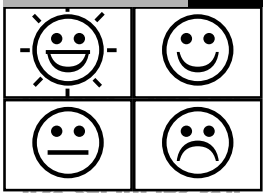
proximity

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generation

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Comments T



ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"Those who avoid major sins and shameful deeds, though they may commit minor errors, will find their Lord vast in forgiveness. He knows you best having created you from the earth and when you were foetuses in your mothers' wombs. So do not claim yourselves to be pure. He knows best who is most righteous and Allaah fearing."

Answer the following questions. **C P**

1) Is the human being regarded as the best of Allaah's creation?

Yes ☐ No ☐

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

2) Are human beings regarded as inadequate before Allaah no matter how good and perfect they may be?

Yes ☐ No ☐

Why?.....
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3) Are human beings helpless to succumb to their weaknesses and always commit sin.

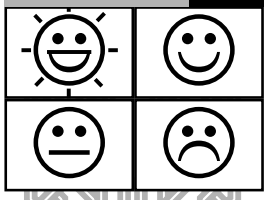
Yes ☐ No ☐

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

4) Does it displease Allaah when a human being deliberately commits sins?

Yes ☐ No ☐

Comments **T**



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

5) Is a human being responsible and therefore punished by Allaah for deliberately sinning?

Yes ☐ No ☐

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

Indicate whether True or False C

Sin is a deliberate choice, and is not innate to human beings. T

The human being's impulse to commit sin is greater than their capacity to do good. ☐

Deliberately choosing to commit sin does not render a Muslim a disbeliever. ☐

Attempting to justify sin can lead to *Kufr* (disbelief). ☐

Repeatedly committing sins does not necessarily weaken faith (*iimaan*). ☐

After committing a sin, a Muslim who does not repent may be forgiven by Allaah. ☐

Sins always lead to punishment in *Jahannam*. ☐

Hadiith

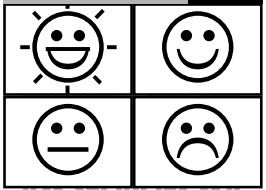
Our beloved Prophet Muhammad ﷺ said:

" Avoid the seven major sins - associating partners in worship with Allah; sorcery & magic; killing one whom Allah has declared inviolate without a just cause, consuming the property of an orphan, devouring usury, turning back when the army advances, and slandering chaste women who are believers but indiscreet."

"Beware of minor sins, for they accumulate until they doom a person."

"The five (daily) Prayers, Jum'ah to Jum'ah & Ramadaan to Ramadaan, atone for minor sins committed since the previous act of worship, as long as major sins have been avoided."

Comments T



Answer the following questions. C

1) What is the Islaamic definition of 'Sin'? In answering the question, list the six features of 'Sin'.

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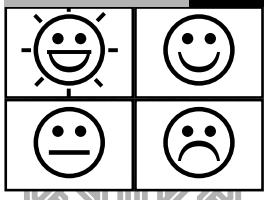
2) Define 'Major Sins' in Islaam?

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3) Define 'Minor Sins' in Islaam?

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Comments T



4) Why is sinning prohibited in Islaam?

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List ten examples of *Kabaa'ir* and ten examples of *Saghaa'ir* in the space below. **C**

Kabaa'ir (Major Sins)

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Saghaa'ir (Minor Sins)

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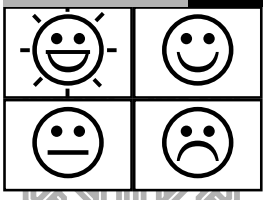
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Comments **T**



Complete the following sentences. C

Allaah is ever willing to ..... our sins if we turn to Him in sincere .....

For *Tawbah* to be valid, there are four conditions that must be met :

1) Immediate ..... of the sin.
2) ..... for having sinned.
3) ..... not to return to the sin.
4) ..... of the victims rights, or seeking their .....

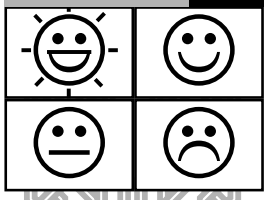
If a person sins in a matter pertaining to the rights of people, then Allaah will not ..... the offense till the ..... who suffered as a result of the sin is ..... or agrees to ..... the offender.

If the victim refuses to forgive the offender then Allaah will instruct the ..... to ..... the victim of his sin on the ..... with his own ..... until the victim is satisfied.

If the offender does not have sufficient ..... to compensate the victim, then some of the bad deeds of the ..... will be transferred to the account of the ..... and he will be made to bear its .....

If a person has committed a sin and was

Comments T



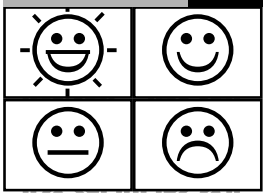
..... for it in this world, then there will be no punishment in the .....

If a sinner restitues the right of the ..... , even if done so secretly, then he will be ..... by Allaah for his sin.

C **List ten examples of the harmful effects of sin and ten benefits of avoiding sin.**

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T **Comments**



Research the descriptions given in the *Qur'aan* and *Hadiith* of the various punishments in the hereafter for Major Sins. Then list ten of the most terrifying in the space below. C T

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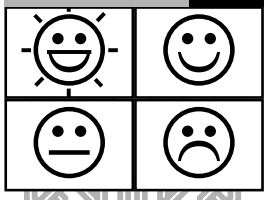
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Comments T



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about the *Kabaa'ir*. 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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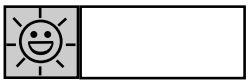
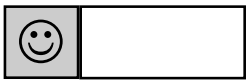
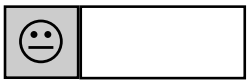
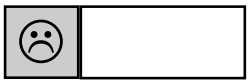
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SUMMARY **P**

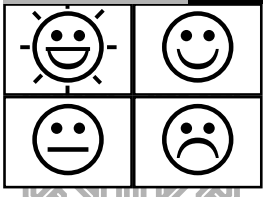
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- explained answers to questions ☐
- completed a true & false exercise ☐
- defined the categories of sin ☐
- listed examples of types of sin ☐
- completed sentences on the subject ☐
- listed harms and benefits ☐
- researched forms of punishment for sin ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?

Comments **T**



lesson 5

OUTCOME OBJECTIVES T P

- learn about the *Jinn* (devils), their nature, abilities, types and their world
- discern that the *Jinn* are invisible conscious beings created from 'smokeless fire' and imbued with free will, living on earth in a dimension which is parallel to, but which can intersect, that of the human world.
- realize that due to their 'fiery' nature, *Jinn* are generally volatile, & therefore their relationship with humanity has always been a turbulent & antagonistic one.
- discover that *Jinn* can assume the shape of any physical form they choose, and can appear as humans, animals, plants or anything else, real or imagined
- learn that *Jinn* are able to occasionally possess and take over the minds and bodies of other creatures or objects and can also harm the human body and cause physical and psychological illnesses
- understand that the *Jinn* can only do as much as Allaah permits and that they have no power over pious and obedient Muslims
- discover the many types of *Jinn*
- explore the distinct signs indicating the presence and mischief of the *Jinn* as well as simple methods by which we can protect ourselves from 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 Islaamic beliefs regarding *Jinn*
- discuss important points related to the world of *Jinn*
- find suitable one word meanings for the words in the vocabulary list
- learn new *Aayaat* and Ahaa*diith* on the subject
- search for an *Aayah* and *Hadiith* on the subject
- complete a true and false exercise
- list the various types of *Jinn* and their characteristics
- list the symptoms of affliction by *Jinn* and the 'cures'
- research *Nabii* Sulaymaan's [a] mastery of the *Jinn*

LESSON 5

Jinn

THE DEMONS

Read and explain the following. T

The word '*Jinn*' literally means 'something hidden' or 'veiled from sight'. It refers to a species of 'invisible beings' created by Allaah from a 'smokeless fire'. In English, '*Jinn*' is often translated as 'genie', 'demon', 'devil' or 'spirit'.

The *Jinn* are conscious beings created with free will, living on earth in a dimension which is parallel to, but which can intersect, that of the human world.

The *Jinn* were created before humanity and they populated the earth before the descent of Aadam [a] and Hawwaa' [a].

Because the *Jinn* have free choice, they are bound to worship Allaah and obey His commands, and they are responsible for their decisions and actions.

C T

Vocabulary

veiled

.....

species

.....

conscious

.....

dimension

.....

populated

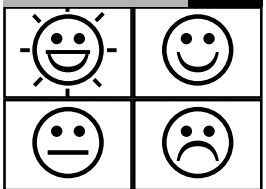
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AN INTERESTING POINT TO DISCUSS

T C

Allaah has created beings particular to each realm. The *Jinn* might have been created while the Earth was still a volcanic mass of fire, and water, which is the core element of biological life, did not appear on this planet for many millions of years until after it had cooled . Therefore, if the creation of man began with the presence of water on Earth, then it is reasonable to state that the creation of the *Jinn* began when the Earth was still a hot fiery mass many millions of years ago. Having been created before Aadam and Hawwaa' [a], the *Jinn* may have been responsible for cultivating and preparing the nascent earth. Although Allaah later superceded them with humanity, He did not exempt them from religious obligations, and He permitted them to occupy a dimension on earth which is parallel to ours.

Comments T



C T

Vocabulary

notorious
.....
volatile
.....
turbulent
.....
antagonistic
.....

Like human beings, they too are required to follow the last of all Messengers, *Nabii* Muhammad [s], and embrace the religion of Islaam.

Jinn can therefore be Muslim or *Kaafir*. However, due to their 'fiery' nature, the majority of them are *Kuffaar*.

The *Jinn* who are *Kuffaar* form the 'army' of the most notorious of all *Jinn*, *ibliis* who is also called *shaytaan* (satan). Consequently, the disbelieving *Jinns* are also called *shayaatiin*.

Due to their 'fiery' nature, *Jinn* are generally volatile, and therefore their relationship with humanity has always been a turbulent and antagonistic one.

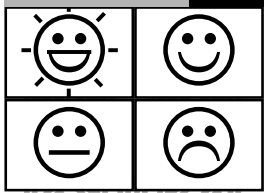
Like human beings, *Jinn* will also be resurrected after death and rewarded or punished by Allaah,

AN IMPORTANT POINT TO DISCUSS

T C

shaytaan is a *Jinn* who was once a devout servant of Allaah and who was honoured to live among the Angels. However, due to his arrogance and jealousy, *shaytaan* refused to acknowledge Aadam [a] as Allaah's chosen *Khaliifah* (deputy) and to obey Allaah's command to prostrate before Aadam [a]. As such, *shaytaan* was cast out of *Jannah* and out of Allah's mercy. Having lost hope of ever receiving the mercy of Allaah, *shaytaan* was given the name '*ibliis*' which means 'one who has lost all hope and is eternally ruined'. Many Islaamic scholars believe that *ibliis's* original name was '*Azaaziil*'. This is not known for certain and is part of ancient Jewish tradition. *Also, t*he concept of *shaytaan* being a fallen Angel is a false Christian belief.

Comments T



the Most High. They will be present with humanity on the Day of Judgement and will either be sent to *Jannah* (Paradise) or *Jahannam* (Hell) based on their deeds.

World of the *Jinn*

The *Jinn* are similar to human beings in many respects. There are male and female *Jinn*. They have parents, are born, eat and drink, grow up, marry, have children, become old and eventually die. Their life span however is far longer than ours and could stretch over thousands of years.

The food of the *Jinn* are the bones we humans discard, which grow flesh again as soon as the *Jinn* touch them, and their unusual animals live on dung, which reverts to a type of grain or grass for the *Jinn* flocks. The *Jinn* also consume any food we may eat with our left hands or without having recited '*Bismillaah*' ('*In the name of Allaah*') before starting.

The social organization of the *Jinn* resembles that of humans. They have kings, courts of law, weddings, and mourning rituals. There are wealthy and poor amongst them, as well as powerful and weak *Jinn*. They have lands, properties and animals too.

The *Jinn* are aerial creatures, but they also inhabit the surface of the earth as well as the solid rocky body and molten insides of the earth.

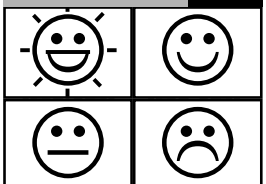
The *Jinn* share the world with human beings and

C T

Vocabulary

discard
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consume
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social
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resemble
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mourning
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ritual
.....
aerial
.....
inhabit
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molten
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Comments T



C T

Vocabulary

virtuous

.....

interbreed

.....

translucent

.....

subtle

.....

startled

.....

subject

.....

assume

.....

can therefore befriend human beings. The virtuous among them befriend the virtuous among humanity, and the wicked among them befriend the wicked among humanity.

It is also possible for *Jinn* to have sexual relations with human beings, and also to have children with them, but this is *Haraam* (impermissable) as one species is not permitted to interbreed with another.

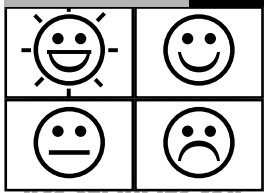
Nature and Abilities of the *Jinn*

Jinn have subtle, translucent bodies, unlike ours. Therefore, they cannot normally be seen with the naked eye. When they do make themselves visible, their appearance is strange and terrifying simply because it is unlike anything we know in our world. Most often they are described as having sharp teeth, long nails, and 'thorn tree' like hair.

Although human beings are not able to see *Jinn*, some animals can see them. Often these animals are startled for no apparent reason, which could indicate the presence of mischievious *Jinn*.

Jinn can also assume the shape of any physical form they choose. Thus, they can appear as humans, animals, plants or anything else, real or imagined. They seem to prefer the shape of dogs and snakes. However, *Jinn* rarely assume a physical form because, if they do this, they become subject to physical laws and can be harmed physically.

Comments T



Jinn can traverse huge distances almost instantaneously, have tremendous strength by which they can achieve enormous feats, and they can weave illusions, making people see what is not truly there.

Jinn are able to possess and take over the minds and bodies of other creatures or objects. This happens very rarely. However, it is something which has been made impermissible (*haraam*) to them by Allaah as it is a great injustice to possess another being. Those *Jinn* that do however possess others are guilty of a major sin and will be punished severely in *Jahannam* (hell)

Although very rare too, it is possible for *Jinn* to possess people. This can happen only when human beings become so vulnerable as to allow for the *Jinn* to easily attack, as for example when a person : is negligent about hygeine and personal cleanliness, consumes haraam foods; indulges in usury and fraud; neglects *Salaah* and other religious obligations; commits obscenely sinful acts, harbours wicked thoughts and ill-feelings; turns away from the Muslim community or lives in solitude; is ungrateful or always melancholy, etc.

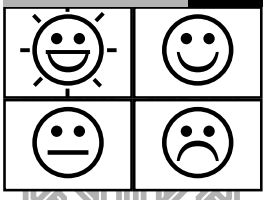
The *Jinn* may attack and possess a person for a number of reasons. Sometimes it is because the *Jinn* or its family has been hurt accidentally. It could also be because the *Jinn* has become infatuated with a person or fallen in love with them. In the case of sorcery, *Jinn* are employed by magicians to harm the target of a malicious spell.

C T

Vocabulary

traverse
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instantaneously
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feats
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weave
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illusions
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possess
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vulnerable
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indulge
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usury
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fraud
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obscene
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infatuated
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harbours
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solitude
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melancholy
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Comments **T**

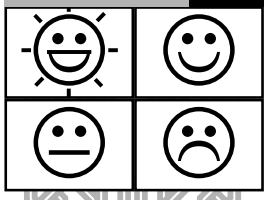


C T

Vocabulary

malevolent
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loiter
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pagan
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abandoned
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latrines
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ruins
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psychological
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multiple
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disorder
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diagnose
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apparent
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expel
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manifest
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tangible
.....
seduce
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Comments T



However, most of the time possession occurs because the *Jinn* is simply malevolent and wicked, which is their nature. For this reason we have been told by the Prophet Muhammad [s] not to loiter in those places where the *Jinns* reside, for example, places of sin (like banks, bars, casinos, and brothels), pagan temples, abandoned ruins, rubbish dumps, latrines, animal yards, graveyards of disbelievers, shopping malls, etc.

Jinn can also harm the human body and cause physical and psychological illnesses. This is particularly the case when multiple disorders suddenly emerge in a healthy person and doctors are unable to diagnose the sickness which seems to have no apparent cause and no medical treatment seems to be effective.

If a person does become possessed, then the names of Allaah and His sacred words as revealed in the *Qur'aan* have to be used to expel the *Jinn*. The Prophet Muhammad [s] taught many *du'aa'*s (supplications) by which to expel the *Jinn*. The most famous is the recitation of *Suurah Naas* and *Suurah Falaq*.

Because the verses of the *Qur'aan* manifest in a tangible way in the world of the *Jinn*, wicked *Jinn* can be punished by reciting the verses of the *Qur'aan* dealing with punishment, and good *Jinn* can be rewarded by reciting the verses of the *Qur'aan* that describe Allaah's rewards.

The *Jinn* prefer to stay invisible, because in this way the wicked among them can better seduce

humanity by 'whispering' sinful thoughts and bad feelings into their hearts and encourage them to voluntarily choose evil and wrongdoing.

It is important to remember that due to *ibliis*'s jealousy and hatred for humanity, *ibliis* and his army of evil *jinn* (*shayaatiin*) wish to drag human beings along with themselves into the fire of hell. But by possessing a human being, although the individual is harmed, he is absolved of any sin or wrongdoing and the punishment is only executed over the *Jinn* responsible for the possession. Therefore *ibliis* and his *shayaatiin* prefer to seduce humanity by insinuating evil and having human beings then voluntarily choose sin, thus leading them to destruction and hell by their own free choice.

However, *Jinn* can only do as much as Allaah permits. They also have no power over the pious and obedient worshippers of Allaah. Therefore the abilities granted by Allaah to the *Jinn* have strict limits.



Types of *Jinn*

There are many types of Jinn. The following include the more common types :

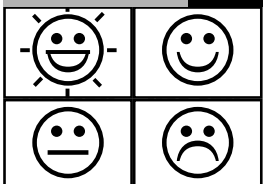
maarid - These are large and imposing, disbelieving *Jinn* and are considered the most powerful type of *Jinn*. They are also the most proud of all *Jinn*. They are often associated with water, and thought to take sanctuary in the open ocean. The *maridah* (ie. plural of '*maarid*') possess

C T

Vocabulary

voluntarily
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absolved
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insinuating
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sanctuary
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Comments **T**



C T

Vocabulary

pagan

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compelled

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subjugate

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complex

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susceptible

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malicious

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dedicated

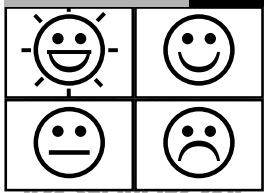
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great knowledge of magic and have assisted pagan kings and priests throughout history. They have free will but can be compelled to perform tasks for human beings. They also have the ability to grant 'wishes' to people, but that usually requires for human beings to subjugate the *maridah* through force, imprisonment, rituals, or flattery. The greatest 'force' is the *Qur'aan,* but 'flattery' would be *haraam* & could possibly lead to *shirk*.

ifriit - These are intelligent and cunning *Jinn* and are thought to live in complex societies, complete with kings, tribes and clans, similar to humans. They are said to prefer caves and under ground dwellings and are described as enormous winged creatures of fire. They generally marry one another, but they can also marry human beings. While ordinary weapons and forces have no power over them, they are susceptible to the *Qur'aan* and certain forms of magic, which human beings can use to kill them or to capture and enslave them. *ifriit Jinn* can be either Muslim or *Kaafir*, good or evil, but are most often wicked and ruthless beings. So though generally demonic, powerful and very difficult to control, they are capable of becoming pious and good.

shaytaan - These are *Jinn* who have become malicious and wicked and are dedicated to leading humanity astray. The *shayaatiin* (ie. plural of '*shaytaan*') have no power other than the ability to cast evil suggestions into the hearts of both human beings as well as other *Jinn,* and thus tempt them to commit sin and eventually lead

Comments T



them to disbelief.

qariin - These are personal '*shayaatiin*' which accompany each and every human being throughout his or her life. It is the *qariin* who whispers into our hearts, provoking our base desires and which constantly attempts to distract us and divert us from piety and righteousness. The *qariin*'s strength and influence over its human host increases or decreases based on the good or bad actions of the individual. The *qariin* continues to live even after the death of it's human host and can sometimes manifest itself as the 'ghost' of the deceased person.

'aamir - These are sociable *Jinn* who live in houses with people. They could be either believers or disbelievers. They are not generally harmful but could turn on human beings if provoked. Amongst the '*awaamir*' (ie. plural of '*aamir*') are those who interact only with young children and can sometimes cause them distress.



Some symptoms indicating possible affliction by *Jinn*

If wicked *Jinn* have afflicted a person then there are usually distinct signs indicating their presence and mischief, for example :

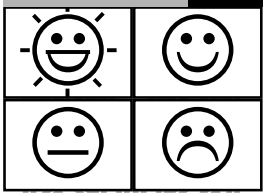
1) Sudden intense aversion to all Islamic religious practice including aversion to performing *Salaah, Dhikr* or recitation of the *Qur'aan*.

C T

Vocabulary

personal
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provoking
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base
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divert
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influence
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sociable
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symptoms
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affliction
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distinct
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aversion
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obsessive
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perversion
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Comments **T**

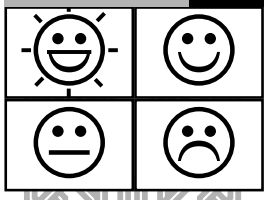


C T

Vocabulary

persistent
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semi
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paralyzed
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aforementioned
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endeavours
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constriction
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suffocated
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circumstances
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diagnose
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apparent
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multiple
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disorder
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emerging
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spontaneous
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aggressive
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Comments **T**



2) Sudden obsessive interest in sin and perversion.
3) Persistent difficulty in sleeping at nights including waking up with sudden, sometimes violent jerks, even after short naps. Often the victim experiences extreme fear upon awakening.
4) Feeling that the entire body is paralyzed in the state of sleep or semi sleep.
5) Persistent nightmares.
6) Unexplained heaviness and weight on the head, shoulders, back, ribs or any part of the body. Severe unexplained stomach aches. Unexplained creeping pain from the head to the neck and shoulders and feeling needle like pricks on the body. Tightness in the chest during the night or feeling like one is being 'chained up'.
7) Experiencing all the aforementioned symptoms especially when listening to the Holy *Qur'aan*.
8) Continuous unexplained burping and constriction in the throat. Feeling suffocated and restless in all circumstances and never at peace.
9) Doctors being unable to diagnose the sickness a person is suffering from and the sickness having no apparent causes. Also, multiple disorders suddenly emerging in a healthy person and no treatment being beneficial.
10) Sudden unexplained mood swings including spontaneous overwhelming feelings of love or hate towards a particular person. Sudden changes in character where the person becomes excessively aggressive and isolates himself from others. He may also utter unusual things or may play or talk to himself.
11) Unexplained foul smells or odours (like the smell of decomposing flesh) in the breath or while

burping. Also a foul, unnatural smell emanating from the body of the afflicted person that doesn't diminish even after bathing continuously or using perfumes.
12) Sitting in the toilet for excessively long periods of time which may include talking to oneself.
13) The face becoming darker for no apparent reason.
14) Unexplained irregular menstrual cycles and continuous menses with continuous stomach aches in women. Feelings of being sexually violated upon awakening from sleep.
15) Unexplained infertility in men or women even though medical reports appear normal.
16) Feeling unexplained movement under the skin or in the stomach; unexplained twitching in the eyes; continuous throbbing in the veins or parts of the skin; or strange swellings on various parts of the body without any medical reasons.
17) Also included are unexplained uncontrollable laughing, crying, blinking, pain, and numbness in the limbs when listening to *Qur'aanic* recitations. These may include violent outbursts, fits or seizures, heavy burping, hiccups or vomiting, choked breathing, excessive sweating, sudden or continuous sleepiness or drowsiness, etc.

Protection from the *Jinn*

Although *Jinn* can cause tremendous harm to humanity, there are simple methods by which we can protect ourselves from them. for example :

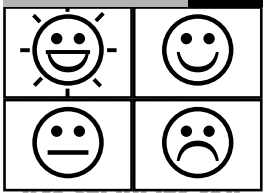
1) Saying '*Bism-illaah*' ('*In the Name of Allaah*') before any action.
2) Reciting *Dhikr* continuously.

C T

Vocabulary

isolate
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foul
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odour
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decomposing
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emanating
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diminish
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menstrual
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menses
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infertility
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outburst
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fits
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seizures
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tremendous
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throbbing
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Comments T



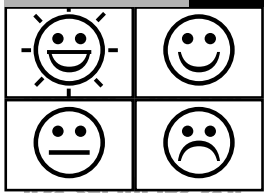
C T

Vocabulary

ritual
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animate
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exception
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avoiding
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abstaining
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hoarding
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assets
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usury, interest
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3) Reciting *Suurah Naas*, *Suurah Falaq* and *Aayat-ul Kursii* (*Suurah Al-Baqarah 2:255*).
4) Calling out the *Adhaan*.
5) Regularly performing *Salaah* and reciting *Qur'aan* in the house.
6) Saying '*Bism-illaah*' ('*In the Name of Allaah*') when entering a strange place or house.
7) Reciting the *Du'aa'* before entering the toilet.
8) Maintaining a state of *Wuduu'* (ritual cleanliness).
9) Keeping the home and clothes clean at all times.
10) Not displaying pictures of animate beings in the home. (**NB**: Childrens toys and educational material are an exception.)
11) Keeping children indoors at sunset.
12) Avoiding places of sin and impurity.
13) Abstaining from sin.
14) Seeking Allaah's forgiveness immediately after committing a sin.
15) Avoiding the company of sinful people.
16) Keeping close contact with the pious and the Muslim community.
17) Travelling in groups.
18) Not hoarding property and assets.
19) Avoiding usury and interest.
20) Avoiding gambling.
21) Avoiding *haraam* food.
22) Reciting '*Bism-illaah*' ('*In the Name of Allaah*') before eating and drinking.
23) Eating with the right hand.
24) Eating '*Ajwah* dates (ie. a special date grown in *Madiinah Munawwarah*) on an empty stomach.
25) Drinking *Zam-zam* water.
26) Rubbing olive oil over the body.
27) Covering one's mouth when yawning.

Comments T



28) Obeying Allah's commands and practicing the *Sunnah* in one's personal conduct and behaviour towards others.
29) Suppressing and controlling anger.
30) Avoiding pride and boastfulness.
31) Being grateful.
32) Staying positive, hopeful, enthusiastic and cheerful.
33) Trusting in Allaah's wise determination (ie. *Tawakkul*), especially in times of difficulty.
34) Avoiding unjustified suspicion of people and even of Allaah's intentions with us.
35) Seeking protection and refuge in Allaah alone.
36) Making *Du'aa*' to Allaah for the protection of one's family and friends too.



C T

Vocabulary

personal
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conduct
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suppressing
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enthusiastic
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determination
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unjustified
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suspicion
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refuge
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C P

ACTIVITIES

Ask your parents to help you find Aayah 6 of *Suurah Faatir* in the Holy *Qur'aan* which teaches us about *shaytaan*. Thereafter write the verse in Arabic below, with the English translation.

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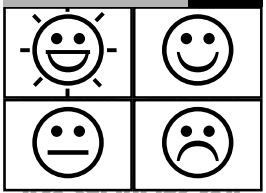
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Comments **T**



Qur'aan

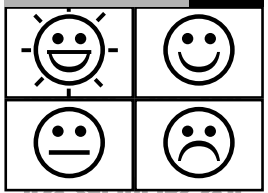
Allaah ﷻ has declared:

"Indeed We created humanity from the dried clay of black smooth mud. And We created the Jinn before that from the smokeless flame of fire."

"Shaytaan is an enemy to you, so treat him as an enemy. He only invites his followers to be the dwellers of Hell."

"*Say (Muhammed) : It has been revealed to me that a group of Jinn listened and said; 'Indeed we have heard a marvellous Qur'aan. It guides unto righteousness so we have believed in it, and we will never associate partners with our Lord."*

Comments **T**



State whether True or False. C

1) The word '*Jinn*' refers to 'invisible beings' created from 'smokeless fire'. **T**
2) The *Jinn* do not have 'free choice' and are not required to worship Allaah. ☐
3) *Jinn* can be Muslim or *Kaafir*, however, the majority of them are *Kuffaar*. ☐
4) *Jinn* will not be resurrected after death nor be present on Judgement Day. ☐
5) There are both male & female *Jinn* and they could live for thousands of years. ☐
6) *Jinn* can befriend only the wicked among humanity. ☐
7) *Jinn* cannot be seen with the naked eye but their appearance is terrifying. ☐
8) *Jinn* can take the shape of humans, animals, or anything else real or imagined ☐
9) *Jinn* can traverse huge distances instantaneously and can weave illusions. ☐
10) *Jinn* almost always possess vulnerable human beings. ☐
11) *Jinn* possession could occur because of infatuation, sorcery, or malevolence. ☐
12) *Jinn* cannot physically harm the human body nor cause any illnesses. ☐
13) The names of Allaah and the *Qur'aan* have to be used to expel *Jinn*. ☐
14) The verses of the *Qur'aan* manifest in a tangible way in the world of the *Jinn*. ☐
15) By staying invisible the *Jinn* find it more difficult to seduce humanity. ☐
16) *Jinn* lead humanity to destruction & hell by tempting them to freely choose sin. ☐
17) *Jinn* have no power over the pious and obedient worshippers of Allaah. ☐

List five types of *Jinn* and briefly describe the characteristics of each.

C

Hadiith

Our beloved Prophet Muhammad ﷺ said:

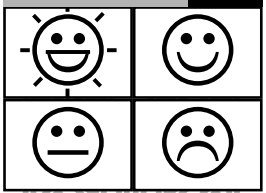
"The angels were created from light, the jinn were created from fire, and Aadam was created from that which has been described to you (ie. clay)."

"The jinn are of three types: a type that has wings, and they fly through the air; a type that looks like snakes and dogs; and a type that stops for a rest and then resumes its journey."

"The barrier between the ... Jinn and ... the Children of Aadam is [created] when a Muslim ... says, 'In the name of Allah besides Whom there is no other god'."

"Cover your utensils, tie your water skins, close your doors and keep your children close to you when the night comes as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lamps, for the mischief-doer may drag away the wick of the candle and burn the dwellers of the house."

Comments **T**



List five symptoms indicating possible affliction by *Jinn* and suggest a few means of protection in each case. Refer to the lists provided and also consult a qualified '*Aalim* (Islamic scholar).

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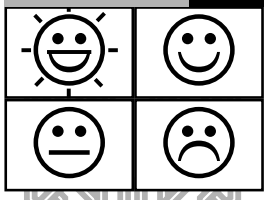
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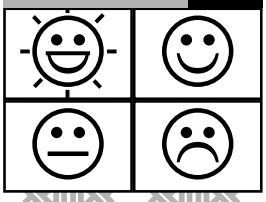
RESEARCH ASSIGNMENT

C T

In groups of three, research the story of *Nabii* Sulayman [s] and his mastery over the world of the *Jinn*. Find out how he subjugated the *Jinn*.

Then compare it to *Nabii* Muhammad's [s] contact with the world of the *Jinn* and his relationship to them. In conclusion, explain what our attitude and relationship with the *Jinn* should be today.

Comments **T**



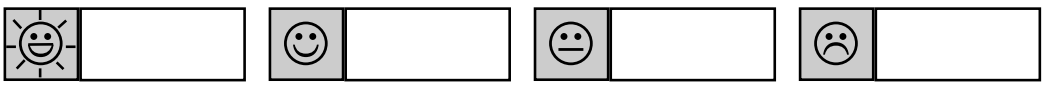
SUMMARY

P

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

- listened to a lesson ☐
- discussed important points on the subject ☐
- found suitable one word meanings ☐
- learnt new *Aayaat* and *Ahadiith* ☐
- searched for an *Aayah* and *Hadiith* ☐
- completed a true & false exercise ☐
- listed types of *Jinn* and their characteristics ☐
- listed symptoms of affliction by *Jinn* ☐
- researched *Nabii* Sulaymaan [a] & the *Jinn* ☐

How does my teacher
rate my performance in this lesson ?



lesson 6

OUTCOME OBJECTIVES T P

- learn about *Sihr* (Magic), it's nature and categories, as well as how to guard against and dispel it
- discern that just as there are observable forces in the physical world, there are also unseen powers in existence, like *Sihr*, which have their appointed role to play
- realize that there are two basic forms of Sihr : one by which the *Saahir* performs his 'supernatural' feats by his own abilities; and the second by which the *Saahir* seeks the assistance of the *Jinn*
- discover that those who are feeble minded or spiritually weak, easily succumb to *Sihr*
- discover that the *Saahir* is able to gain the support of *shayaatiin* by resembling their impure nature & evil behaviour
- discern that all the means utilized by the *Saahiriin* are among the forces of nature which Allaah has created and over which He has absolute power and ultimate control
- realize that all those who practice *Sihr* are cursed by Allaah and die humiliated and filled with regret
- discover that *Hasad* not only drives a person to commit acts of injustice and wickedness, but also has an unseen power to cause harm to others
- learn that any person who has indulged in *Sihr* but thereafter sincerely repents and compensates his victims for any loss suffered will be forgiven by Allaah
- explore the methods taught by the Prophet [s] by which to dispel or protect oneself against *Sihr*, demonic possession and the 'evil-eye'

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 Islaamic teachings regarding *Sihr*
- discuss important points related to *Sihr*
- learn new *Aayaat* and *Ahaadiith*
- answer questions on the subject
- complete sentences related to the subject
- explain one concept related to the subject
- unscramble jumbled sentences
- complete a true and false exercise
- complete an assignment related to the subject

LESSON 6

Sihr

MAGIC

Read and explain the following. T

The word '*Sihr*' literally means 'dawn twilight', when there exists both the shadows of the darkness of night as well as the first rays of daylight, which indicates something which has a dual nature. *Sihr* is more commonly translated in English as 'Magic' or 'Sorcery'. It generally refers to all things and events whose causes and origin are unseen, mysterious, 'supernatural', incomprehensible, unknown and intangible.

Unseen powers in the universe

Just as there are observable forces in the physical world, there are also unseen powers in existence which have their appointed role to play, but about which we know nothing with certainty except what Allaah has revealed to us through *Wahy* (revelation).

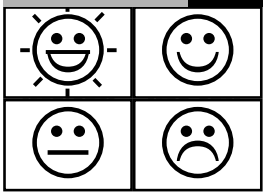
The *Malaa'ikah* (Angels) are among the forces of good which we cannot see in our daily lives but which carry out their duties in the most perfect and beneficial manner. Similarly, there are other invisible powers in existence which desire evil for humanity. The wicked *Jinn* (*shayaatiin*) are among those evil forces which are harmful to us.

As explained in the previous lesson, the *Jinn* have greater strength and abilities than human beings, Furthermore, They can see us, while we cannot see them. We would not have known about their existence if Allaah had not informed us about them, and we would not have been able to protect ourselves from their evil if Allaah had not taught us how to seek refuge from them. Similarly, Allaah, by His mercy, has informed us about

Vocabulary

twilight
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dual
.....
sorcery
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supernatural
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intangible
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observable
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appointed
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physical
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Comments T



C T

Vocabulary

deceiving
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sleight of hand
.....
illusion
.....
hypnosis
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hallucination
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occurrence
.....
perceived
.....
anxiety
.....
altered
.....
vulnerable
.....

another evil invisible force called *Sihr,* and He has taught us the means to guard ourselves from it.

Two basic forms of *Sihr*

There are many types of *Sihr*, but the following represents the two most basic forms :

1) one by which the *Saahir* performs his 'super-natural' feats by his own abilities;
2) and the second by which the *Saahir* seeks the assistance of the *Jinn*.

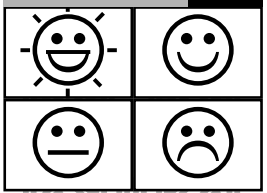
1) In the first type, the *Saahir* performs simple forms of magic relying on deceiving his audience through 'sleight of hand' where the *Saahir's* hands move so quickly that the eyes do not see what has actually happened, thus giving the illusion of a 'supernatural' event occurring.

There is a more advanced form of this type of *Sihr* involving genuine illusion and 'bewitching' of the eye which has no basis in ordinary experience. This is known as 'hallucinatory' or 'hypnotic' magic where the eye sees what is not really there and imagines events which are not really happening.

With this advanced form of *Sihr* the audience is made to imagine something to be real when no real occurrence or change has taken place. The surprise and alarm at the perceived 'supernatural' event fills the observer with terror and anxiety. This altered state of fear makes the observer vul-nerable and allows the *Saahir* to then impose his will on the 'bewitched' and make them do what he wants.

NB: In this context it is important to note that those who are

Comments T



feeble minded or spiritually weak, easily succumb to the influences of the stronger minded *Saahiriin*. Similarly, emotionally unbalanced people are more susceptible to *Sihr*. In contrast, strong-willed, knowledgeable, and spiritually grounded people are quite resilient to *Sihr,* except, interestingly, when in a crowd where they too can fall prey to illusion and mesmerism.

2) The second form of *Sihr* is that by which the *Saahir* seeks the assistance of the *Jinn* in order to deceive and trick people by the amazing speed and power of the *Jinn*, and their ability to take on different forms.

The superior capabilities of the *Jinn* are derived from the element of fire from which they were created. Therefore, anyone who employs *Sihr* using the power of the *Jinn* has access to strength and power above the abilities of an ordinary human being. The *Saahir* therefore has an unfair advantage which will always lead him to commit mischief and injustice.

It is always excessive, unopposed power that leads people to be unjust and to spread corruption on earth. For example, the same thing happens when someone has a gun in the middle of a group of people who are unarmed. His superior power inevitably leads to oppression and injustice.

C T

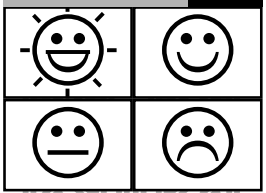
Vocabulary

impose
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context
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feeble
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succumb
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influence
.....
susceptible
.....
contrast
.....
resilient
.....
mesmerism
.....
derived
.....
employ
.....
unopposed
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A POINT TO REMEMBER

It is interesting to note that when assuming a physical form , the *jinn* become subject to the laws of the form which they take. If assuming the *jinn* takes the form of a man, then it would be possible to seize him and kill him, because the *jinn* cannot escape from the law of the form which it has taken. Were it not for this law of Allaah governing the *jinn*, they would have terrified us and caused unlimited corruption and harm in the world of human beings.

Comments **T**



A POINT TO REMEMBER

C T

Vocabulary

associated

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incantations

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potions

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invoking

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manipulation

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hypnosis

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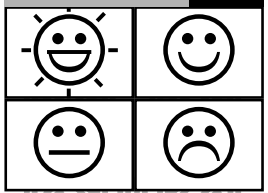
It is important to remember that nothing in existence, no matter what the nature of its creation , has any independant power to cause harm or to benefit any other creature, except by the permission of Allaah. Therefore, no creature should allow itself to be deluded into thinking that it has any intrinsic superiority or power over others. There is no force in existence that has any power whatsoever except that which Allah wills it to have. When *ibliis* (satan), the chief of the wicked *jinn*, rebelled, he falsely assumed that the fiery nature of his own creation raised him above humanity who were made from dust. He also falsely ascribed his own strength, abilities and accomplishments to himself, and did not gratefully acknowledge Allaah as the Generous source of his blessings. This attitude made *ibliis* a *kaafir* (disbeliever). *ibliis* was also deluded by thinking that the blessings he had been given made him independent of the Giver of the blessing, which caused *ibliis* to forget his Creator and rebel against Allaah. He forgot that the blessings he enjoyed should have increased him in gratitude to Allah and obedience to His commands. For all this *ibliis* was cursed by Allaah, rejected and cast out. His story serves as an important lesson for Muslims, and a warning to the practitioners of *Sihr* who forget that Allaah has ultimate power over all creation and that He is the source of all blessings. The *Saahiriin,* like *shaytaan*, falsely ascribed their strength, abilities and accomplishments to themselves as well as to the other forces in nature which they employ, like *jinn*, thus committing the grievous error of *Shirk* with Allaah.

Practices associated with *Sihr*

Some of the more common practices associated with *Sihr* are :

1) Uttering ‘spells’ and incantations.
2) Preparing strange potions.
3) Invoking the *Jinn*.
4) Cursing and the ‘evil-eye’ (ie. ‘ill-will’).
5) Mind manipulation and hypnosis.

Comments **T**



6) Sleight of hand, trickery and illusion.
7) Manipulating unseen, naturally occurring physical forces (eg. magnets or microwaves).
8) Employing the strange effects cosmic bodies like stars and planets may have.
9) Transformation or trans-substantiation (which rarely occurs, but which has been authentically reported), etc.

What is common to all these forms of *Sihr* is that the cause of an event, real or imagined, remains concealed from the average observer.

From the perspective of Islaamic law, the *Sharii'ah* generally defines *Sihr* as an agreement between a *Saahir* (ie. magician, witch or sorcerer) and the *Jinn* (devils), whereby the *Jinn* assists the *Saahir* in achieving his goals, while the *Saahir* must in turn commit *haraam* acts of disobedience to Allaah or, worst still, acts of *Shirk,* in order to please the wicked *Jinn* (*shayaatiin*).

Sihr in the *Sharii'ah*, therefore, primarily refers to all such supernatural acts, manifestations and effects achieved by means of *shaytaanii* (satanic) influence and support.

How do the *Saahiriin* employ *Jinn* ?

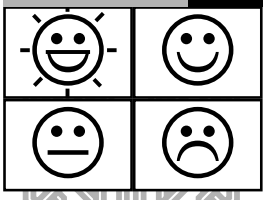
The *Saahir* is able to gain the support of the *shayaatiin* (ie. evil *Jinn*) by firstly resembling their nature and behaviour, and then earning their pleasure. The *shayaatiin* are impure, disbelieving and immoral by nature. It is therefore essential for

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Vocabulary

occurring
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cosmic
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employing
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transformation
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trans-sub-stantiation
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authentic
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common
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concealed
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perspective
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generally
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define
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primarily
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manifestation
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resemble
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Vocabulary

immoral
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indulge
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utterance
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ranting
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excrement
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perpetual
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contemptuous
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omnipotence
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deny
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attribute
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the *Saahir* to :

1) Remain constantly in the state of impurity.
2) Abstain totally from even mentioning the Name of Allaah.
3) Continously commit immoral acts.

In order to earn the pleasure and support of the *shayaatiin,* the *Saahir* has to indulge in any or all of the following evil utterances, actions, states and beliefs, with that intention :

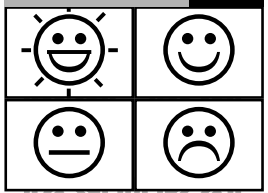
1) Evil Utterances or Words : praising *shaytaan*, words of *shirk*, foul and abusive rantings, etc.
2) Evil Actions : rape, murder, fraud, idol worship, child sacrifice, etc.
3) Evil States : living in filth, eating excrement, drinking human blood, perpetually thinking evil thoughts, being contemptuous of others, etc.
4) Evil Beliefs : denying Allaah's one-ness and omnipotence, attributing power to other beings like *Jinn*, false gods or the stars, rejecting the Prophets of Allaah, etc.

AN INTERESTING POINT TO DISCUSS

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Just as the pious Muslims gain proximity to the *Malaa'ikah* (angels) by resembling their nature, which is to be in a constant state of purity, worship and obedience to Allaah, the *Saahiriin* (ie. witches, magicians, sorcerers) gain proximity to the *shayaatiin* by resembling their impure nature and wicked behaviour. Also, the *Malaa'ikah,* which are far more powerful, constantly guard the pious against the mischief of the *shayaatiin*, while the *shayaatiin* constantly lead the *Saahiriin* to their own mutual destruction.

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Sihr is used by wicked people to cause harm in a great variety of ways including : deception and confusion, mental illness and insanity, sickness, death, ill-will and hatred, destroying marriages and family ties, obsession and fostering illicit sexual relationships, causing loss in businesses and careers, etc.



Sihr is a Natural Phenomenon

Sihr is a type of science that is acquired by study and practice. Its methods are all part of natural law, but are hidden and unknown to most people.

All the means utilized by the *Saahiriin* (ie. hypnosis, manipulating hidden forces, invoking the *Jinn,* etc.) are therefore among the forces of nature, which Allaah has created. And Allaah has absolute power over all things.

These natural forces have been divinely endowed with special properties, effects and strengths. Like in the physical sciences, knowledge of the properties of the material elements and forces is employed by scientists for specific uses and to achieve specific results, so too in the sciences of *Sihr* (magic), the *Saahiriin* (magicians, sorcerers) acquire the knowledge of *Sihr* (also called occult sciences) and then employ these forces in accordance with its natural laws to achieve their wicked ends.

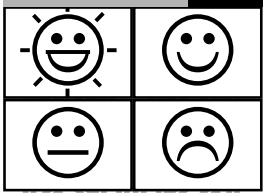
In reality, therefore, the demonstrations of magicians and witches are not 'supernatural'. They are

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Vocabulary

deception
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mental
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obsession
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fostering
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illicit
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acquired
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endowed
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divine
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property
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elements
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occult
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Comments T



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Vocabulary

negligence
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ingratitude
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trial
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theory
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deception
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allign
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ego
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contrary
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interdepen-
dant
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base
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toxic
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combination
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practitioner
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regarded as 'supernatural' only by those who are unaware of the hidden causes of 'magic'. For example, a person who has never seen a magnet and is unaware of its properties will believe that the invisible effect caused by it is 'supernatural', while in fact it is not 'supernatural' because it is achieved by means of knowledge of the hidden properties of magnets. *Sihr* is very similar.



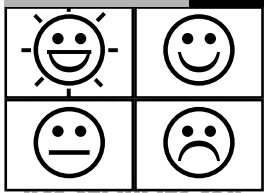
Why is *Sihr Haraam* ?

People are tried and tested in many ways by Allaah. Wealth, for example, becomes a means of testing whether this blessing increases a person in obedience and gratitude to Allaah, or whether he falls into negligence and ingratitude and uses it for evil purposes. The same applies to *Sihr*. It is a trial and it gives a person power beyond what he would have had if he was simply left to his own devices.

In theory this power could be used for either good or evil. However, those who use it have to resort to deception and also have to allign themselves with the rebellious *shayaatiin* who inspire them to evil and excite their ego's.

Deception is contrary to truth, and the interdependant combination of the base ego and the *shaytaanii* (satanic) inspiration is spiritually poisonous. And so, as is the nature of wicked things, this toxic combination always leads the practitioners of *Sihr* to commit mischief, injustice and, eventually, dis-

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Nabii Sulaymaan [a] and *Sihr*

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AN INTERESTING POINT TO DISCUSS

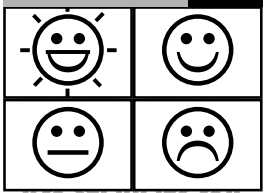
During the time of *Nabii* Sulaymaan [a], the *shayaatiin,* along with their wicked human acolytes, used to deploy *Sihr* (magic) in order to injure people and achieve their selfish ends. *Nabii* Sulaymaan [a] knew about this and so he collected together all the books of *Sihr* and buried them. Some say he buried them beneath his throne so as to keep a close check on it and also to inform the righteous and pious believers of it's mischievious workings, all in order to warn and save people from harm.

After the death of *Nabii* Sulaymann [a], the *shayaatiin* pointed out to the wicked amongst people the place where these books were buried. They falsely claimed that it was by means of the knowlege of *Sihr* that *Nabii* Sulaymaan [a] had subjected the *jinn*, humanity, animals, the weather and everything else on earth to his command, and that anyone who acquired this knowledge would likewise be able to control creation and subject it to his wishes. This accusation amounted to *Kufr* (disbelief) and associating other partners (*Shirk*) with Allaah in His absolute control over all creation. This was also certainly a lie against *Nabii* Sulaymaan [a] who was a perfected servant of Allaah and a true Prophet.

All of creation was made subject to *Nabii* Sulaymaan [a] by the power of Allaah Almighty alone, not by *Sihr*. The deceptive *shayaatiin* however wanted to fool people into thinking that it was through the power of *Sihr* (magic) that control over creation had been accomplished, and in so doing, lead humanity astray and to disbelief (*Kufr*). Therefore anyone who believes in the power of *Sihr* is a *Mushrik,* and anyone who practices it is a *Kaafir*.

As regards the unparallelled kingdom which was given to *Nabii* Sulaymaan [a], Allaah wanted to call our attention to some important truths. The first is that Allaah's power over all of creation is unlimited and absolute. Allaah, Almighty, has created many forms of creation and varying species from different elements, each having their own unique characteristics and abilities. He has certainly imbued some forms and species with greater power and strength than others. However Allaah, wants us to also know that everything happens by His power and permission alone. He is the Almighty Creator who can certainly compel forces possessing greater power to submit to someone who has less innate power and strength. Therefore Allaah subjected to *Nabii* Sulaymaan [a] such powerful forms of creation that *Nabii* Sulaymaan [a], by virtue of being a fragile human being, would never have been able to subjugate himself. No one can claim power by his own right. All the power and abilities obtained by any creature is certainly from Allaah, the Almighty, alone.

Comments T



belief. So, because of its deceptive and destructive nature Allaah has decreed *Sihr* to be *Haraam.*

Vocabulary

deceptive
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decree
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afflicted
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humiliated
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denounce
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alienation
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poverty
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catastrophic
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practitioner
.....
inferior
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The *Saahiriin* are never successful

All those who practice *Sihr* are cursed by Allaah. They are afflicted by disasters and die humiliated, denounced and hated, filled with bitterness, sorrow, alienation, poverty, and complete disappointment.

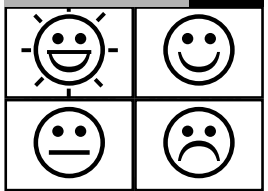
If we examine the lives of people who practice *Sihr*, we find that their end is always catastrophic. Also, the condition of the *Saahiriin* is such that, inspite of employing the help of *Jinn*, everyone else around them is in fact always better-off than they are.

The practitioners of *Sihr* jealously seek to acquire what belongs to ordinary people who do not practice *Sihr* and who do not seek the assistance of the *Jinn*. Therefore, the *Saahiriin* are always humiliated and despised because of constantly desiring what belongs to others.

Allaah, Almighty, wishes to teach us that those who practice *Sihr*, and those *Jinn* from whom they seek help by virtue of their supposed 'greater' strength, are certainly inferior to everyone else around them.



Comments



Hasad (Envy), a form of *Sihr*

Hasad (Envy), like *Sihr*, is one of the unseen

harmful forces in existence. If it had not been that Allaah had mentioned the harmful effects of envy to us in the Holy *Qur'aan*, we would certainly have known nothing about it.

Not only does envy drive a person to commit acts of injustice and wickedness against others, but the mere feeling of envy has an unseen power to cause harm to others. For example, just as an invisible microwave or laser beam can cause harm to a physical object, so too can the 'beams' of envy cause harm to the person towards whom the envy is directed.

Unlike the process of sight in the physical world where light reflected from objects enters the eye, which then allows us to see those objects, in the spiritual world the opposite occurs, where glances or 'beams' of kindness or cruelty are emitted from the 'eye', which can either benefit or harm those we direct these glances at. Often we can even sense these 'evil stares' and feel their harmful effects, which sometimes manifest as discomfort or even illness and physical harm.

Envy is the most harmful of these. The harmful 'beams' only emanate from the envier in states of malice and envy. It is part of those mysterious spiritual capacities that all human beings possess. Envy, like *Sihr*, is among the evils which cannot be seen, but which can cause physical harm.

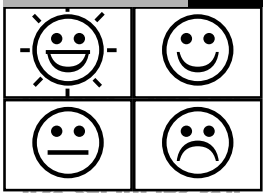
Envy is incompatible with true *iimaan* (belief) because it implies doubting Allaah's wisdom in His distribution of His bounties amongst His creation,

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Vocabulary

injustice
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process
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sight
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reflected
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emitted
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manifest
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emanate
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malice
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capacity
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incompatible
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implies
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Comments **T**



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Vocabulary

alotted

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benevolent

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lacking contentment with His decree, and ingratitude to Him for the blessings He has alotted us.

Allaah has certainly distributed His blessings amongst his servants with justice and wisdom. As Muslims, we always submit to His benevolent decree.

AN INTERESTING POINT TO DISCUSS

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The differences between *Sihr and Mu'jizah & Karaamah*

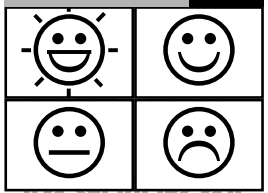
A *Mu'jazah* is a truly supernatural act demonstrated by a *Nabii* (Prophet) of Allaah. A *Karaamah* is a truly supernatural act demonstrated by a *Walii* (pious saint). Such truly supernatural feats demonstrated by the *Ambiyaa'* and the *Awliyaa'* are contrary to natural laws (*Kharq-ul-Aadaat*). For example, *Nabii 'Iisaa* [a] (Jesus) bringing the dead to life.

Ostensibly, similar 'supernatural' acts are also demonstrated by those who practice *Sihr*. The *Saahiriin* therefore throw the ignorant and unwary common people into confusion by the apparent similarity between the supernatural feats of the *Ambiyaa*' and those of the *Saahiriin*. The common people are therefore easily deceived and led astray. It is therefore imperative to understand the difference between *Sihr* on the one hand, and *Mu'jizah* and *Karaamah* on the other. These are some of the basic differences between the two :

1) The effects of *Sihr* are controlled and directed by natural causes, but because these remain hidden from view (eg. microwaves, *Jinn*, etc.) and are unknown to most people, they are considered 'supernatural'. If, however, the cause becomes known, then the element of 'wonderment' and surprise is removed and people no longer consider the feat 'magical'.

In contrast, a *Mu'jizah* or *Karaamah* is a direct act of Allaah having no intervention of natural causes. By

Comments T



Allaah's command an object comes into being from nothingness, or an existing object begins to act contrary to its natural properties and laws. For example, the fire of Namruud became cool and turned into a garden for *Nabii* Ibraahiim [a] by the command of Allaah

2) *Mu'jizaat* (plural of '*Mu'jizah*') and *Karaamaat* (plural of '*Karaamah'*) are demonstrated only by people of piety and righteousness. On the contrary, only impious and wicked people display 'magical' feats of *Sihr*. The evil character, actions and statements of the *Saahiriin* are well known to all those who associate with them, even though often concealed in public. Also, the *Saahiriin* openly disobey the *Sharii'ah,* while the *Ambiyaa'* and *Awliyaa'* always obey the *Sharii'ah*.

3) A *Nabii*'s *Mu'jizah* is always accompanied by his claim to *Nubuwwah* (Prophethood) and a challenge to disprove him. For example, *Nabii* Muusa's [a] (Moses) transforming the staff into a giant serpent, or transforming rivers into blood, and then challenging Fir'awn to disprove his prophethood. On the contrary, should a *Saahir* claim *Nubuwwah* (prophethood), his *Sihr* which employs the unseen forces in the universe (like *jinn*) will immediately become ineffective. This is a divine law governing the world of the unseen which Allaah has decreed, so as to protect the sacred institution of Prophethood (*Nubuwwah*) from imposters. Other forms of deception, like 'sleight of hand' and 'optical illusion' can still be deployed by false prophets.

4) *Mu'jizaat* and *Karaamaat* always result in an enduring good, whereas no good ever comes to humanity from *Sihr*.

5) *Mu'jizaat* and *Karaamaat* can never be neutralized or eliminated, whereas *Sihr* can be neutralized and eliminated.

6) *Mu'jizaat* and *Karaamaat* are special gifts given to *Ambiyaa'* (Prophets) and *Awliyaa'* (Saints) and cannot be obtained through learning and experience, but *Sihr* is a dark science which can be acquired through study and practice. .

The Laws of the *Sharii'ah* pertaining to *Sihr*

As has been explained, the *Sharii'ah* classifies *Sihr* as primarily all such 'supernatural' acts, manifestations and effects achieved by means of *shaytaanii* (satanic) influence and support. This form of *Sihr* is classified as *Kufr* (disbelief). Therefore, any 'supernatural' feat which does not involve the support of *shayaatiin* nor entail any evil or sinful act or utterance of disbelief, is not classified as an act of *Kufr,* but is certainly still regarded as a major sin (*Kabaa'ir*) (eg. 'sleight of hand', hypnosis and illusion, transformation, etc.)

Teaching *Sihr*, in any of its forms, is *Haraam* (impermissable). If the *Sihr* being taught contains *Kufr*, then both the teacher and student will be classified as *Kaafir* according to the *Sharii'ah*, otherwise not.

The punishment for practicing *Sihr* which constitutes *Kufr* is death. Those forms of *Sihr* which do not constitute *Kufr* will be punished based on the discretion of the *Qaadii* (Islaamic Judge).

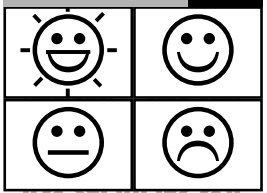
According to the *Sharii'ah*, guilt and punishment for *Sihr* can only be determined by a voluntary confession of the *Saahir* or the testimony of two righteous Muslims (ie. learned, practicing Muslims of good character) who witnessed the act of *Sihr* (ie. occult rituals, invocation of the *Jinn*, etc.).

Any person who has indulged in *Sihr*, but thereafter sincerely repents (**NB**: Refer to the section on *Tawbah*) and compensates his victims for any loss

Vocabulary

classify
primarily
manifestation
feat
entail
utterance
constitute
discretion
guilt
voluntary
confession
testimony
occult
invocation
compensate

Comments



suffered due to *Sihr,* will be forgiven by Allaah, *Inshaa' Allaah* (Allaah willing).

As regards the *Shar'ii* punishment for the *Saahir* who sincerely repents prior to being convicted by a *Shar'ii* court for the crime of *Sihr*, it will be determined by the discretion of the *Qaadii* . The general rule is that he will be absolved of his crime and reintergrated into the Muslim community.

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Vocabulary

prior
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convicted
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discretion
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absolved
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reintergrated
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The Angels Haaruut and Maaruut [a]

More than four thousand years ago *Sihr* was a popular 'science' in the ancient city of Babylon (Baabil). Due to it's prevalence and apparent effectiveness, people were unable to differentiate truth from falsehood, and more so, *Sihr* from the *Mujizaat* of the *Ambiyaa*' [a]. The *Saahiiriin* were revered as 'Agents of God', and some even worshipped as 'Gods incarnate'. This extraordinary veneration for *Sihr* and *Saahiriin* had become a dangerous source of misguidance.

Allaah therefore sent two Angels (*Malaa'ikah*), Haarut and Maarut [a], to the city of Baabil to remove people's confusion, to separate truth from falsehood, and to distinguish the miracles of the *Ambiyaa*' [a] from the deception of the *Saahiriin*. The two Angels explained the principles and methods of *Sihr,* that *Sihr* is in fact subject to natural laws and agencies, and that the *Saahiriin* do not have any 'supernatural' abilities. In so doing, Haaruut and Maaruut [a] were to bring to an end the domination of the *Saahireen* over the masses.

Why did Allaah choose Angels?

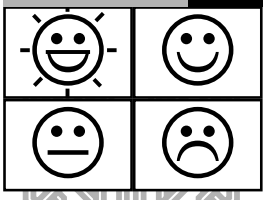
Allaah specifically chose Angels for this task for at least four reasons :

1) The need of the hour was to establish a clear distinction between the truth of the *Ambiyaa*' [a] and the falsehood of the *Saahiriin* who disputed the exclusive claims of the *Ambiyaa*' [a], and so the Angels were appointed as a 'third party' to clarify the issue.

2) Because the distinction between the two could not be clarified without citing the 'spells', incantations and evil rituals employed in magic, Angels were used for the task as it would have been unbefitting the

AN INTERESTING POINT TO DISCUSS

Comments **T**



Ambiyaa' [a] (who are sent as beacons of *Hidaayah* (guidance) and models of virtue for humanity) to utter such words of disbelief and display acts of wickedness.
3) There was also the danger that the citing of 'spells', words of disbelief and evil rituals by the *Ambiyaa*' [a] would give some an incentive to practice *Sihr*. Allah preferred not to make the *Ambiyaa*' [a] even an indirect cause of such reprehensible activities.
4) The *Malaa'ikah* (Angels) are deputed with innumerous responsibilities in creation, both good and bad, beneficial and harmful. For example, the Angel *Mikaa'iil* [a] is responsible for providing sustenance to all of creation while *Maalik* [a] is responsible for punishing the wicked in *Jahannam* (Hell). The Ambiyaa' (Prophets) are deputed as conveyors of Allaah's Mercy and Guidance and it is not within the scope of their duties to execute functions of evil or harm. Only what is praiseworthy is effected by the Ambiyaa' [a].

Haaruut and Maaruut [a] were a Grievous Trial

Angels (*Malaa'ikah*) were therefore chosen for the task of teaching humanity the true nature of *Sihr*. Haaruut and Maaruut [a] explained to people the principles and practices of *Sihr,* warned them about engaging in this evil 'science', and induced in them a detestation and hatred for *Sihr* and *Saahiriin*, all with the purpose of reforming humanity and assisting them in keeping to the straight path.

However there were some wicked people who, due to their own perversity, also came to Haarut and Maarut [a] and requested to be instructed in the 'science' of *Sihr*. Before imparting this knowledge, the Angels warned them about the harms and dangers of *Sihr,* and that they had been sent as a trial. The people were warned not to misuse this knowledge for evil nor for worldly gain, and that if anyone broke their pledge and fell into transgression or disbelief, then the Angels could not be held responsible for it.

After taking the pledge of sincerity and rectitude, the Angels imparted knowledge of the nature and workings of '*Sihr*', as this was the function entrusted to them by Allaah. Some people were true to their promise, while many did not fulfil their pledge. Instead of utilizing the knowledge gained from Haaruut and Maaruut [a] in defense of the truth, guarding *iimaan* (faith) and protecting people from danger, they used their knowledge of *Sihr* to cause harm to people and to gain an unfair advantage, which led many, ultimately, to *Kufr*.

Ruqaa and *Ta'aawiiz*

'*Ruqaa*' is the plural of the word '*Ruqyah'*. It refers to the methods taught by the Holy Prophet Muhammad [s] by which to dispel or protect oneself against *Sihr* (magic and sorcery), demonic possession (*Masaahah*) and the 'evil-eye'.

Ruqyah involves reciting the specific verses from the *Qur'aan* relevant to the type of affliction, as well as the relevant *Masnuun* (ie. established from the *Sunnah*) *Du'aa*s (supplications) taught by the Holy Prophet Muhammad [s].

The word '*Ta'wiidh*', which literally means 'to seek protection in Allaah', generally refers to the paper or other object on which the words of the *Qur'aan* or *Du'aa*s are written for protection against *Sihr* or for dispelling it.

Words which resemble the *Qur'aan* and *Masnuun Du'aa*s, and which call to obedience and submission to Allaah, are also permissable in *Ruqyah*.

However*, Ta'aawiidh* (ie. plural of *Ta'wiidh*) which display any one of the following characteristics are *Haraam* :

1) include expressions of *Shirk* and *Kufr,*
2) are written in an incomprehensible language,
3) include evil words, such as cursing, offensive language, or profanity,
4) require that the *Ruqyah* be accompanied by bizarre actions or conditions, such as being in an impure state (eg. *Janaabah*) or danc-

C T

Vocabulary

dispel
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relevant
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affliction
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dispelling
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resemble
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characteristic
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expression
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incomprehensible
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profanity
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bizarre
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C T

Vocabulary

procured
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efficacious
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independant
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precondition
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adequate
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practitioner
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omnipotence
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ing naked, or applying the *Ta'wiidh* in a graveyard or unclean place like a toilet or bathroom,

5) are procured from *Saahiriin,*
6) are procured from *Kuffaar*, including Jews and Christians,
7) are accompanied by the belief that the *Ta'wiidh* in itself is efficacious, independant of Allaah,

NB: Attempting to treat *Sihr* with *Sihr* (called *Nushrah*), which entails seeking the assistance of *Jinn*, is *Haraam* and is a grave form of deception of *shaytaan*. In *Nushrah*, the *Naashir* (ie. one who uses *Nushrah*) befriends the *Jinn* through impermissable rituals and sinful acts, and in return, the *Jinn* seem to alleviate the effects of the *Sihr*. This is only temporary and represents a form of *Istidraaj* (refer to the relevant notes in the section on *Awliyaa*').

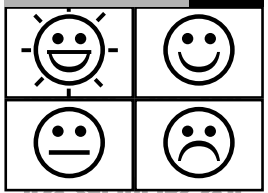
Preconditions for a person who practices *Ruqyah*

Performing *Ruqyah* is a *Sunnah* of the blessed Prophet Muhammad [s]. Although every Muslim can perform *Ruqyah,* it is best that it be done by a righteous and pious Muslim who has adequate knowledge of the *Qur'aan*, the *Sunnah* and the *Sharii'ah*, as well as complete trust in Allaah. Therefore, the following preconditions for the practitioner must be considered before performing *Ruqyah* :

He or she must...

1) have correct belief in Allaah, His One-ness and Omnipotence, and strictly avoid all forms of *Shirk*,

Comments T



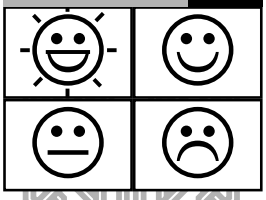
2) be sincere in worshipping Allaah, and have pure intentions when 'treating' people through *Ruqyah*,
3) have an adequate knowledge of the *Sharii'ah*, be obedient to the commands of Allaah, and strictly abstain from all that is *Haraam*,
4) be in a state of physical purity (ie. *Tahaarah*), including the clothes worn, and only eat *Halaal* food,
5) avoid all forbidden places (eg. bars, brothels, etc.), as well as the company of sinful people,
6) have a detailed knowledge of the world of the *Jinn* and the workings of *Sihr*.
7) have complete knowledge of the 'patients' circumstances and other sicknesses.
8) protect the confidential information of those being 'treated' through *Ruqyah*, and guard their secrets,
9) use the opportunity of *Ruqyah* to propagate the religion of Allaah, and give the 'patient' good Islaamic advice and encouragement.
10) avoid demanding money for any 'services' rendered. (**NB**: Although it is permissible to charge a fee for performing *Ruqyah* and preparing *Ta'aawiidh*, unfortunately, in our day and age, there exists so many charlatans who deceive and defraud people by charging exhorbitant amounts of money for their 'services' that it has become necessary to insist that *Ruqyah* be rendered for free so as to separate the truly sincere well-wishers from the fraudsters).

C T

Vocabulary

brothel
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circumstance
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confidential
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propagate
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rendered
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charlatan
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defraud
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exhorbitant
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fraudster
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Comments **T**



How to perform *Ruqyah*

It is always advisable that a learned and experi-

C T

Vocabulary

consult

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established

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tangible

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context

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incurable

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manifest

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afflicted

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enced *'Aalim* (Islamic scholar) be consulted before performing *Ruqyah*.

Ruqyah, as well as *Ta'aawiidh*, must be performed using only the Names of Allaah (ie. *Asmaa'-ul-Husnaa*), the verses of the Holy *Qur'aan* or the established *Masnuun Du'aa'*s narrated from the Holy Prophet Muhammad [s].

Depending on the nature of the *Sihr* afflicting the patient, the relevant *Asmaa' al-Husnaa*, *Aayaat* and *Masnuun Du'aa'*s should be employed.

NB: As has been mentioned, the *Aayaat*, etc. recited, manifest in a tangible form in the unseen worlds, so depending on whether they contain words of mercy or words of punishment, the same will come to be in the unseen worlds of the *Jinn* and *Saahiriin*.

Example 1 : In the context of 'treating' an incurable illness caused by *Sihr*, the following would be relevant :

1) Reciting Allaah's name, '*Yaa Salaamu*', '*O the Bestower of Peace and Safety*', and blowing lightly over the area of the body afflicted.

2) Reciting *Suurah al-Falaq* and blowing lightly over the area of the body afflicted.

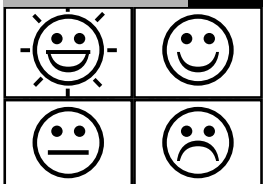
3) Reciting the following *Masnuun Du'aa'* while placing the hand over the effected area :

اَللّٰهُمَّ أَذْهِبِ البَأْسَ ○ رَبَّ النَّاسِ اِشْفِهِ

وَأَنْتَ الشَّافِيُ ○ لاَ شِفَاءَ إِلَّا شِفَاؤُكَ

شِفَاءً لَّا يُغَادِرُ سَقَمًا

Comments T



"O Allaah! Remove the affliction, O Cherisher of humanity, cure him, for You are the one who cures. There is no cure but Your cure, the cure after which no illness remains."

Example 2 : To punish the *Jinn* and *Saahiriin* causing harm to an individual, the following would be relevant :

1) Reciting Allaah's name, '*Yaa Muntaqimu*', '*O the Avenger*' while directing one's attention towards the *Saahir* or *Jinn*.

2) Reciting *Suurah al-Fiil* while directing one's attention towards the *Saahir* or *Jinn*.

3) Reciting the following *Masnuun Du'aa'* while directing one's attention towards the *Saahir* or *Jinn:*

اَللّٰهُمَّ أَنْتَ عَضُدِيْ وَأَنْتَ نَصِيْرِيْ

بِكَ أَجُوْلُ وَبِكَ أَصُوْلُ وَبِكَ أُقَاتِلُ

"O Allaah, You are my strength and You are my helper. By You do I move, and by You I attack, and by You I slay (my enemy)."

Example 3 : In the event of a husband and/or wife falling 'out-of-love' and becoming acrimonious towards each other due to *Sihr*, the following would be relevant :

1) Reciting Allaah's name, '*Yaa Waduud*', '*O the Most Loving*' while directing one's attention towards one's spouse and/or blowing lightly over him/her.

2) Reciting *Aayah* (verse) 21 of *Suurah Ruum*

C T

Vocabulary

cherisher

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avenger

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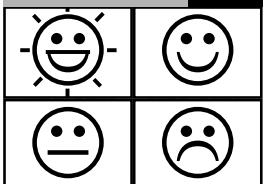
acrimonious

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spouse

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Comments **T**



C T

Vocabulary

spouse

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dwell

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tranquility

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reflect

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submissive

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affection

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(Chapter 30) of the Holy *Qur'aan* while directing one's attention towards one's spouse and/or blowing lightly over him/her :

وَمِنْ اٰيَاتِهٖٓ أَنْ خَلَقَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا
لِّتَسْكُنُوْٓا إِلَيْهَا ○ وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً
○ إِنَّ فِيْ ذٰلِكَ لَاٰيَاتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

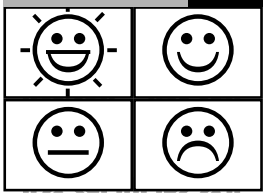
"And among His Signs is that He created for you spouses from among yourselves, that you may dwell in tranquility with them, and He put love and mercy between your hearts. Indeed in that are Signs for those who reflect."

3) Reciting the following *Du'aa'* while directing one's attention towards one's spouse and/or blowing lightly over him/her :

اَللّٰهُمَّ لَيِّنْ قَلْبَهَا كَمَا لَيَّنْتَ الْحَدِيْدَ لِدَاوٗدَ
وَ سَخِّرْ لِيْ كَمَا سَخَّرْتَ الرِّيْحَ لِسُلَيْمَانَ
وَ اَلِّفْ بَيْنَنَا كَمَا اَلَّفْتَ بَيْنَ مُحَمَّدٍ وَّ خَدِيْجَةَ
يَا اَرْحَمَ الرَّاحِمِيْنَ

"O Allaah, soften her heart just as You softened iron for Daawuud, and make her submissive just as You made the winds submissive to Sulaymaan, and place love and affection between us just as You put love and affection between Muhammad [s] and Khadiijah.
O Most Merciful of those who show mercy."

Comments T



Although any relevant *Aayah* of the *Qur'aan* is efficacious, the best *Aayaat* with which to perform *Ruqyah* are, *Suurah al-Faatihah*, *Suurah an-Naas, Suurah al-Falaq, Suurah al-Ikhlaas* and *Aayat-ul-Kursii* (*Qur'aan*, 2:255)

It is recommended to recite the relevant *Asmaa' al-Husnaa*, *Aayaat* and *Masnuun Du'aa'*s over water, blow into it and then have the afflicted person drink the water.

The same can be poured over the afflicted person, or recited over olive oil and used to anoint the entire body.

While it is permissable to avenge oneself, it is recommended that the afflicted person forgives and pardons those guilty of *Sihr* and refrains from having any negative feelings towards them. Rather he should do good in turn to his tormentors and advise them to obey Allaah and repent from their evil ways.

The afflicted person should have no fear of the *Saahir*, *Jinn* or envious person, and should refrain from even thinking about them.

It is necessary for the afflicted person to have complete trust in Allaah, because whomsoever places his trust in Allaah, Allaah will always suffice him.

The afflicted person should seek Allaah's forgiveness by reciting '*Istighfaar*' abundantly and turn to Allaah in *Tawbah* (refer to the section on *Tawbah*).

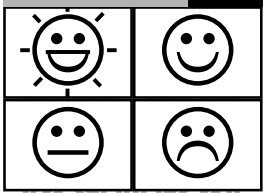
Lastly, the afflicted person should give optional charity (*Sadaqah*) and perform as many voluntary good deeds as possible.

C T

Vocabulary

efficacious
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recommend
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afflicted
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anoint
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pardon
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refrain
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negative
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tormentor
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advise
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suffice
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abundantly
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optional
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voluntary
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Comments **T**



ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

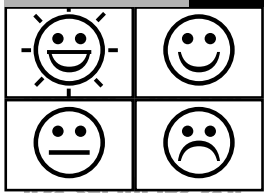
"And, they (ie. magicians) followed the (knowledge) which the shayaatiin recited during the reign of Sulaymaan. But Sulaymaan did not commit kufr, rather the shayaatin committed kufr, for they taught people sihr (magic). And, they followed the knowledge that was revealed to the two Angels, Haaruut and Maaruut, in Babylon. Both (the two Angels) never taught anyone (the knowledge of sihr) until they (firstly) declared, 'Indeed, we are a trial, therefore, do not commit kufr."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"Refrain from the two destroyers (of Faith) - shirk and sihr"

Comments T



Answer the following questions. C

1) Explain what the word '*Sihr*' means?

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2) Describe two unseen powers in the universe?

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3) What are the two basic forms of *Sihr*?

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4) Explain one of the two forms of *Sihr* in detail?

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5) List six practices associated with *Sihr*?

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6) Briefly explain how the *Saahiriin* employ the *Jinn*, including two examples?

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Complete the following sentences. C

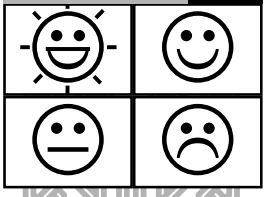
Sihr is a type of ..... that is acquired by ..... and .....

The various forms of ..... like hypnosis, manipulating hidden forces, invoking the *Jinn,* etc. are among the forces of ..... which ..... has created.

In reality, the demonstrations of magicians and witches are not ..... . They are regarded as ..... only by those who are unaware of the ..... causes of 'magic'.

For example, a person who has never seen a

Comments T



magnet will believe that the invisible effect caused by it is '.....', while in fact it is not '.....' because it is achieved by means of knowledge of the ..... properties of magnets. *Sihr* is very similar.

Briefly explain <u>one</u> of the following... **C**

1) **Why is *Sihr Haraam* ?**
2) **Why are the *Saahiriin* never successful ?**

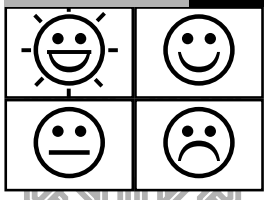
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Unscramble the jumbled sentences and rewrite them to form meaningful sentences. **C**

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Comments **T**



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cruelty 'Beams' of those at which direct are glances emitted 'eye' from the harm can we these.

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Allaah's bounties amongst doubting His Envy creation implies in distributing wisdom His.

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Indicate whether True or False C

Sihr achieved by means of *shaytaanii* support is classified as *Kufr*. T

Magic not involving disbelief is not regarded as a sin, but simply harmless entertainment. ☐

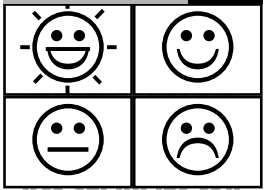
The punishment for practicing *Sihr* which constitutes *Kufr* is imprisonment. ☐

A *Saahir* who sincerely repents and compensates his victims is forgiven by Allaah. ☐

'*Ruqyah'* refers to the Islamic methods of protecting oneself against *Sihr*. ☐

Ta'aawiidh which include expressions of *Shirk* and *Kufr* are *Makruuh.* ☐

Comments T



'*Ta'wiidh*' refers to the paper on which *Qur'aanic verses* are written for protection. ☐

Although every Muslim can perform *Ruqyah,* it is best done by an older person. ☐

Ruqyah should be paid for because people may take it for granted and be ungrateful. ☐

Ruqyah must be performed using only Allaah's names, *Qur'aan*ic verses & *Du'aa'*s. ☐

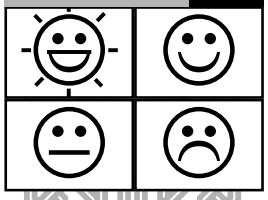
The best *Aayaat* for *Ruqyah* are, *Suurah's al-Faatihah*, *an-Naas, al-Falaq & al-Ikhlaas*. ☐

C T

ASSIGNMENT : Prepare a complete *Ruqyah* 'treatment' program for a person who is the victim of the jealousy and evil 'spells' of a *Saahir* which is causing him to experience unexplained losses and repeated failures in his business endeavours inspite of doing everything correctly.

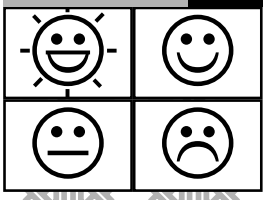
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Comments **T**



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Comments **T**

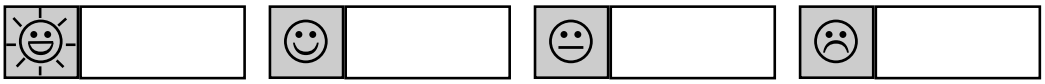


SUMMARY **P**

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

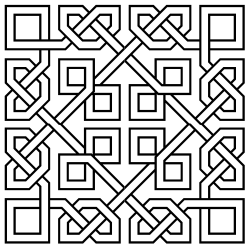
- listened to a lesson ☐
- discussed important points on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- answered questions on the subject ☐
- completed sentences on the subject ☐
- explained one concept on the subject ☐
- unscrambled jumbled sentences ☐
- completed a true and false exercise ☐
- completed an assignment ☐

How does my teacher
rate my performance in this lesson ?



'AKHLAAQ character

بسم الله الرحمن الرحيم



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T P

Islaam as a comprehensive way of life encompasses a complete moral system that is an important aspect of its world-view. We live in an age where good and evil are often looked at as relative concepts. Islaam however, holds that moral positions are not relative, and instead, defines a universal standard by which all actions and intentions may be appraised.

Islaam's moral system is striking in that it not only defines morality, but also guides humanity in how to achieve it, at both an individual as well as a collective level.

The Islaamic moral system stems from its primary creed of belief in One God as the Creator and Sustainer of all creation, humanity being the most honoured. From an Islaamic perspective, the purpose of human life is to worship Allaah, by leading this worldly life in harmony with the Divine Will, and thereby achieving peace in this world, and everlasting success in the life of the hereafter. Muslims look to the Glorious Qur'aan and the Traditions of the Holy Prophet [s] as their moral touchstones.

The Glorious *Qur'aan* declares, "*It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allaah 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 Allaah-fearing*."

This verse underscores the Islaamic 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, the Omniscient. He knows the secrets of the hearts and the intentions behind all actions. Therefore, Islaam enjoins moral behavior in all circumstance. 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'aan* also declares, "*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 you have no knowledge."*

It is interesting that the *Qur'aan* 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, is what leads people to commendable acts of virtue. Islaam aims to enhance and amplify the moral sense in every human being and adorn the individual's character with the noblest of virtues.

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

The guiding principle for the behavior of a Muslim is what the *Qur'aan* refers to as *Al-`Amal As-saalih* or virtuous deeds. This term covers all deeds, not just the outward acts of worship.

Some of the most primary character traits expected of a Muslim are piety, humility and a profound sense of accountability to Allaah. Islaam also enjoins upon every Muslim to exercise control of their passions and desires.

Islaam warns against vanity and excessive attachment to the ephemeral pleasures of this world. While it is easy to allow the material world to fill our hearts, Islaam calls upon human beings to keep Allaah in their hearts and to use the material world in moderation and in accordance with Allaah's guidance. The Glorious *Qur'aan* declares, "*The Day whereon neither wealth nor sons will avail, but only he*

(will prosper) that brings to Allaah a sound heart".

Gratitude in prosperity, patience in adversity, and the courage to uphold the truth, even when inconvenient to oneself, are just some of the qualities that every Muslim is encouraged to cultivate.

For an individual as well as a society, morality is one of the fundamental sources of strength, just as immorality is one of the main causes of decline. While respecting the rights of the individual within a broad Islaamic framework, Islaam is also concerned with the moral health of the society.

Thus, everything that leads to the welfare of the individual and the society is morally good in Islaam, and whatever is harmful is morally bad.

Given its importance to a healthy and just society, Islaam supports morality and matters that lead to the enhancement of morality, and stands in the way of corruption and matters that lead to the spreading of corruption. The injunctions and prohibitions in Islaam are to be seen in this light

Morality in Islaam addresses every aspect of a Muslim's life, from greetings to international relations. It is universal in its scope and in its applicability.

A Muslim is expected to not only be virtuous, but to also enjoin virtue. He must not only refrain from evil and vice, but must also actively engage in asking people to eschew them. In other words, a Muslim must not only be morally healthy, but must also contribute to the moral health of society as a whole.

The Blessed Prophet Mohammed [s] summarized the conduct of a Muslim when he said, "*My Sustainer has given me nine commands: to remain conscious of Allaah, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right*."

lesson 1

OUTCOME OBJECTIVES T P

- learn about Humility in Islaam
- understand that Humility is the awareness on the part of a believer that all the good possessed by him are generous gifts granted by Allaah, and are not of his own doing
- discover that humility is the foundation of all other moral virtues, and its absence destroys any other virtue
- appreciate that humble submission before Allaah is the greatest source of honour and dignity a person can be gifted
- discern that 'worship' is the complete sense of humility expressed by one who is totally submitted to the will of Allaah
- realize that The Holy Prophet Muhammad [s] was truly submitted to Allaah and his character was one of complete humility, and therefore kindness too
- recognise that humility increases wisdom and virtue and guides Paradise, while pride increases only foolishness and wickedness and leads to Hell

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 Islaamic teachings regarding Humility
- find suitable one word meanings for the words in the vocabulary list
- learn a new *Aayah* and a new *Hadiith*
- discuss a story and identify its moral lessons
- search for a verse in the *Qur'aan* related to the topic

LESSON 1

Humility

TAWAADU'

Read and explain the following. T

'Humility' (Arabic : *Tawaadu'*) is the awareness and acknowledgment on the part of a believer (*Mu'min*) that all the good possessed by him, whether it be his life, opportunities, faculties, intellect, abilities, health, beauty and wealth, are all generous gifts granted by Allaah, and are not of his own doing.

Allaah, the Most Generous and Kind, is the source of everything and therefore all praise and thanks is due to Him, and Him alone. This realisation leads a *Mu'min* (believer) to having a deep sense of gratitude, proximity to and love for Allaah.

A *Mu'min* understands that Allaah's blessings are not only trials of gratitude, but also opportunities for us to earn His pleasure and Jannah (Paradise)

In *Islaam*, Humility is regarded as the foundation of all other moral virtues, and its absence destroys any other virtue.

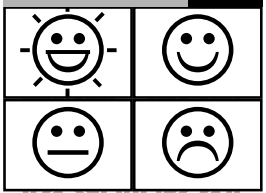
Humility also includes acknowledging that every good deed and act of worship we perform is due solely to the divine guidance and favour of Allaah. Because the most destructive form of pride is when a person believes that by having faith in Allaah and worshipping Him he has done Allaah a 'favour' of some sorts, whereas in reality it is Allaah, the Almighty, who has conferred a favour on him by guiding him to truth (*hidaayah*), endowing him with faith (*iimaan*) and giving him the ability to do good. This ability to do good is called '*Tawfiiq*' in Arabic. *Tawfiiq* is something the truely

C T

Vocabulary

acknowledge .....
possessed .....
opportunities .....
faculties .....
intellect .....
proximity .....
moral .....
virtue .....
confer .....
endow .....

Comments T



C T

Vocabulary

discord
.....
condemned
.....
integrity
.....
expulsion
.....
condemned
.....
generate
.....
malice
.....
spiritual
.....
progress
.....
dignity
.....
ego
.....
facets
.....

humble *Mu'min* continually prays for.

Humility leads a person to submit to Allaah which in turn brings peace, light, happiness and a life of purpose, while pride leads one to a life of, discord, darkness, hatred and meaninglessness. This is because pride is 'worship of the self' (ie. the ego) which is the greatest false-god, while humility is the worship of the true God of all being, Allaah.

It was *shaytaan'*s pride that caused his expulsion from Paradise, when he thought himself superior and refused to humbly obey Allaah's command to bow down before Aadam [a], the father of humanity. *shaytaan*'s lack of humility, inspite of being one of the most pious of Allaah's creatures, resulted in him being condemned to Hell.

Similarly, by having contempt for others, thinking that we are better than the rest, will certainly invalidate all our good deeds.

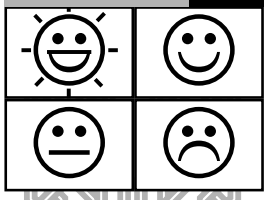
Pride is therefore the worst attribute because it destroys humility, generates malice, encourages falsehood, leads to misguidance and shuts the door of spiritual progress.



Humble submission before Allaah is the greatest source of honour and dignity a person can be gifted. This is because in submitting to Allaah alone we submit to no one else, not even our own ego, and therefore our integrity is protected.

Humility has many facets which include :

Comments T



1) humbling oneself before the Power and Majesty of Allaah.
2) humbling oneself to the commands and prohibitions of Allaah.
3) humility in dress and mannerisms.
4) humility in consumption and lifestyle.
5) humility towards the weak and poor.
6) humility towards women and children.
7) humility towards workers and servants.
8) humility in dealing with the natural environment and all living creatures.

While a Muslim must always be humble in his personal conduct, he must also be firm like a rock, having no fear nor showing any weakness in upholding *Islaam*, truth and justice.

Humility must always be practiced with sincerity. There is nothing more despicable than false humility. Like pride, humility for show also leads to the fire of Hell. We should therefore not only scrutinise ourselves for pride, but also for pretentious humility.



Humility comes from knowing Allaah and recognising His greatness and perfection, and also from knowing ourselves and recognising our own weaknesses and imperfections.

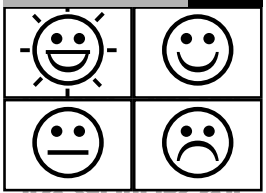
Humility is one of the greatest blessings Allaah can bestow upon a human being because it allows one to achieve true realisation of his weakness and dependance on Allaah, and therefore gratitude and submission to His will.

C T

Vocabulary

personal
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conduct
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sincerity
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despicable
.....
scrutinise
.....
pretentious
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imperfection
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dependance
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ultimately
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expressed
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Comments **T**



C T

Vocabulary

irrespective
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righteousness
.....
reflected
.....
kneading
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Submission to the will of Allaah is a pathway to purity of heart and mind, to peace and ultimately to Paradise.

Ibaadah, or worship, is the complete sense of humility expressed by one who is totally submitted to the will of Allaah, the Almighty.

Islaam means submission to One God, Allaah, and worship of Him alone.

The main form of worship in *Islaam* is *Salaah*.

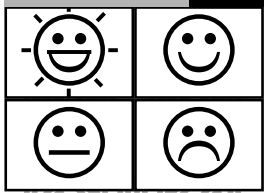
Salaah is performed in straight rows where all people, irrespective of their status, wealth, race or language, stand before Allaah as equals.

Each person bows his head in humility knowing that those on either side of him are equally important in the sight of Allaah.

Only one thing raises one person above another, and that is righteousness and humility.

Those who are humble are honoured by Allaah, and those who are proud are disgraced.

Comments T



The Holy Prophet Muhammad [s] was truly submitted to Allaah and his character was one of complete humility, and therefore kindness too.

Every aspect of his life reflected humility, even his walking, talking, sitting and eating.

The Prophet Muhammad [s] would display his humility, and therefore also kindness, in everything he did including cleaning the house, feeding the animals, eating meals with the servants, playing games with children in the street, kneading dough for bread, sewing clothes and fixing shoes, visiting the sick, attending funerals, riding an old donkey, slowing down his pace for the sake of the weak and old, always greeting others first, accepting the invitations of the poor, etc.

The *Sahaabah* (Companions) and pious Muslims throughout the ages, followed the example of the Prophet [s] in always being humble towards Allaah as well as humanity. This they did because of their love for Allaah and humanity, and also because of their fear of Allaah's displeasure and the punishment in the Hereafter for the proud.

Every time a Muslim feels a sense of superiority, he remembers Allaah, the Greatest and All-Powerful, and also the fact that only Allaah knows the true status of every individual. This realisation causes a Muslim to humble himself submissively as a true servant of Allaah.

Allaah commands us to be humble towards one another and never to be proud. The following are a few signs of true humility :

1) always praising Allaah instead of oneself.
2) never considering oneself superior to others.
3) focussing on one's own faults and being blind

C T

Vocabulary

submissive

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offended

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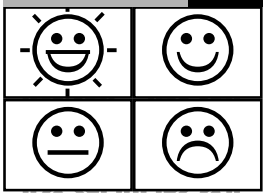
criticism

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engaging

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Comments T



C T

Vocabulary

courteous

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excuse

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virtue

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honour

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susceptible

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heedless

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attribute

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accomplish-ment

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ostentation

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contrary

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validation

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approval

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indicates

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to the faults of others.

4) not being offended by criticism.

5) accepting the truth from anyone who brings it, even if they be young or poor or even an enemy.

6) not engaging in unnecessary arguments.

7) not responding to an evil deed with another evil deed.

8) forgiving people for their bad behavior.

9) being kind and patient with all, especially the very old and very young.

10) being ever willing to serve humanity and creation at large.

11) being courteous and polite to everyone.

12) being modest & embarrassed to commit sin.

13) feeling remorse after having committed a sin,

14) finding a reason to excuse someone who has committed a sin, etc...

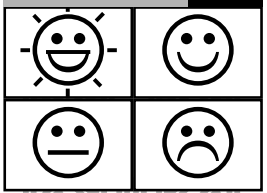
Humility increases wisdom and virtue, while pride increases only foolishness and wickedness.

Humility guides us to *Jannah* (Paradise), just as its opposite, pride, can only lead to *Jahannam* (Hell).

Pride is a disease that has destroyed the faith and honour of countless individuals.

Both the very religious as well as the common people are susceptible to pride, unless we continuously praise and thank Allaah in humility for the blessings He has provided. Failing to do so will make us heedless and to gradually attribute our accomplishments to ourselves, which is the greatest falsehood.

Comments T



Boastfulness and ostentation (ie. showing-off) is also contrary to humility.

Boastfulness and ostentation indicates the desire to seek validation, approval and reward from others besides Allaah. This means that the boastful person only sees value in what brings him some material benefit or acknowledgement in this world. According to this type of perverted thinking, 'good' has no intrinsic value.

Boastfulness is a form of minor '*Shirk*' (ie. associating partners with Allaah), because the boastful person seeks to appease his *nafs* (ego) and his audience, and not Allaah exclusively.

Boastfulness is a dangerous spiritual enemy which perverts the thinking of people, strips all good work of beauty and value, and makes the behaviour of the boastful person repulsive.

The following are some basic forms of boastfulness and showing-off :

1) showing-off one's possessions (eg. money, clothes, house, etc).
2) showing-off acts of virtue (eg, *Salaah*, charity, *Qiraa'ah,* etc).
3) showing-off one's knowledge and eloquence.
4) showing-off one's skills and talents.
5) boasting about one's beauty and glamour.
6) boasting about one's power and influence.
7) boasting about one's popularity and status...

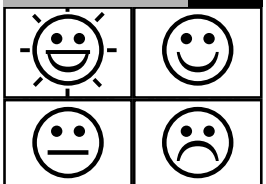
In *Islaam* boastfulness in all its forms is abhorrent.

C T

Vocabulary

material
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acknowledgment
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perverted
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intrinsic
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value
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repulsive
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associating
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appease
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ego
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audience
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exclusively
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influence
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eloquence
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status
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abhorrent
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Comments **T**



ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

""And turn not your face away from men with pride, nor walk in insolence through the earth. Indeed, Allaah loves not the arrogant boaster.*"*

*"*And the true servants of Allaah are those who walk on the earth in humility and calmness, and when the foolish address them they reply with mild words of peace.*"*

"The home of the Hereafter we shall give to those who intend no haughtinesst on earth nor mischief."

Answer the following questions. **C**

1) How would you define 'humility' in *Islaam*?

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2) What is the meaning of '*Tawfiiq*'?

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3) List three benefits of humility and three harms of pride?

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4) List at least four facets or ways of expressing humiltiy?

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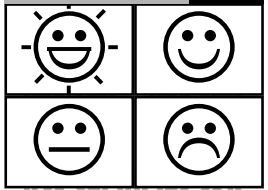
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Comments **T**



5) How is humility one of the greatest blessings of Allaah?

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6) How is *Salaah* effective in fostering humility?

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7) How did the blessed Prophet Muhammad [s] display humility?

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8) List at least four signs of humility?

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9) How is boastfulness a form of *Shirk*?

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Hadiith

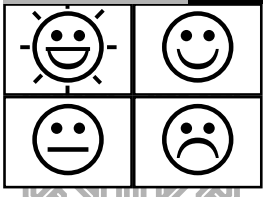
Our beloved Prophet Muhammad ﷺ said:

*"*Wealth does not decrease because of charity, and Allaah increases His slave in honour when he forgives others. and no one humbles himself before Allaah but that Allaah raises him in status*."*

"Nobody who has pride in his heart to the weight of even a mustard seed shall enter Paradise."

*"*Shall I not tell you about the companions of Paradise? They are every humble person considered weak, but if they gave an oath by Allah it would be fulfilled... and shall I not tell you about the companions of Hellfire? They are every harsh, haughty, and arrogant person."

Comments



Read the following story. Thereafter, in groups of three discuss what you've learnt and then write down the lessons conveyed in the story. **C**

Nabii 'Iisaa [a] (Prophet Jesus) was once travelling with his disciple when they passed a fort where a bandit lived. When the bandit saw them, he said to himself in awe and regret, "*This is 'Iisaa [a], the Prophet of Allaah and his disciple. And who are you, O wretch! A wicked bandit who robs people and causes fear on the roads, killing people and taking life which Allaah has made unlawful!*" He immediately went down to them full of regret and repentant, saying to himself, "*I am not worthy to walk with them, but I will walk behind them as a humble repentant sinner.*"

The disciple of *Nabii* 'Iisaa [a] turned around and saw the bandit walking behind them. He recognised him and thought to himself, "*Who is this filthy dog to walk behind us?*"

Allaah, Who knew what was in the heart of the disciple, revealed to *Nabii* 'Iisaa [a], "*O 'Iisaa', inform both your disciple and the thief to start their lives anew. As for the thief, I have forgiven him because of his repentance and humility. And as for your disciple, I have annulled his actions because of his self-righteousness and contempt for the repentant thief.*"

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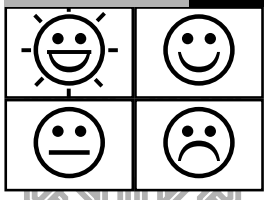
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Comments **T**



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Ask your parents to help you find a short verse in the Holy *Qur'an* about the virtue of 'Humility'. Thereafter write the verse in Arabic with the English translation in the space below. **P C**

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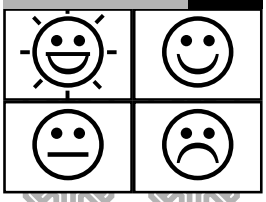
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Comments **T**

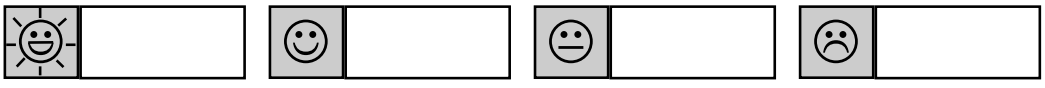


SUMMARY **P**

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

- listened to a lesson ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- answered questions on the subject ☐
- discussed a story and identified lessons ☐
- searched for an *Aayah* with it's translation ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about Self-Control in Islaam
- realize that the most dangerous of the unseen enemies is the *nafs* (ego) which incites us to satisfy every desire and obtain every pleasure, even if it violates the commands of Allaah
- appreciate that self-control leads to everlasting success and it is the source of every form of goodness
- discover that the ability to make choices is what separates human beings from animals, but the ability to exercise self-control is what separates average people from the truly remarkable
- discern that following base desires is condemned in Islaam because it is the primary cause of being led astray and being deprived of guidance
- learn that attaining proximity to Allaah requires purity from every pollutant, both physical and spiritual, including everything that enslaves us, like our desires

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 Islaamic teachings regarding Self-Control
- find suitable one word meanings for the words in the vocabulary list
- learn a new *Aayah* and a new *Hadiith*
- answer questions related to the lesson
- explain the importance of self-control for children
- explore self-control in the context of self-fulfilment
- complete sentences about self control
- search for an *Aayah* and *Hadiith* related to the topic

LESSON 2

Self Control

Read and explain the following. T

'Self-control' (Arabic : *Dabt an-Nafs*) in Islaam means restraining oneself from committing acts of disobedience to Allaah, avoiding doubtful matters, and abandoning excessive enjoyment of lawful desires and pleasures.

Every person is in an ongoing struggle against enemies, both visible and unseen. The unseen enemies are more destructive. The most dangerous of the unseen enemies is the *nafs* (ego), that part of us which incites us to satisfy every desire and obtain every pleasure, even if it violates the commands of Allaah. Therefore we should always be alert and cautious with regards to the *nafs*.

If a person surrenders to the *nafs,* indulging in every pleasure and fulfilling every desire, then he will eventually be lead to destruction. However, if a person controls his desires, then he will attain success, both in this world and the hereafter (*Aakhirah*).

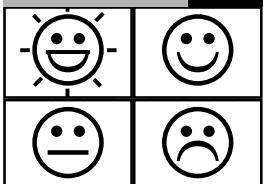
There are four ways of achieving self-control :
1) *Du'aa'* (Supplication) - The most effective way of achieving self-control and discipline is through *Du'aa'* , by sincerely asking Allaah to give one the quality of 'self control'.
2) Perseverance - persevering in a task no matter what the obstacles may be is an effective way of achieving self control and discipline. On the other hand, a person who is impatient and quickly gives up is easily defeated and manipulated by his *nafs* and the *shayaatiin*.

C T

Vocabulary

abandon
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excessive
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ego
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violate
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alert
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cautious
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surrender
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indulge
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perseverance
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manipulate
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Comments T



C T

Vocabulary

critical
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analyze
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attempt
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contemplate
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destiny
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self-indulgent
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pardon
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potential
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aspect
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3) Being Self-critical - always analyzing one's intentions and actions and attempting to improve whatever one does is very effective in developing self-control.
4) Contemplating *Aakhirah* - always thinking about how an action will effect one's destiny in the hereafter, and whether that action will lead to *Jannah* (Paradise) or *Jahaanam* (Hell), is necessary in developing self-control.

When Allaah assists a servant in his ability to control himself then that person has attained everlasting success and he becomes the source of every form of goodness.

Islaam defines success as pleasing Allaah and being rewarded with a blissful life eternally in the Hereafter. If we do not exercise self-control eternal success will be almost impossible to achieve (except where Allaah, in His infinite Mercy, wills to pardon a self-indulgent sinner).

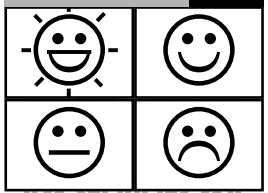


Self-control is one of the most important life skills for a child to learn in order to reach his or her fullest potential.

Children must be taught self-control from a young age. Children who are able to practice self-control become successful in every aspect of their adult lives.

Self-control has been compared to a muscle. The more you exercise self-control the stronger and

Comments T



easier it becomes. Not only that, like 'muscle-memory', children can also develop a natural reaction of restraint and 'self-control' to any provocation.

Repeated practice creates habits and developing 'good habits' is absolutely necessary for a Muslim child.

Success in this world is attributed to two things primarily : intelligence and self-control. While intelligence is a gift from Allaah which we cannot increase (unlike knowledge), a child can certainly increase his or her self-control.

Also, by a child successfully disciplining himself in one area of life, it extends to other areas of life, creating a 'domino effect' of positive transformation for the child.



Allaah created humanity with free will. We have the ability to choose between believing and not believing, between obeying Allaah and disobeying Him. Thus we have the ability to choose between reward and punishment, between salvation and damnation.

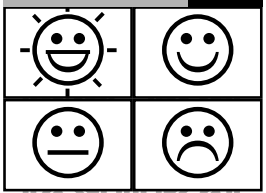
Every day we are faced with choices and tests. These tests are intended by Allaah to give us ever more opportunities to choose to do what is right and avoid what is wrong. There is nothing to prevent us from making the wrong choice except self-control.

C T

Vocabulary

restraint
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absolutely
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primarily
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extend
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positive
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transform
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salvation
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damnation
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opportunity
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Comments **T**



C T

Vocabulary

responsible
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surrender
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impulse
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pursuit
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base
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desire
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remarkable
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materialistic
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focus
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lacking
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confidence
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personal
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rebellion
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Although human beings are gifted by Allaah with free-will, we must exercise our free-will in a responsible manner and not simply surrender to our animal impulses in pursuit of base desires. Slavery to desires indicates an absence of free-will.

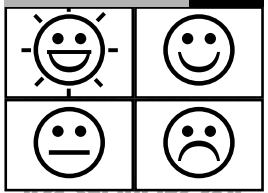
The ability to overcome desires, and delay gratification from the immediate to later, is actually 'free-will' in action.

The ability to make choices is what separates human beings from animals. But the ability to exercise self-control is what separates average people from the truly remarkable. Therefore while some human beings can fall lower than animals, others can rise above the Angels.

Unfortunately, in our materialistc world, self-control is sorely lacking because of the focus on 'self-fulfillment' and developing the quality of 'self-confidence' rather than developing the quality of 'self-control'. We have been misled into believing that 'self-fulfillment' and 'self-confidence' is the key to success.

Islaam teaches us that self-control is more effective in achieving personal success in this world and the hereafter than self-fulfillment and self-confidence.

Comments T



Self-control is a quality that Allaah commands us to strive to achieve, while 'self-fulfillment' and 'self-confidence' often leads to pride and rebellion

against Allaah, as we find in modern society.

Modern materialist society encourages us to pursue with passion whatever we desire. But Islam emphasizes self-control, discipline and *Sabr* (fortitude).

The Qur'aan declares, "*Who is more astray than one who follows his own desires?*" The implication is that the opposite, a person who is in control of his desires, represents right guidance (*hidaayah*).

Following base desires is condemned in Islaam because it is the primary cause of being led astray and being deprived of guidance (*hidaayah*).



Islam is a religion which emphasises self-control in every aspect of life. For example, as Muslims...

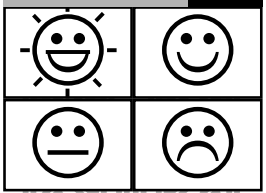
1) We are commanded to moderate our behaviour and conduct in public and in private (eg. lowering our gaze and our voices).
2) We have to constantly monitor and control our thoughts and attitudes.
3) We constantly have to check our actions against our intentions.
4) We have to exert self-control over our anger, jealousy, feelings of pride, sexual desires, etc.
5) We even have to exercise self-control in the permissible display of our emotions.
6) When we fall in love with our spouses, Islaam commands us to keep the display of our affections limited to the private sphere.
7) When someone close to us dies, we are

CT

Vocabulary

modern
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pursue
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passion
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emphasize
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implication
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represent
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condemn
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deprive
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moderate
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constantly
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monitor
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sphere
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limit
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spouse
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affections
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private
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Comments **T**



C T

Vocabulary

wail
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lament
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excessive
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duration
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mourning
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pursue
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stringent
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examine
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source
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income
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regulate
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consume
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ensure
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despite
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circumstance
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allowed to cry and show sadness, but we cannot wail and lament excessively. Even the duration of our mourning is limited to three days at which point we are commanded to collect ourselves and move on.

8) When pursuing our livelihoods, we are stringent about examining the sources of our income and also how we spend our wealth.

9) We are commanded to regulate what we consume to ensure that despite the circumstances we

T C

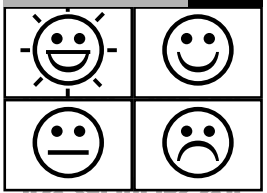
Self-control is the ability to 'delay gratification'. It also entails resisting short term temptations to meet long term goals. Those who exercise self-control and are able to 'delay gratification' have the ability to plan better, handle stress and difficulty better, and concentrate better without becoming easily distracted.

'Self-control' also refers to the ability to employ a 'cool thinking' system of behaviour rather than a 'hot emotional' system of reaction. In this regard the Blessed Prophet Muhammad [s] described the 'flames' of anger, for example, as being from shaytaan, created of fire, and so he advised that "*When anyone of you gets angry, let him perform wuduu' (ablution) because anger arises from fire.*" Performing *Wuduu'* literally pours water over a hot unconsidered response.

The Blessed Prophet [s] also said, "*If one of you gets angry and he is standing, then he should sit down until his anger subsides. If it still does not subside, then he should lie down.*" When a person is overcome by anger it is hard to keep a 'cool head' and to make a considered response. However the act of sitting down and delaying the response allows the person to cool down and think clearly.

Self-control is therefore the changing of one's responses based on Islamic rules, values and ideals.

Comments T



always eat only *Halaal* and wholesome foods.
10) When at war, we are commanded to fight honourably and ethically, and to excercise self-control in resisting the urge to flee from the battle-field or the temptation to oppress a vanquished enemy.

In our acts of *'Ibaadah* (worship) too, self control is a prerequisite. For example, as Muslims...
11) We are commanded to strictly observe the laws of *Tahaarah* (purity) at all times and in all circumstances and be clean and organized in all affairs.
12) We are commanded to be in a constant state of remembrance of *Allaah* (*Zhikr / Dhikr*) and resist the temptation to be distracted by the entertainments of this world.
13) We are commanded to awaken in the early hours of the morning, when everyone is enjoying sleep, to stand up and perform our *Fajr Salaah*. This continues throughout the day with every *Salaah* requiring sacrificing some time from our busy schedules, entertainment or rest periods.
14) In the fasting month of *Ramadaan* we are commanded to refrain from food and drink from dawn to sunset, going hungry and thirsty, and exercising self-control in order to please Allaah.

C T

Vocabulary

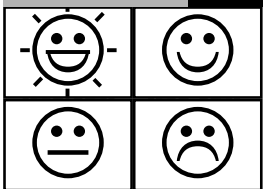
honourable
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ethical
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resist
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urge
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flee
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oppress
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vanquished
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prerequisite
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temptation
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distracted
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schedule
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refrain
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T C

Those who make their own 'happiness' and fulfillment a priority in life are selfish and short-sighted. The pursuit of 'happiness' and 'self-fulfilment at-all-costs' contradicts the Islamic worldview which, in marked contrast, emphasises self-restraint, patience and self-sacrifice as a more noble goal for the human being in the sight of Allaah.

AN INTERESTING POINT TO DISCUSS

Comments T



C T

Vocabulary

excess
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fortitude
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implement
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will-power
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diminish
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progresses
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refreshed
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determined
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replenish
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antidote
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fatigue
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inclined
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re-energize
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15) Inspite of our love for the luxuries of this world, we are commanded to give our excess wealth away to the poor as *Zakaah*, which requires tremendous self-sacrifice and self-control.
16) We are commanded to undertake the *Hajj*, with all its difficulties and hardships in the midst of millions of people from all over the world which also requires tremendous fortitude and self-control.

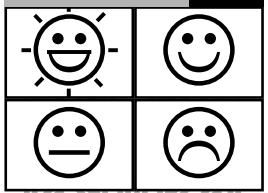
Every aspect of Islamic teaching requires great self-control to implement. Without self-control it would be impossible to be a true Muslim.



Over the course of the day people's will-power starts to diminish. This includes the will to excercise self-control.

Islaam therefore teaches that people need reminders as the day progresses. *Salaah* is one such reminder. We complete it feeling spiritually refreshed, closer to Allaah and determined to stay away from anything that displeases Him. *Salaah* replenishes willpower and it is an antidote to mental and spiritual fatigue. Who would be inclined to get up from their place of prayer and cheat, lie, or steal? Therefore *Salaah* strengthens a Muslim's willpower and self-control.

Comments **T**



Similarly, other daily reminders, such as *Du'aa'*, *Qur'aan*, *Zhikr* or perhaps a pious friend whose words are effective to re-energize the will for self-

control and discipline are all part of developing this important quality.

Therefore, always being in good company and in a pure environment is beneficial in fostering the quality of self-control.



In order to achieve self-control it is important to first identify our strengths and weaknesses, and to have a realistic understanding of what we truly are like.

In this context, there are four steps in developing Self-control :

1) *Muraaqabah* (self-observation)
2) *Muhaasabah* (self-assessment)
3) *Mu'aatabah* (self-reprimand - if necessary)
4) *Mu'aaqabah* (self-punishment - if necessary)

By simply applying these steps in every circumstance we can easily achieve true Islaamic self-control.

Certain people, certain places, certain situations, and even certain foods can weaken our self-control. Therefore we must identify and avoid them as best we can.

The benefits of self-control include :

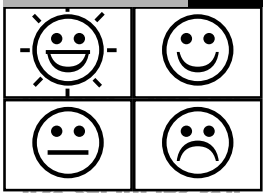
1) Attaining Allaah's pleasure by obeying Him and submitting to His commands.
2) Gaining proximity to Allaah and His reward of eternal bliss in the hereafter.

C T

Vocabulary

foster
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beneficial
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realistic
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observation
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assessment
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reprimand
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circumstance
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avoid
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identify
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proximity
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gaining
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bliss
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Comments **T**



C T

Vocabulary

accomplish
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fortitude
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clarity
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proximity
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pollutant
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resist
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individual
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require
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precede
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nourishing
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endurance
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interrelated
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3) Achieving 'perfection' of oneself and purifying one's heart.
4) Accomplishing fortitude, mental clarity, and material success.

NB: *Islaam*ic teaching is not against material comfort and success, but only against being enslaved to it by making it the priority of one's life.



Attaining proximity to Allaah requires purity from every pollutant, both physical and spiritual, including everything that enslaves us, like our desires.

Resisting desires and exercising self-control leads to self-purification. A pure heart is resistant to temptation.

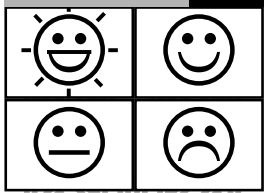
Also only a pure heart, like a pure mirror, is able to reflect Allaah's light and His Attributes of perfection. This leads to perfection of the character of the individual.

Even gaining a true understanding of the Qur'aan requires purification of the soul first. For example, Allaah declares, "*(The Prophet) recites to you Our signs, and Purifies you, and Teaches you the Book and Wisdom, and Teaches you what you did not know.*"

Therefore we learn that 'purification' precedes '...Teaching the Book and Wisdom...'. For example, only a clean empty cup can receive nourishing milk.

Self-control, discipline, restraint, fortitude, endurance and patience are all interrelated. They

Comments T



T C

Islaam recognises natural human needs which include the psychological needs (recognition, appreciation, self worth etc.), physical needs (food, accommodation, sex, etc.), spiritual needs (union with the Creator, spiritual enlightenment, etc.), and affective needs (being loved, belonging to a community, etc.). *Islaam* rejects the idea of dismissing or suppressing these natural human needs. But at the same time *Islaam* does not permit one to simply allow those natural needs to remain unchecked and dictate one's behaviour. *Islaam* teaches self-control in balancing those needs and thus building the best version of yourself as an individual and as a society.

The continuous struggle of self-control over the ego, and it's base impulses, is a process of self-purification from a spiritual dimension, and of self-discipline from a psychological one. This ongoing tension means that all of your interactions with the world are opportunities for spiritual as well as psychological improvement.

Furthermore, the consistent restraint that comes from self-discipline based on the Islamic system of values will elevate the spiritual worth of the soul, purifying it and preparing it for the next stage of spiritual evolution. With self-discipline and piety, Allaah teaches the heart directly, allowing the individual to experience higher truths and to progress up the spiritual ladder, with each new station requiring an elevated level of self-discipline and piety. This transformative cycle of piety and divine knowledge entirely rests on the foundation of self-discipline.

are different facets of the very same concept.

Allaah declares in the Holy Qur'aan, "*Oh you who believe, endure and outdo all others in endurance, be ready, and observe your duty to Allaah, so that you may succeed (eternally).*"

AN INTERESTING POINT TO DISCUSS

C T

Vocabulary

facet

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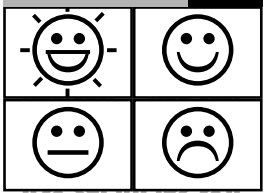
concept

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observe

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Comments **T**



ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"*And as for him who fears to stand in the presence of his Lord and restrains his own soul from its whims and desires, then surely Paradise is his abode.*"

"*Do not follow the desires of your own soul for they will lead you astray from Allaah's path.*"

"*He will indeed be successful who purifies (his heart), and he will indeed fail whoever pollutes and corrupts it.*" (*Qur'aan*)

Answer the following questions. **C**

1) What is the meaning of 'Self-control' in Islaam?

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2) What is the most dangerous of all enemies'?

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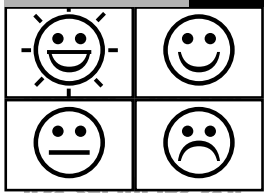
3) List four ways of achieving self control, and explain each briefly?

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4) How does Islaam define success?

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Comments **T**



Explain the importance of 'Self-Control' for a Muslim child. C

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Why does a Muslim strive to achieve 'Self-Control' instead of 'Self-Fulfilment'. C

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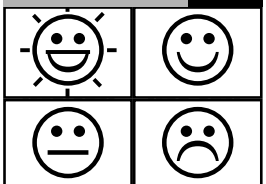
Hadiith

Our beloved Prophet Muhammad ﷺ said:

"*Should I inform you of the [true] believer? [He is] the one who people trust with their wealth and lives. As for the [true] Muslim, it is he who avoids harming Muslims with his tongue and hands. Whoever strives against the desires of his nafs (ego) in order to obey Allaah is a true Mujaahid (knight); and the Muhaajir (emigrant) is he who leaves all that Allaah has forbidden."*

"*Your greates enemy is the one between your shoulders - your nafs (unrestrained ego)*."

Comments T



Complete the following sentences. C

Islam is a religion which emphasises ..... in every aspect of life.

As Muslims, we have to constantly monitor and control our ..... and ..... .

We constantly have to check our actions against our ..... .

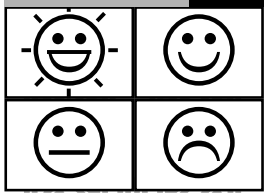
We have to exert ..... over our anger, jealousy, feelings of pride, sexual desires, etc.

We have to exercise self-control in the permissible display of our ..... .

When pursuing our livelihoods, we are stringent about examining the ..... of our income and also how we spend our ..... .

When at war, we fight ..... and ..... , and excercise self-control in resisting the urge to ..... from the battlefield or the temptation to ..... a vanquished enemy.

Comments T



In groups of four, discuss the four steps in developing Self-Control. Describe, using examples from your own experiences, how you excercised *Muraaqabah, Muhaasabah, Mu'aatabah* and *Mu'aaqabah*. C T

Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about 'Self-Control'. 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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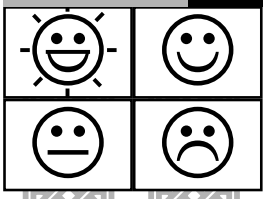
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Comments **T**

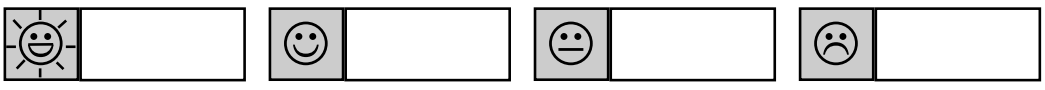


SUMMARY **P**

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

- listened to a lesson ☐
- answered questions on the topic ☐
- explained 'self-control' for children ☐
- explored 'self-control' and 'self-fulfillment' ☐
- completed sentences about self-control ☐
- 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 Contentment in Islaam
- appreciate that contentment with the decree of Allaah is one of the great acts of 'worship of the heart'
- discover that contentment brings peace of heart and allows for spiritual growth, especially love
- discern that contentment does not mean that one becomes numb to all pain and suffering but rather that the joy in submitting to Allaah's decree far exceeds the anguish of tribulation
- realize that a true Muslim will be happy with Allaah's affliction, just as he is happy with Allaah's gracious favour
- understand that contentment also means making the most of any situation and being creative & innovative
- ascertain that love serves as foundation of contentment
- grasp that a Muslim must be content with Allaah's decision in all matters, relying upon the excellence of Allaah's choice
- know that if a person 'meets' Allaah with contentment for His decree, then Allaah will meet that person with His own *Ridaa'* on the Day of Judgement

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 Islaamic teachings on Contentment
- answer questions on contentment in Islaam
- learn a new *Aayah* and a new *Hadiith*
- list true characteristics of a content Muslim
- complete a true and false excercise
- identify lessons learnt from a story on the topic
- research a *Hadiith Qudsii* and compose a song
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 3

Ridaa'

CONTENT-MENT

Read and explain the following. T

Worship can be divided into two categories : 'worship of the heart' and 'worship of the limbs'. 'Worship of the heart' is foremost and is dearer to Allaah because it gives meaning to the 'worship of the limbs'.

'Contentment' (Arabic : *Ridaa'*) with the decree of Allaah is one of the great acts of 'worship of the heart'.

Ridaa' means 'contentment' as well as 'satisfaction' and 'being well pleased'.

Contentment is the door to tranquillity for a Muslim and experiencing 'paradise' on earth. Whoever does not 'enter it' will not enter the eternal Paradise of the Hereafter.

Contentment gives a Muslim the blessing of a heart at peace and it allows for spiritual (*Roohaaniy*) growth, especially love.

Contentment fosters love for others and the love of others. The reason is because a content person does not compare himself to those who are more privileged than him, but rather focuses his attention and care on those who are underprivileged.

Those who are not content are eventually consumed by greed. When individuals succumb to greed, they will never be satisfied no matter how much they acquire, and therefore never happy and at peace.

C T

Vocabulary

limb

.....

decree

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tranquility

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foster

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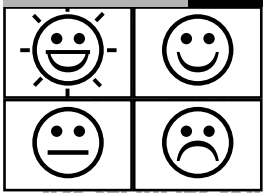
privileged

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succumb

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Comments T



C T

Vocabulary

anguish
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degeneration
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triviality
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plane
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reside
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determination
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tribulation
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resentment
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Contentment grants a person mental peace, while greed produces mental anguish.

Contentment makes one caring towards others, while greed makes one spiteful towards others.

Contentment is a means to spiritual upliftment, while greed leads to spiritual degeneration.

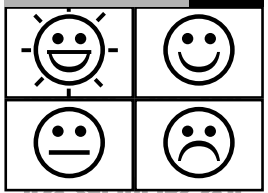
Contentment enables a person to rise above trivialities and live in the plane of higher realities.

Sayyidunaa 'Umar ibn al-Khattaab [r] once said, "*All goodness resides in contentment (Ridaa'), so if you are capable of being content, well and good. If not, you must be patient (ie. Saabir).*"

Being content with Allaah's determination does not mean that we are not affected by the difficulties of a tribulation and that we cannot feel sad or disappointed. Rather contentment in Islaam means that we do not object to Allaah's decree, nor carry any resentment, nor have any doubt, nor feel anger towards Allaah inspite of the difficulties or losses we may experience.

In other words, genuine *Ridaa'* (contentment) does not mean that one becomes numb to all pain, or that one finds pleasure in suffering, but rather that the joy in submitting to Allaah's decree far exceeds the difficulty and anguish of any tribulation which may accompany life.

Comments T



Therefore, a simple way to know whether we have contentment is to ask ourselves if we have any bitterness in our hearts when we are tested by Allaah or when things don't go our way.

For a Muslim, a sign that Allaah is well pleased with him is when he finds that his inner feelings are always well pleased with Allaah's decree.

A true Muslim knows that when he is well pleased with Allaah, Allaah is well pleased with him. That is to say, because of Allaah's good pleasure (*Ridaa'*) with him, he is well pleased with Allaah.

Allaah's good pleasure resides in our contentment with Allaah's decree.



Contentment is one of the most important prerequisites for true happiness.

Ridaa' (contentment) implies the expulsion of all disagreeable feelings from the heart regarding one's circumstances, so that nothing remains except happiness and joy.

Contentment will therefore mean that a true Muslim will be happy with Allaah's affliction, just as he is happy with Allaah's gracious favour.

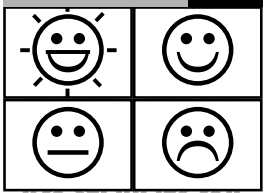
Contentment has three prerequisites :
1) the lack of any personal preference prior to Allaah's decree (*Qadaa'*).
2) the absence of bitterness in the wake of Allaah's decree.

C T

Vocabulary

prerequisite
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expulsion
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disagreeable
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circumstance
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gracious
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preference
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prior
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Comments **T**



C T

Vocabulary

tribulation

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midst

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prolonged

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personal

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3) and the feeling of love for Allaah in the midst of trials and tribulations.

Ridaa' (contentment) therefore can be described as 'the happiness of the heart with the bitterness of the divine decree (*Qadaa'*)'.

Conversely, the amount of unhappiness, trouble and misery experienced by any person is in direct proportion to his quarrel with destiny (*Qadar*), his following his animal desires (*Hawaa'*), and his lack of contentment (*Ridaa'*) with Allaah's decree (*Qadaa'*).

When a person contentedly accepts Allaah's decree, then he will enjoy peace and rest. However when a person is not content with Allaah's decree then his misery and troubles are prolonged. And in the end, he will still only obtain that which Allaah decrees for him. For as long as his personal desires persist, he will not contentedly accept Allaah's decree because that desire is in opposition to Allaah, and so his troubles and misery will only increase.

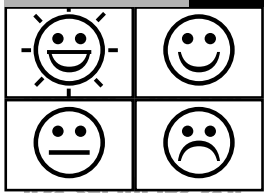
Only by opposing one's personal desires (*Hawaa'*) can a person achieve peace, ease and comfort



A Muslim who possesses true Contentment (*Ridaa'*) observes the following practices :

1) performs the *Salaah* of *Istikhaarah* (seeking Allaah's guidance) when he has an important decision to make. The *Du'aa'* of *Istikhaarah* indicates trust in and contentment with Allaah's deci-

Comments T



sion in all matters.
2) says *Al-hamdu lillaah* ('All praise and thanks are due to Allaah') in all circumstances, good and bad, having no resentment with Allaah's decree once it comes to pass
3) always looks at those less fortunate and never at those who are 'seemingly' more privileged.
4) has love for Allaah and is obedient to His commands in the midst of all trials and adversities.

The Holy Prophet Muhammad [s] said, "*He has truly tasted the sweetness of iimaan (faith), who (inspite of all adversities) is content with Allaah as his Lord, Islaam as his religion, and Muhammad as his Prophet.*"

Whenever the *Sahaabah* (Companions) [r] were stricken with a calamity, they would immediately thank Allaah for four things :
1) That the test was not in their faith nor religion.
2) That the test was not greater than it actually was.
3) That by responding to the test with patience they would be given an immeasurable reward.
4) That no harm came to the Holy Prophet [s].
Then they would say "*I do not care what happens to me as long as I am Muslim, submitting to Allaah's law.*"



Ridaa' (contentment) also means making the most of your condition, good or bad.

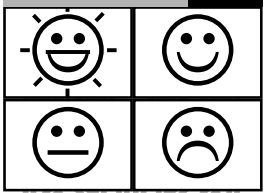
As a true Muslim, all goodness therefore resides

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Vocabulary

resentment
.....
adversity
.....
stricken
.....
reside
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Comments **T**



C T

Vocabulary

allotted
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temptation
.....
inappropriate
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exhibit
.....
pursuit
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in making the best of what you currently have, in being content with it, and in refraining from taking an interest in any other condition or thing apart from it. This is because the only possibilities in any situation are the following :

1) Your condition and what you have is your own allotted portion (*Qism*) from Allaah.

2) it is the allotted portion (*Qism*) of someone other than yourself.

3) or it is not a portion (*Qism*) allotted to anyone, but something that Allaah has caused to exist as a trial and temptation (*Fitnah*).

If it is indeed your own allotted portion (*Qism*), it is bound to come your way, whether you wish for it or not. It is therefore inappropriate for you to exhibit bad manners, impatience and greediness in its pursuit, for that would be unworthy of a true Muslim.

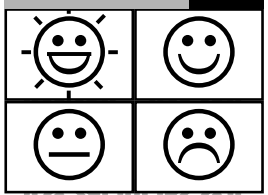
If it is the allotted portion (*Qism*) of someone other than yourself, then you must not waste your time and energy on that which you cannot obtain, and which will never come your way.

If it is not a portion (*Qism*) allotted to anyone, but merely a temptation (*Fitnah*), how could any sane person consider it worthwhile to seek a temptation that could destroy him?

Therefore an intelligent Muslim always creatively makes the best of any situation he may find himself in.

Contentment therefore leads to creativity and innovation.

Comments T



Love (ie. *Mahabbah, Hubb*) serves as the foundation of contentment (*Ridaa'*).

When a person is truthful in his love for Allaah then he surrenders (*Aslama*) to Allaah's decree because he trusts in the excellent choice of the One whom he loves and is satisfied with what is done by the Beloved, Allaah.

If a Muslim bears the difficulties and trials sent by Allaah with *Sabr* (patience) then he is favoured by Allaah. But if he does so with *Ridaa'* (contentment) then he is singled out as one of Allaah's chosen ones.

Love of Allaah is therefore a necessary prerequisite of contentment (*Ridaa')*. Without an intense love for Allaah the virtue of contentment cannot be attained.

Therefore, for the true Muslim, *Ridaa'* is contentment out of love for Allaah where the focus is not on one's self nor one's condition, but all focus is on the Beloved. Because in the world of lovers the most important rule is that the beloved is always all that ever matters.

C T

Vocabulary

intense

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virtue

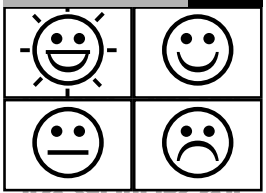
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T C

AN INTERESTING POINT TO DISCUSS

Nabii Muusaa [a] once made a request to Allaah saying, "*My Lord, point out to me a deed, such that, if I perform it, You will be well pleased with me*." Allaah said, "*You are not capable of that.*" So *Nabii* Muusas [a] sank to the ground, prostrating himself in humble submission. Allaah then revealed to him saying, "*O son of 'Imraan, My good pleasure resides in your contentment with My decree.*".

Comments **T**



C T

Vocabulary

acknowledge

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engaged

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harbour

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instinct

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The judgment of Allaah is always better than a human being's judgment on his own behalf. That which Allaah has decreed for a person concerning something he dislikes may be even better for him than that which he may like. Knowing this obvious fact, a Muslim must therefore be content with Allaah's decision in all matters, relying upon the excellence of Allaah's choice, and not wishing for anything other than that which Allaah has chosen for him.

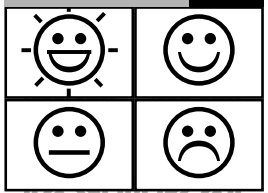
Allaah has declared, *"It may be that you hate a thing that is good for you, and it may be that you love a thing which is bad for you. Allah knows, and you do not know."*

Just as a Muslim acknowledges Allaah as the great Manager (*Mudabbir*) of all creation, so too should he willingly accept all that Allaah decrees as Ruler (*Haakim*) and as Judge (*Faasil*) over all creation from the beginning of time. For this reason, a Muslim's heart has great regard for what Allaah has chosen for the servant at the beginning of time.

It is therefore necessary for the true Muslim to be constantly engaged in worshipful obedience to Allaah, to be content with whatever He has allotted to him, and to harbor no doubts about His wise intentions with humanity.

Contentment (*Ridaa'*) can then be defined as the 'relinquishing of choice' and the abandoning of the 'animal' instinct to control one's own destiny.

Comments **T**



If a person 'meets' Allaah with contentment (*Ridaa'*) for His decree, then Allaah will meet that person with His own *Ridaa'* on the Day of Judgement. Allaah declares, "*He who has Ridaa' (contentment), will encounter My Ridaa' when he meets Me. And he who has sakhat (discontentment, resentment), will encounter My sakhat when he meets Me*".

A person can only be truly described as possessing contentment when the condition of being deprived of a gift and of receiving a gift from Allaah are both equal in his eyes.

When a Muslim is truly content (*Raadin*) it means that even if *Jahannam* were to be placed before him by Allaah, he would not object.

The higher levels of *Ridaa'* are reserved for those who become so immersed in their contemplation of Allaah that the world, with its joys and pains, recedes into the background.

Ridaa' in such a state, is the consequence not of an act of the intellect where one acknowledges the justice and wisdom of Allah's decree, nor of the will where one surrenders it to Allaah, but an experience of being blinded by the light and love of Allaah.

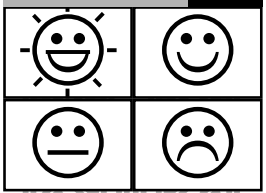
The true Muslim who is content with the affliction that Allaah sends is satisfied because in the affliction he sees the Author of the affliction and can endure its pain by contemplating Him who sent it.

C T

Vocabulary

deprived
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immersed
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contemplation
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recede
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consequence
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intellect
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author
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endure
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Comments **T**



C T

Vocabulary

anticipation
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overwhelming
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ensue
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surrender
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Such a person does not consider the affliction painful. Such is his joy in contemplating his Beloved.

Ridaa' is therefore the anticipation of the decrees of Allaah with joy and the overwhelming peace which ensues from surrendering the heart to Allaah's will.

The Blessed Prophet Muhammad [s] said, "*The sweetness of iimaan (faith) is tasted only by one who is well-pleased (Raadin) with Allaah as his Lord.*"

ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"Those who say, when afflicted with a calamity, 'We belong to Allaah and to Him we shall return.' These will be given blessings and mercy from their Lord, and it is they who are rightly guided."

Answer the following questions. C

1) What is the meaning of the Arabic word *Ridaa'* ?

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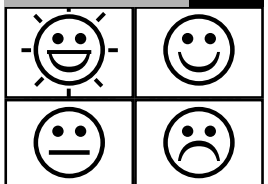
2) How does the quality of 'Contentment' foster love for others?

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3) List three contrasts between 'contentment' and 'greed'?

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4) Is a 'content' Muslim not expected to feel any sorrow or pain when afflicted? Explain in detail?

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5) What are the three pre-requisites for achieving 'Contentment' ?

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6) How does 'Contentment' lead to creativity and innovation ?

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7) How does 'Love' serve as the foundation of true 'Contentment'?

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Hadiith

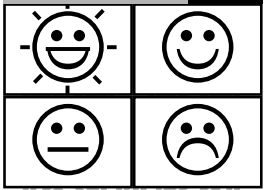
Our beloved Prophet Muhammad ﷺ said:

"*Abstain from sin and you will be the most pious person. Be content, and you will be the most thankful person. Love for people what you love for yourself, and you will be a true believer.*"

"*Successful is the person who embraced Islam, has been provided with what is just sufficient for his needs, and been made content by Allaah with what He has given him.*"

"*If you are content with what Allah has given you, you will be the richest person.*"

Comments



List the 4 practices that are always observed by a truly 'Content' Muslim.
Then list the 4 things that the *Sahaabah* would thank Allaah for when stricken with a calamity?

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Now think about how you react when experiencing a calamity, and how similar or different your reaction is to that of the *Sahaabah*.

Indicate whether True or False C

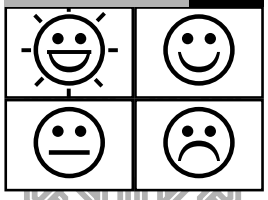
It may be that you hate that which is good for you, and love that which is bad for you. T

A Muslim is permitted to question Allaah's wise intentions with humanity. ☐

Ridaa' requires a Muslim to abandon the 'animal' instinct to control one's own destiny. ☐

If *Jahannam* were to be placed before a content Muslim he is permitted to object. ☐

Comments T



You are truly 'Content' when receiving a gift and being deprived are equal in your eyes. ☐

An affliction cannot lead one to Allaah as much as a blessing can. ☐

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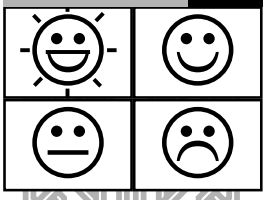
Read the following story. Thereafter, in groups of three discuss what you've learnt and then write down three lessons conveyed in the story.

'Imraan bin Husayn [r] was one of the *Sahaabah* (Companions) who took part in many battles by the side of the Holy Prophet Muhammad [s]. He was a strong, courageous fighter. However he became paralyzed from the waist down and stayed in that condition for thirty years until he passed away.

Some of the other *Sahaabah* saw him once and cried, remembering how strong and agile he once was on the battle field . But he replied to them, saying, "*You cry, but I am content. I love what Allaah loves, and I am content with what Allaah is content with, and I am happy with what Allaah chooses. I remain in this state and by Allaah I can feel the Angels around me glorifying Allaah. Allaah is testing my contentment with His decree, so bear witness that I am content.*"

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Comments **T**



Read the following *Hadiith Qudsii*. Thereafter, in groups of three, first research the meaning of *Hadiith Qudsii*. Secondly, discuss how what the *Hadiith* describes may have happened to you because of the absence of *Ridaa'* and *Tawakkul*. Lastly see if you can compose a song based on the *Hadiith*. Write the first three lines of your song in the space below. **C**

In a *Hadiith Qudsii,* Allaah declares,

"*By My Might, My Majesty, My Generosity and My Glory, I shall cut off with despair the hope of anyone who pins his hope on anything other than Me.*

I shall cause him to wear the garment of shame among the people. I shall banish him from My proximity, and I shall cut him off from access to Me.

Will he go on pinning his hope, in the midst of adversities, on anything other than Me, when adversities are under My control, and I am the Ever-Living, All-Powerful? Will he go on appealing to others apart from Me? Will he go on knocking with his mind at the doors of others apart from Me, when they are locked and their keys are in My hand?"

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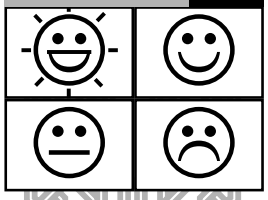
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Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about Contentment. 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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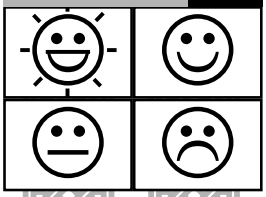
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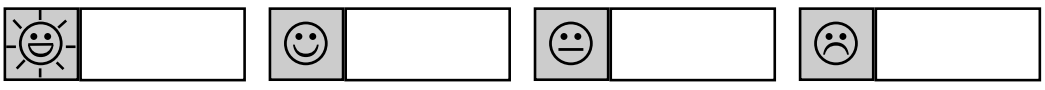


SUMMARY **P**

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

- listened to a lesson ☐
- answered questions on the topic ☐
- listed characteristics of a content Muslim ☐
- explored 'self-control' and 'self-fulfillment' ☐
- completed a true and false excercise ☐
- composed a song on the topic ☐
- 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 Modesty in Islaam
- realize that modesty is an important Islamic virtue and an integral part of human character which motivates Muslims to avoid sinful or abominable actions
- understand that modesty makes a person more careful, self-aware, and self-controlled and ultimately results in paying Allaah & creation the respect that is their due
- discern that modesty in Islaam is so important that the absence of it could lead a person not only to sinful behavior but even to disbelief
- discover that modesty beautifies a person in the eyes of others, while an immodest person becomes repugnant and truly ugly in the eyes of others
- ascertain that parents have to be diligent in displaying only modest behaviour because the pure hearts of children reflect the behaviour and attitudes of their parents and surroundings
- know that if a person cannot order his life and discipline his actions by living in humility and modesty before Allaah's ever watchful gaze, then his existence becomes a personal shame and a burden to others

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 Islaamic teachings regarding Modesty
- learn a new *Aayah* and a new *Hadiith*
- complete sentences related to the topic
- list practical aspects of modesty
- list Islaamic codes of public modesty
- identify & discuss features of *Satr*, *Hijaab* and *Nikaah*
- design a '*Hijaab* compliant' house
- answer questions related to the topic
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 4

Modesty

HAYAA'

Read and explain the following. T

'Modesty' (Arabic : *Hayaa'*) in Islaam means many more things than people assume. These include shyness, decency, chastity, morality, self-respect, dignity, humility, self-effacement , restraint, shame or embarrassment caused by one's fear of being exposed or censured for an unworthy act or indecent conduct.

A person without *Hayaa'* is therefore someone who is immodest, indecent, unchaste, immoral, undignified, loutish, boastful, unrestrained and shameless.

Hayaa' is a word which describes both shyness and a deeper modesty that is based on '*iimaan* (faith). *Hayaa*' therefore influences a Muslim's conduct before Allaah, before others and even when one is alone.

Hayaa' is an important Islamic virtue and an integral part of human character which motivates Muslims to avoid sinful or abominable actions.

Hayaa' also compels Muslims not to neglect the rights of others, and to feel a sense of shame when they've fallen short of their duty.

This is because *Hayaa*' is a part of *iimaan* (faith), and if a person does not have *Hayaa*' then it is most likely that his *iimaan* is very weak too.

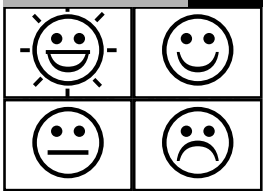
Modesty and shyness are not just qualities that Muslim women are expected to possess, but also attributes that Muslim men should have, because it is an indication of their consciousness of Allaah, a measure of their adherence to the *Sunnah* and an

C T

Vocabulary

chastity
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effacement
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censured
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exposed
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loutish
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integral
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motivate
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abominable
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compel
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adherence
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Comments T



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Vocabulary

engender
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vigilance
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bashfulness
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comprise
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adjoining
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illicit
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enhance
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corrode
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indication of the value they attach to their religion.

To achieve a great standard of *Hayaa*' a Muslim must begin to see oneself 'through Allaah's eyes'. This practice engenders a feeling of shame and modesty that produces extreme caution in thoughts and vigilance in actions.

Hayaa' is therefore a form of shame and bashfulness born of fear & awe of Allaah, and from seeking to avoid His displeasure.

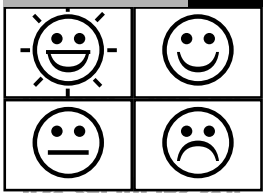
Hayaa' makes a person more careful, self-aware, and self-controlled and ultimately results in paying Allaah & His creation the respect that is their due.

The Holy Prophet Muhammad [s] said, "*Be shy of Allaah Most High as much as is His due*." The companions present said, "*All praise to Allah, we are shy of Him.*" The Prophet replied saying, "*That is not the point. Whoever is shy of Allaah as much as is His due, he should protect his head and that which it comprises (ie. mind, mouth, ears), his stomach and that which is adjoining it (ie. protect it from unlawful food and income, and protect the private parts from illicit sexual relations), and he should remember death and that which is to come after it. Whoever desires the Hereafter should abandon the adornments of this world. Those who fulfill these duties have been shy of Allaah as much as is His due.*"

Muslims should therefore possess both an outer and inner modesty, which implies being mindful of Allaah at all times.

Hayaa' enhances and strengthens *iimaan* (faith) while immodesty corrodes *iimaan*

Comments T



The practical aspects of *Hayaa*' in our daily lives include :

1) *Hayaa*' in the way we dress and in our body language.
2) *Hayaa*' in what we look at and listen to.
3) *Hayaa*' in what we say and our manner of speaking.
4) *Hayaa*' in our conduct and treatment of others.
5) *Hayaa*' in the places we visit and the company we keep.
6) *Hayaa*' in what we do both in public and in privacy.

There are two forms of *Hayaa*' : one 'good' and the other 'bad'. The good form of *Hayaa*' is to be ashamed to commit an act which Allaah and His Messenger [s] has forbidden, and bad *Hayaa*' is to feel ashamed to do an act which Allaah and His Messenger [s] has commanded.

'Good *Hayaa*' includes being shy of doing anything displeasing to Allaah knowing that Allaah sees everything and that we are answerable to Allaah for all our deeds.

It also includes the embarrassment one may fear in doing something immoral or disrespectful in public and earning the condemnation of family and society at large.

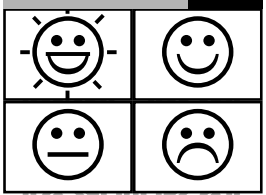
Lastly, it includes the type of *Hayaa*' in which the *Mu'min* (believer) becomes shy of himself. This is the highest form of *iimaan* (faith), where even committing the 'tiniest' sin, causes the *Mu'min* to

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Vocabulary

condemnation
.....
society
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Comments T



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Vocabulary

conscious

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condemnation

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approval

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context

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feel extreme guilt in his heart as a consequence of a high degree of God-consciousness (*Taqwaa*) and self-respect.

'Bad *Hayaa*' is not only against the teachings of our Beloved Prophet [s] but it is also proof of the weakness of a Muslim's *iimaan*. This type of shyness includes embarrassment about doing an act commanded by Allaah or abandoning it due to being more concerned about non-Muslim people's opinions, fearing their condemnation and wanting to win their approval. It is for this reason that the Holy Prophet Muhammad [s] said, "*Indeed Hayaa' and iimaan are 'companions'. When one of them is removed, the other leaves as well.*"

Modesty in Islaam is so important that the absence of it could lead a person not only to sinful behavior but even to disbelief.

In this context the Prophet Muhammad [s] said, "*If you have no shame, then do as you wish*."

AN INTERESTING POINT TO DISCUSS

T C

There are different categories of *Hayaa*' described in the *Qur'aan*, for example, the *Hayaa*' of :

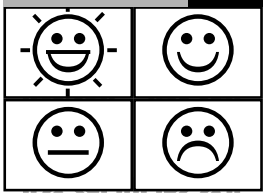
1) *Aadam*, who felt ashamed until he was forgiven for his error of judgement and underestimating the dictates of true love, in spite of being chosen by Allaah as His *Khaliifah* (deputy) on earth.

2) The *Muslimiiin* for their shame in committing ignoble acts and humiliating themselves before Allaah, in spite of knowing that ignoble deeds are irreconcilable with having been honoured to be created human beings, the fairest of creation.

3) The Angels for their shame in not giving due worship to Allaah as His worship truly requires, in spite of glorifying Him continuously, day and night.

4) The *Saalihiin* (Righteous) for their shame in not being in awe of Allaah as His Majesty demands, in spite of never succumbing to their carnal desires and

Comments T



worldly ambitions.
5) The *Mukhlisiin* (Sincere) for their shame in lacking sufficient sincerity in serving Allaah as is His due, in spite of never being guilty of ostentation and ulterior motives.
6) The '*Aarifiin* (or *Awliyaa*' – gnostics) for their shame in not knowing Allaah as He truly should be, in spite of being blessed with direct knowledge of Allaah.
7) The *Muqarrabiin* (Intimates) for their shame in feeling estranged and distant from Allaah, in spite of experiencing His infinite nearness.
8) The *Muhibbiin* (Lovers of Allaah) for their shame in feeling disloyal to Allaah and not loving Him as His love requires, in spite of not sharing that love with another.

The Islamic code of *Hayaa*' for both men and women in public includes :
1) Lowering the gaze and avoiding flirtatious speech and conduct, including provocative body language.
2) Avoiding close physical contact with unrelated members of the opposite sex, or being in privacy them.
3) Wearing modest Islaamic clothing which conforms to the *Qur'aan* and *Sunnah*. This is defined as follows :

For Males - not tight fitting, not transparent, not feminine, and does not expose the area between the navel and knee.

For Females - not tight fitting, not transparent, not masculine, and does not expose the body except for the face, hands and feet.

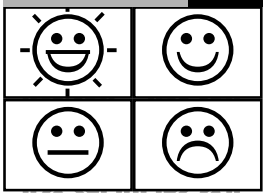
4) Not drawing unnecessary attention to oneself, including wearing overly conspicuous 'religious' clothing merely for show.
5) In addition, women should avoid wearing strong perfumes or excessive cosmetics in front of unrelated men.

C T

Vocabulary

code
.....
flirtatious
.....
provocative
.....
unrelated
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conform
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transparent
.....
feminine
.....
masculine
.....
expose
.....
conspicuous
.....
excessive
.....

Comments **T**



C T

Vocabulary

promote

self-aggrandizement

tyranny

arrogant

forbearance

endure

dignity

audacious

provoke

disfigured

abhor

repugnant

Hayaa' in this context also includes a deep-rooted sense of humility that stops one from behaving boastfully, shamelessly promoting oneself at the expense of others, indulging in self-aggrandizement and ascribing goodness, piety and purity to oneself, as well as avoiding the destructive sin of arrogance which all ultimately leads to tyranny and oppression.

The blessed Prophet [s] said, "*Indeed, Allaah has revealed to me that you must be humble towards one another, so that no one oppresses another or arrogantly boasts to another.*"

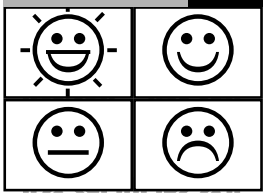
The quality of modesty is also closely related to the quality of self-control and forbearance. This is because a modest person will endure, with dignity, the audaciousness of foolish people when they provoke him and never respond to a wicked deed with another evil deed.

There are many examples from the life of the Prophet Muhammad [s] in which people were rude, arrogant, and wicked to him but he responded with dignity, kindness, patience, and forbearance. This was all due to his deep sense of personal *Hayaa*'.

Therefore, Islaam calls Muslims to be humble, modest, forbearing and truly beautiful in our treatment of others.

This is because Modesty is the only beauty that truly counts. The Holy Prophet Muhammad [s] said, *"For as long as immodesty is found in a thing it is disfigured, and for as long as modesty is found in a thing it is beautified."*

Comments T



Hayaa' therefore beautifies a person in the eyes of others, while a handsome person who is immodest, in spite of his physical beauty, becomes repugnant and truly ugly in the eyes of others.

T C

AN INTERESTING POINT TO DISCUSS

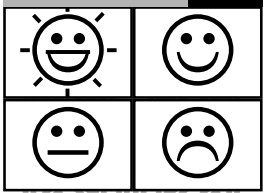
In modern society modesty, shyness and humility are frowned upon as weaknesses or indicating a lack of self-confidence when, in fact, these are qualities of dignified upright human beings who are conscious of their actions and their responsibilities in life to Allaah and to humanity. *Hayaa*', unlike 'shyness and embarrassment' in the modern context, does not indicate that a person lacks self-confidence or bravery. Rather, *Hayaa*' is a positive quality that stems from a strong sense of self-respect & *Taqwaa* (God-consciousness)

In pre-Islamic Arabia the Arabs shunned modesty, believing that a person should be haughty and boastful about his accomplishments. They considered modesty a sign of weakness, but the Holy rophet [s] came to teach that modesty is a sign of true faith. The Blessed Prophet Muhammad [s] corrected this perception when he said, "*Certainly, modesty and faith go together. When one of the two is missing, so is the other.*" The Prophet Muhammad [s], inspite of being the most courageous man, was more bashful than a veiled virgin girl. Unlike the pre-Islaamic Arabs, he was never obscene nor did he ever use bad language, neither in public nor privately.

The same was true of his *Sahaabah*. Amongst the *Sahaabah* the most modest was *Sayyidunaa* Uthmaan ibn 'Affaan [r]. The *Sahaabii*, Dihyah Al-Kalbi [r], was renowned for his extremely handsome face. Out of bashfulness he would voluntarily wear a face-covering (*niqaab*) whenever he went out, in order to avoid attracting the gazes of women. This heightened sense of *Hayaa*' among the *Sahaabah* was a reflection of their strong *iimaan* (faith).

Hayaa' is a sign of profound self respect and dignity. Only a person with a darkened heart is deprived of dignity. The Blessed Prophet Muhammad [s] said, "*Every religion has its distinct character, and the distinctive characteristic of Islam is Hayaa'*." He also said, "*Hayaa' is the fruit of faith.*"In this context, it is important to remember that Islaam has never imposed artificial coyness nor allowed for hypocritically saying anything to please people so as to avoid confrontation 'in the name of modesty'. The Prophet Muhammad [s] was always forthright, albeit polite, when it came to discussing any matter of importance.

Comments T



C T

Vocabulary

expose
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physician
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gender
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encompass
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conceit
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vanity
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grace
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define
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maintain
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sever
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The concepts of *Satr, Hijaab* and *Nikaah* are Islaamic teachings which are specifically associated with *Hayaa*'.

Satr

Satr refers to that part of the body which cannot be exposed infront of others. The *Satr* for adult males includes concealing the body from the navel to the knees in the presence of others.

For females it is the entire body, except the face, hands and feet. The minimum *Satr* for females in the presence of other close Muslim female relatives or friends is the same as that for males.

The only exception to this rule is one's spouse in marriage where the entire body can be revealed.

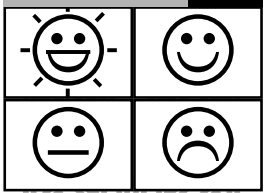
Satr is the reason many Muslim men and women prefer to be seen and treated by a doctor of the same gender. (**NB**: A Muslim can undress in front of a physician of the opposite gender if this is required for treatment or if there are no physicians of the same gender).

Hijaab

Hijaab does not only mean 'headscarf' or 'loose fitting clothes'. *Hijaab* has a much broader meaning which encompasses far more than what one wears. *Hijaab* includes being both 'free from conceit and vanity' as well as 'dignity and grace in appearance, speech and behaviour.'

These etiquettes of *Hijaab* define the relationship of modesty and respect that Muslim men and women who are not related maintain with each other.

Comments T



Even Muslim architecture incorporates the element of *Hijaab* as described above in defining public and private spaces within the home.

Hijaab and modest dress for both men and women serves as an effective means of closing the doors to indecency and lewdness within society and from being over-taken by the whispers of *Shaytaan*.

Modest dress can also be an effective tool in guarding the honour and dignity of a Muslim woman by safeguarding her from being harassed or molested by ill-intentioned and immoral men.

This being said, *Hijaab*, whether it be the head-scarf or codes of conduct, should not be imposed, but should ideally be something that arises from a deep sense of *Taqwaa* (God-conciousness) within a person.

Allaah declares in the Holy *Qur'aan* :
"*O children of Aadam, We have bestowed upon you clothing to conceal your private parts and as an adornment. But the clothing of Taqwaa – that is best.*"

Nikaah

Nikaah means 'marriage' in Arabic. This is the only relationship in which an adult man and a woman can see each other's bodies and touch each other intimately.

Sexual relations outside marriage are a major sin in *Islaam*. Muslims are therefore required to marry according to the laws of the *Sharii'ah*.

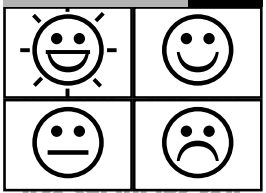
In order to preserve public morality, Muslim par-

CT

Vocabulary

architecture
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incorporate
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element
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public
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effective
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lewdness
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harrass
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molest
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ill-intention
.....
imposed
.....
adornment
.....
intimately
.....
sexual
.....

Comments **T**



C T

Vocabulary

financial
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casual
.....
religiosity
.....
opposite
.....
spouse
.....
demonstrate
.....
intimate
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affection
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sacred
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influence
.....
etiquette
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ents and the Muslim community at large are expected to financially assist Muslim couples who wish to get married if they cannot afford to do so.

Prior to *Nikaah*, no casual relationships or 'dating' are allowed in *Islaam*. This is in order to protect the religiosity and dignity of the couple, and is the very reason that Muslim men and women avoid situations where they will be alone with a member of the opposite sex who is not a close family member.

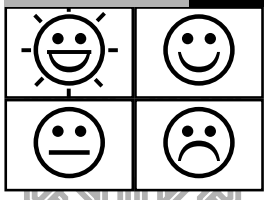
Even after *Nikaah*, it is not permissible for spouses to demonstrate intimate affection in public, like kissing. The loving relationship between married couples is considered sacred and a private joy in Islaam. Therefore even discussing the intimate details of one's personal married life in public is strictly forbidden.



The pure hearts of children reflect the behaviour and attitudes of their parents and surroundings. Parents therefore have to be diligent in displaying only modest behaviour in the presence of their children and especially guarding them against immodest influences and 'popular entertainment'.

Young children naturally feel a deep sense of modesty and shyness which Muslim parents are expected to encourage and develop into a strong sense of self respect and personal responsibility within the child.

Comments **T**



Children must at least be taught the etiquette of seeking permission before entering private rooms. They must also be taught to not even look into other peoples homes until being invited in.

Children must be taught not to look at the private parts of others or expose themselves to others, including someone of the same sex.

They should also be taught not to speak openly about intimate matters, nor use obscene language, especially regarding girls.

They must be made aware that even inappropriate body language and stares are not permitted in Islaam.

All this is ultimately determined by the behaviour of primarily the adult family members that children come into contact with on a daily basis. Therefore the family environment has to be a chaste, pure and modest one.



Hayaa' can be divided into two further categories:

Firstly, an innate or instinctive feeling of shame which prevents people from engaging in what is considered shameful and indecent.
And secondly, modesty originating in *iimaan* (belief) in Allaah and accountability in the hereafter. This second dimension is more important than the first.

Combining the instinctive feeling of shame with modesty based on *iimaan* forms the greatest safeguard against indecent and sinful acts. If the innate feeling of shame is not combined with belief, then it cannot last long and is easily perverted or eroded.

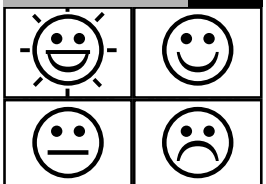
A person's natural feeling of shame develops to the extent that it is strengthened with knowledge

C T

Vocabulary

obscene
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inappropriate
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innate
.....
instinctive
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accountability
.....
dimension
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combine
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perverted
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eroded
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Comments **T**



CT

Vocabulary

oversight

.....

coincidence

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signify

.....

vibrancy

.....

engender

.....

humanity

.....

existence

.....

salvation

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enable

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of Allaah and the awareness of His constant oversight.

It is no coincidence that the words '*Hayaa*' (modesty) and '*hayaat*' (life) come from the same Arabic root. This signifies that modesty is a sign of a truly 'living' heart, and that a heart's vibrancy depends on its owner's belief & knowledge of Allaah.

If a heart is not nourished continuously with belief in and knowledge of Allaah, it is almost impossible for it to remain spiritually 'alive' and to engender modesty.

A person's degree of *Hayaa*' also determines his true humanity. If a person cannot order his life and discipline his actions by living in humility and modesty before Allaah's ever watchful gaze, then his existence becomes a personal shame and a burden to others.

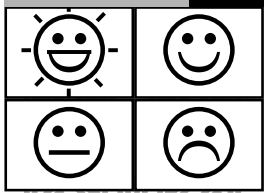
There is good, neither in a person's life nor in the world, when modesty disappears. The Blessed Prophet Muhammad warned, "*If you have no Hayaa', then do whatever you wish* (ie. there is no hope for your salvation)."



Hayaa' is a powerful force that enables one to shy away from the very idea of doing a deed that is displeasing in the sight of Allaah, whether in public or private.

If one does something in secret that he would shy away from doing in public, it means that he has very little *Taqwaa* (God-consciousness) and self respect.

Comments T



Hayaa' requires a Muslim to not only abstain from sinful acts himself, but also not to publicise sinful acts. A modest Muslim will therefore also conceal the sins of his fellow Muslim and never publicise them.

Part of modest behaviour is also being sensitive to the bashfulness and discreetness of others. And so we should never stare at people, nor say or do things that make others feel uncomfortable, or even criticise sinners by name in public.

Taking advantage of the *Hayaa*' of others is also condemned in Islaam. Someone who has *Hayaa*' will always be sensitive to and considerate of others, and will never cause them embarrassment by disregarding their requests. Therefore it would be incorrect to make an unreasonable request from a person who has a great sense of *Hayaa*' knowing that he would fulfil your request even if it places him in great difficulty. Obtaining something using the 'sword of *Hayaa*' is therefore *Haraam*.



Hayaa' is a sophisticated moral concept having many subtle dimensions. For this reason it has been interpreted in diverse ways by Muslim scholars through the ages, for example :

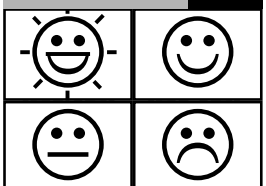
1) *Hayaa*' means avoidance of committing sins in public and in secret, praising oneself, looking down on others, and responding to evil with evil.
2) *Hayaa*' means awareness of all Allaah's bounties, and being conscious of personal defects and faults.
3) *Hayaa*' means constant shame on account of personal sins and inadequacies, and vigilance

C T

Vocabulary

abstain
.....
publicise
.....
discreet
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criticise
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condemned
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considerate
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disregard
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request
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sophisticated
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concept
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subtle
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dimension
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interpret
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diverse
.....
defect
.....
inadequacies
.....

Comments **T**



C T

Vocabulary

conduct

.....

compassion

.....

reorder

.....

over personal actions and conduct.

4) *Hayaa*' means remembering Allaah's compassion, and reordering one's life according to the fact that Allaah sees all that is done and knows every thought.

Can you think of two more definitions ?

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ACTIVITIES

Complete the following sentences. **C**

Hayaa' in Islaam means many things. These include ..... , ... , ... , ... , ... , and ..... .

Hayaa' therefore influences a Muslim's conduct before ..... , before ..... and even when one is ..... .

Hayaa' is a part of ..... , and if a person does not have *Hayaa*' then it is most likely that his ..... is very weak too.

Modesty and shyness are not just qualities that Muslim ..... are expected to possess, but also attributes that Muslim ..... should have.

To achieve a ..... standard of *Hayaa*' a Muslim must begin to see himself

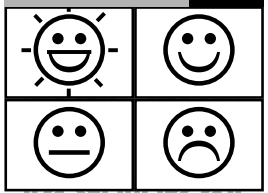
Qur'aan

Allaah ﷻ has declared:

"*O children of Aadam, We have bestowed upon you clothing to conceal your private parts and as an adornment. But the clothing of Taqwaa (righteousness), that is best.*"

"*Tell the believing men ... and women ... to lower their gaze and be modest. That is purer for them. Indeed Allaah is Aware of what they do.*"

Comments **T**



'through ..... eyes'.

Hayaa' is a form of shame and bashfulness born of ..... of Allaah, and from seeking to avoid His ..... .

..... makes a person more careful, self-aware, and self-controlled and ultimately results in paying Allaah & His creation the ..... that is their due.

List 5 practical aspects of *Hayaa*' in the daily life of a Muslim. **C**

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List the six codes of *Hayaa*' for both Muslim men and women in public. **C**

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Hadiith

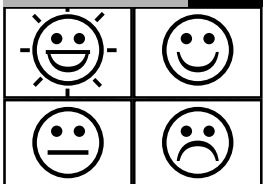
Our beloved Prophet Muhammad ﷺ said:

"*iimaan (faith) consists of more than seventy branches. And Hayaa' (modesty) is a part of iimaan.*"

"*Indeed Hayaa' and iimaan are 'companions'. When one of them is removed, the other leaves as well.*"

"For as long as immodesty is found in a thing it is disfigured, and for as long as modesty is found in a thing it is beautified."

Comments **T**



.....

.....

C T

Identify one feature of *Satr, Hijaab* and *Nikaah* that you found interesting. Write it down in the space below. Then in groups of 3 discuss what you found interesting and why.

Satr

.....

.....

Hijaab

.....

.....

Nikaah

.....

.....

AN INTERESTING POINT TO DISCUSS

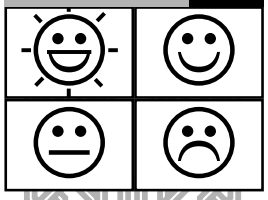
T C

In a *Hadiith Qudsii*, it is recorded that Allaah will ask an old man on the Plains of Resurrection to account for his acts in the world, saying, "*Why did you commit such and such sins?*" The old man will deny that he had done so. So Allaah, the Most Compassionate of the Compassionate, will command the angels, saying, "*Take him to Paradise.*"

The angels will be surprised wanting to know why Allaah, the Almighty, has commanded so, although He knows that the old man committed those very sins. Allaah will answer, "*I know, but I looked at his white beard and as one belonging to the Ummah (Community) of Muhammad, and I felt ashamed to tell him that I knew he was lying (and so causing him embarrassment)*."

Upon hearing this from *Jibraa'iil* [a] the Blessed Prophet Muhammad's [s] eyes filled with tears and he said regretfully, "*Allaah Almighty feels ashamed to punish those of my Ummah whose beards have turned white, but those of my Ummah with white beards do not feel ashamed to commit sins (before Him)*."

Comments **T**



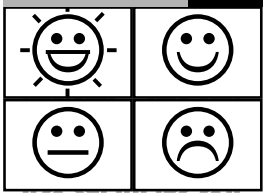
C

Keeping in mind the basic rules of *Hijaab*, design the floor plan of a ' *Hayaa*' compliant ' modern Muslim house. (*You may want to research the design of classical Muslim homes first*).

C

Answer the following questions.

Comments **T**



1) Do parents have to be diligent in displaying modest behaviour in the presence of children?

Yes ☐ No ☐

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

2) Is the instinctive feeling of shame more important than modesty originating in *iimaan* ?

Yes ☐ No ☐

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

3) Is being sensitive to the bashfulness and discreetness of others part of *Hayaa*' ?

Yes ☐ No ☐

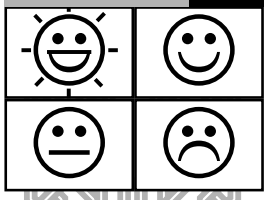
Why?.....
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4) Does a person's degree of *Hayaa*' determine his true humanity?

Yes ☐ No ☐

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

Comments T



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about *Hayaa*'. 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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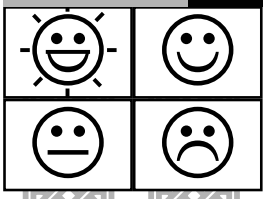
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Comments **T**

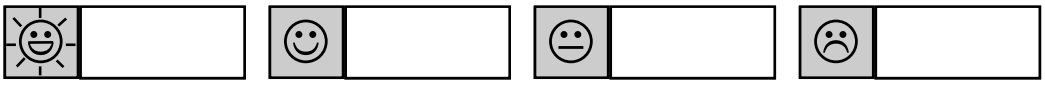


SUMMARY **P**

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

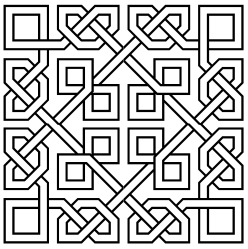
- listened to a lesson ☐
- completed sentences on the topic ☐
- listed practical aspects of 'modesty' ☐
- listed Islaamic codes of public modesty ☐
- designed a 'Hijaab' compliant house ☐
- answered questions on the topic ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



FIQH
islaamic law

بسم الله الرحمن الرحيم



C O N T E N T S

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Zakaah

T P

Zakaah is not just a form of charity or alms-giving or tax or tithe. Nor is it simply an expression of kindness. It is all of these combined and much more. It is not merely a deduction of a certain percentage from one' s property, but an abundant enrichment and spiritual investment. It is not simply a voluntary contribution to someone or some cause, nor a government tax that a shrewd clever person can get away with. Rather, it is a duty enjoined by *Allaah* and undertaken by Muslims in the interest of society as a whole.

The *Qur'aanic* word *Zaakah* not only includes charity, alms, tithe, kindness, official tax, voluntary contributions, etc., but it is also combines with all these God-conciousness and spiritual as well as moral motives. That is why there can be no equivalent to the word *Zakaah*. The literal and simple meaning of *Zakaah* is purity. The technical meaning of the word designates the annual amount in kind or coin which a Muslim with means must distribute among the rightful beneficiaries. But the religious and spiritual significance of *Zakaah* is much deeper and more extensive. So is its humanitarian and sociopolitical value.

Zakaah purifies the property of the wealthy and eliminates from it the shares which do not belong to it anymore, the shares which must be distributed among the due beneficiaries. When *Zakaah* is due it should be distributed immediately in the right manner, because the owner no longer has moral or legal possession of that percentage. If he fails to do so, he is obviously retaining something which does not belong to him. This is corruption and plain usurpation from every point of view, moral and spiritual, legal and commercial. It means that the unlawfully retained percentage makes the whole impure and endangered. But, on the other hand, if the poor' s dividends are assorted and distributed among due beneficiaries, the remaining portions will be pure and decent. Pure capital and decent possessions are the first requisites of permanent prosperity and honest transaction.

Zakaah does not only purify the property of the contributor but also purifies his heart from selfishness and greed for wealth. In return, it purifies the heart of the recipient from envy and jealousy, from hatred and uneasiness; and it fosters in his heart, instead, good will and warm wishes for the contributor. As a result, the society at large will purify and free itself from class warfare and suspicion, from ill feelings and distrust, from corruption and disintegration, and from all such evils.

Zakaah mitigates to a minimum the sufferings of the needy and poor members of society. It is a most comforting consolation to the less fortunate, yet it is a loud appeal to everybody to roll up his sleeves and improve his lot. To the needy it means that it is by nature an emergency measure and that he should not depend on it completely but must do something for himself as well as for others. To the contributor it is a warm invitation to earn more so that he can benefit more. To all parties concerned, it is, directly as well as indirectly, an open treasure for spiritual investment that compensates abundantly

Zakaah is a healthy form of internal security against selfish greed and social dissension, against the intrusion and penetration of subversive ideologies. It is an effective instrument in cultivating the spirit of social responsibility on the part of the contributor, and the feeling of security and belonging on the part of the recipient

Zakaah is a vivid manifestation of the spiritual and humanitarian spirit of responsive interactions between the individual and society. It is a sound illustration of the fact that though *Islaam* does not hinder private enterprise or condemn private possessions, yet it does not tolerate selfish and greedy capitalism. It is an expression of the general philosophy of Islam which adopts a moderate and middle but positive and effective course between the Individual and Society, between the Citizen and the State, between Capitalism and Socialism, between Materialism and Spirituality.

Hajj

The final pillar and one of the finest institutions of Islam is the *Hajj* or pilgrimage to *Makkah*. The performance of the *Hajj* is obligatory, at least once in a lifetime, upon every Muslim, male or female, who is mentally, financially and physically fit. The Muslim who is of responsible age, in fairly good health, and is financially capable and secure must perform the *Hajj* at least once in his or her lifetime. The financial security here means that he should have enough to cover his own expenses and those of his dependents, and to pay his debts, if he is in debt, until he completes the course of *Hajj.*

The course of *Hajj* is another unique characteristic of *Islaam*, it is enjoined by *Allaah* to serve many purposes. It affirms the commitment of Muslims to Allaah and their readiness to forsake material interests in His service. It is to acquaint the pilgrims with the spiritual and historical environment of Prophet Muhammad, [s] so that they may derive warm inspirations and strengthen their Faith. It is to commemorate the Divine rituals observed by Prophet Ibraahiim [a] and Ismaa'iil [a] who constructed the Ka'bah on the foundations set by Aadam [a], the father of Humanity. It is a reminder of the Grand Assembly on the day of Judgement when people will stand equal before Allaah, waiting for their Final Judgement and Destiny, and where no superiority of race or stock can be claimed. It is also a reminder of the fact that Makkah alone was honored by Allaah in being the center of monotheism and the center of Islaam, the final revelation, till the end of time.

In the performance of *Hajj* it can easily be observed that it is a course of spiritual enrichment and moral rearmament, a course of intensified devotion and disciplinary experience, a course of humanitarian interests and inspiring knowledge – all put together in one single institution of Islaam

The visit to the tomb of Prophet Muhammad [s] at Madiinah is not an essential obligation , but it is always advisable and strongly recommended that whoever can

reach Madiinah should visit the Prophet' s tomb to pay his respects to the greatest teacher that humanity has ever known.

The climax of the *Hajj* is marked by offering a sacrifice, an oblation in the way of *Allaah*. It is not the meat nor blood that pleases *Allaah*, but it is the expression of thankfulness to Him, the affirmation of faith in Him, and a commemoration of the historic event when Prophet Ibraahiim [a] was ordered to offer his son in sacrifice, an order which the father and son were ready to obey unquestioningly. But the son' s life was spared and ransomed by a ram. The offering of sacrifice has become an annual celebration to commemorate the occasion and thank Allaah for His favors as well as to celebrate the completion of this devotional course and feed the poor so that they may feel the universal joy of the *'Iid* Day (*Eid*).

The *Hajj* is also the largest annual convention of Faith on earth where Muslims meet to know one another, study their common affairs and promote their general welfare. It is also the greatest regular conference of peace known in the history of mankind. In the course of *Hajj* peace is the dominant theme; peace with *Allaah* and one' s soul, peace with one another and with animals, peace with birds and even with insects. To disturb the peace of anyone or any creatures in any shape or form is strictly prohibited

It is a wholesome demonstration of the universality of Islaam and the brotherhood and equality of the Muslims. From all walks of life, from all trades and classes, and from every corner of the globe the Muslims assemble at *Makkah* in response to the call of Allaah. They dress in the same simple way, observe the same regulations, utter the same supplications at the same time in the same way, for the same end. There is no royalty, but loyalty of all to Allaah. There is no aristocracy, but humility and devotion.

lesson 1

OUTCOME OBJECTIVES T P

- learn about *Zakaah*, the third pillar of *Islaam*
- realize that *Zakaah* is a monetary act of worship by which a Muslim who possesses adequate wealth is commanded to give away a portion of it to the poor and needy
- understand that *Zakaah* 'purifies' the Muslim's heart of greed, hard-heartedness and attachment to this world; it 'purifies' the heart of the recipient of jealousy and hatred of the wealthy; and it 'increases' the '*barakah*' (blessings) in a Muslims wealth in this life, as well as 'increasing' his rewards in the Hereafter.
- discern that *Zakaah* is a reminder to the Muslim that, in fact, we and our wealth belong to Allaah
- discover that *Zakaah* is an important aspect of the *Islaam*ic economic system which is based on social welfare and the fair distribution of wealth and guaranteeing opportunities for everyone
- ascertain that *Zakaah* also 'cools' the wrath of Allaah, guards from calamities in this world and protects those who give it from punishment 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 about *Zakaah*
- learn a new *Aayah* and a new *Hadiith*
- complete sentences related to the topic
- list the preconditions and conditions of disbursement of *Zakaah*
- list the categories of recipients of *Zakaah*
- list the types of persons to whom *Zakaah* may not be given
- complete tables of *Zakaah* payment
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 1

Zakaah



COMPULSORY CHARITY

C T

Vocabulary

enjoin

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obligation

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monetary

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ameliorating

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plight

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equitably

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fostering

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Read and explain the following. T

Zakaah (Compulsory Charity) is the fourth pillar of *Islaam*.

Islaam enjoins two types of obligations on humanity. The first are obligations due to Allaah, and the second, obligations due to fellow human beings. *Salaah* (Ritual Prayer) is an example of an obligation to Allaah, and *Zakaah* (Compulsory Charity) is an obligations to our fellow human beings.

Zakaah (also pronounced '*Zakaat*') literally means 'to purify' and 'to increase'.

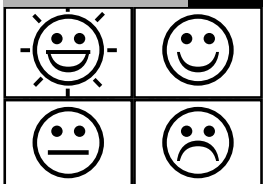
In the *Sharii'ah* (*Islaam*ic Law), *Zakaah* refers to a monetary act of worship by which a Muslim who possesses adequate wealth is commanded to give away a portion of it to the poor and needy.

Zakaah is not merely a means of ameliorating the plight of the poor and redistributing wealth equitably, but is an important act of worship prescribed by Allaah which is necessary for ...

1) 'purifying' the Muslim's heart of greed, hard-heartedness and attachment to this world.
2) 'purifying' the heart of the recipient from jealousy and hatred of the wealthy, and fostering good will and love for the contributor.
3) 'increasing' the '*barakah*' (blessings) in a Muslims wealth in this life, as well as 'increasing' his rewards (Arabic : *ajr*, *thawaab*) in the Hereafter.

Simply stated, *Zakaah* 'purifies' a Muslims wealth in this world, and causes it to 'increase' eternally in the Hereafter.

Comments T



Zakaah also develops the attributes of nobility, generosity and kindness in a Muslim as well as engendering sympathy and compassion for the less-fortunate and destitute.

Zakaah guards the Muslim against the evils of selfishness, greed, pride, boastfulness and oppression.

Zakaah is a reminder to the Muslim that, in fact, we and our wealth belong to Allaah. Allaah is the true owner of everything and we are merely the trustees of 'His wealth'. We fulfill our duty as trustees when we pay *Zakaah* as an act of '*Ibaadah* (worship).

Zakaah is an important aspect of the *Islaam*ic economic system which is based on social welfare and the fair distribution of wealth. Through the payment of *Zakaah*, the rich share their wealth with the poor and thus the process of concentration of wealth is stopped. In so doing the fair distribution of wealth and opportunities for everyone is guaranteed.

Zakaah also 'cools' the wrath of Allaah when we are guilty of sinfulness, and earns His forgiveness. It guards from calamities in this world and protects those who give it from Allaah's punishment in the hereafter.

C T

Vocabulary

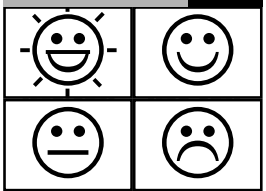
attribute
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engender
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destitute
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trustee
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economic
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social
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welfare
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concentration
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wrath
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calamity
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T C

AN INTERESTING POINT TO DISCUSS

Zakaah is a very effective means of guaranteeing internal stability in a Muslim country and preventing social dissension and strife. It prevents the intrusion and penetration of subversive ideologies and provocateurs who may want to use the suffering of the poor to further their own agendas. It is also an effective instrument in cultivating the spirit of social responsibility on the part of the contributor, and the feeling of security and belonging on the part of the recipient.

Comments T



C T

Vocabulary

assets
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merchandise
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agriculture
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produce
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sanity
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prepubescent
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Zakaah is a specific form of compulsory charity paid once a year on 'liquid assets' at the rate of **2.5 %** (or **one fortieth [$^1/_{40}$]**). This applies to gold, silver, money and merchandise. The rate for live-stock, agricultural produce and mining is different.

NB: 'Liquid assets' refers to gold, silver, money, merchandise, live-stock, agricultural produce, mined resources, etc...

PRECONDITIONS OF *ZAKAAH*

There are five necessary preconditions before *Zakaah* becomes obligatory (*Fard*) upon an individual. They are as follows :

1) Being a Muslim
2) Sanity
3) Maturity
4) Freedom
5) *Nisaab* (the minimum *Zakaat*able wealth)

BEING A MUSLIM

There is no obligation of *Zakaah* on a non-Muslim. If a person enters the fold of Islaam later in life, he is not required to pay *Zakaah* for the period when he was not a Muslim.

SANITY

An insane person who is not in a balanced state of mind is under no obligation to pay *Zakaah*.

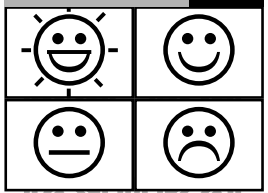
MATURITY

A prepubescent child is not required to pay *Zakaah* no matter how much property he may have in his possession.

FREEDOM

Zakaah is not obligatory upon slaves.

Comments T



NB: This condition is not relevant in the modern context.

NISAAB

Zakaah is only imposed on those who possess the minimum total amount of *Zakaat*able 'liquid' assets. This will be explained in further detail.



CONDITIONS AT THE TIME OF DISBURSEMENT OF *ZAKAAH*

There are six necessary conditions at the time of disbursement of *Zakaah*. They are as follows :

1) Possessing the *Nisaab*
2) The passing of a complete year over the *Zakaat*able possessions
3) Being free from debt
4) Having the correct *Niyyah* (Intention)
5) Disbursing *Zakaah* only to the 8 stipulated Categories of recipients.
6) *Tamliik* (complete transfer of Ownership)

POSSESSING THE *NISAAB*

Nisaab refers to the minimum exemption limit on all 'liquid' assets beyond which it becomes obligatory to give *Zakaah*. The *Nisaab* of *Zakaat*able liquid assets is set out in the table on the next page:

NB: Personal items used for day to day life and which are not meant for sale, as well as the property and equipment used for work, are not *Zakaat*able. These include : food and drink, clothing, other jewellery besides gold and silver, furniture and house-hold items, books, tools, vehicles, houses, business premises, business equipment, machinery, etc... These are all **not** subject to *Zakaah*.



C T

Vocabulary

context

.....

stipulated

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exemption

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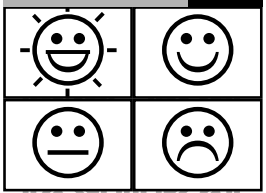
premises

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subject

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Comments **T**

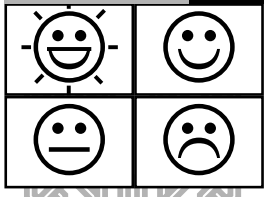


Schedule of *ZAKAAH*

ASSET	*NISAAB*	RATE
LIQUID ASSET **ON** WHICH *ZAKAAH* IS OBLIGATORY	AMOUNT **AT** WHICH *ZAKAAH* BECOMES OBLIGATORY	% OF *ZAKAAH* WHICH IS **DUE**
1 Gold & Silver Gold & Silver Jewellery and Ornaments	**87.48** grams of Gold **612.36** grams of Silver	**2.5 %** of total value in possession
2 Money & Money Lent	to the value of **87.48** grams of Gold **OR** **612.36** grams of Silver *	**2.5 %** of total amount in possession
3 Merchandise & Shares	to the vlaue of **87.48** grams of Gold **OR** **612.36** grams of Silver *	**2.5 %** of total value of goods in possession
4 Agricultural Produce	**Any** quantity	**10 %** of produce from naturally IRRIGATED land **5 %** of produce from artificially IRRIGATED land **7.5 %** of produce from land EQUALLY artificially & naturally irrigated
5 Yield of Mines	**Any** quantity	**20 %** of total value of yield **NB**: This can be used for any state expense and not restricted to the 8 specific categories of *Zakaah* recipients

* **NB**: The lesser of the Gold or Silver value will be the determining *Nisaab* by which to calculate *Zakaat*able wealth. This will be explained in greater detail later.

Comments T



ASSET	*NISAAB*	RATE
LIQUID ASSET **ON** WHICH *ZAKAAH* IS OBLIGATORY	AMOUNT **AT** WHICH *ZAKAAH* BECOMES OBLIGATORY	AMOUNT OF *ZAKAAH* WHICH IS **DUE**

6

Goats & Sheep

& similar sized livestock

40 animals

Number of Animals	1 year old +
40 - 120	**1** animal
121 - 200	**2**
210 - 399	**3**
for every subsequent **100** animals	**1** more animal

7

Cows

& similar sized livestock

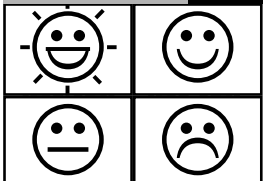
30 animals

Number of Animals	1 yr old	2 yr old +
30 - 39	**1** animal	
40 - 59		**1** animal
60 - 69	**2**	

Thereafter, for every 10 additional animals the following calculation will apply : using the numbers '**30**' and '**40**' as units of division, for every 30 animals **1 ONE year old** animal will be given as *Zakaah*, and for every 40 animals **1 TWO year old** animal will be given as *Zakaah,* depending on how you divide the total number of animals using the denominators of '**30**' or '**40**' or both. For example :

70 - 79	**1**	+	**1**
80 - 89			**2**
90 - 99	**3**		
100 - 109	**2**	+	**1**
110 - 119	**1**	+	**2**
120 - 129	**4**	or	**3**

Comments



ASSET	NISAAB	RATE				
LIQUID ASSET **ON** WHICH *ZAKAAH* IS OBLIGATORY	AMOUNT **AT** WHICH *ZAKAAH* BECOMES OBLIGATORY	AMOUNT OF *ZAKAAH* WHICH IS **DUE**				
8		Number	1 yr	2 yr	3 yr	4 yr+
		5 - 9	**1** GOAT			
		10 - 14	**2** GOATS			
		15 - 19	**3** GOATS			
		20 - 24	**4** GOATS			
		25 - 35	**1** SHE CAMEL			
		36 - 45		**1** SHE CAMEL		
		46 - 60			**1** SHE CAMEL	
		61 - 75				**1** SHE CAMEL
		76 - 90		**2** SHE CAMELS		
		91 - 120			**2** SHE CAMELS	
		125 - 129	**1** GOAT +		**2** SHE CAMELS	
		130 - 134	**2** GOATS +		**2** SHE CAMELS	
		135 - 139	**3** GOATS +		**2** SHE CAMELS	
		140 - 144	**4** GOATS +		**2** SHE CAMELS	
		145 - 149	**1** SHE CAMEL +		**2** SHE CAMELS	
		150 - 154			**3** SHE CAMELS	
		155 - 159	**1** GOAT +		**3** SHE CAMELS	
		160 - 164	**2** GOATS +		**3** SHE CAMELS	
		165 - 169	**3** GOATS +		**3** SHE CAMELS	
		170 - 174	**4** GOATS +		**3** SHE CAMELS	
		175 - 185	**1** SHE CAMEL +		**3** SHE CAMELS	
		186 - 195		**1** SHE CAMEL +	**3** SHE CAMELS	
		196 - 200			**4** SHE CAMELS	
Camels & similar sized livestock	**5** animals	Thereafter, for every **50** additional animals the scale will remain the same as shown from **155** - **200.**				

Important Notes on *Nisaab*

1) Gold and Silver

'Gold and Silver' are the primary measures of value in the *Islaamic* economic system.

In the context of *Zakaah*, the quality of *Zakaat*able gold must be 18ct or more.

The quality of *Zakaat*able silver must be sterling (ie. an alloy of 925 parts of silver at least, with 75 parts of copper).

Gold and silver can be in any form eg. Bullion, coins, jewellery, utensils, ornaments etc.
NB: *Zakaah* is not due on any other metals (eg. copper, zinc, iron, etc.) and precious stones (eg. diamonds, rubies, emeralds, etc.) used in jewellery, ornaments, utensils, etc.

The value of the craftsmanship will not be considered. eg. If a woman has a 22ct gold earring but its weight is only 50 grams inspite of its value being $10,000 because of its intricate design,then she will not be liable for *Zakaah* because the minimum *Zakaat*able amount for gold is 87.48 grams.

The lesser of the Gold or Silver value will be the determining *Nisaab* by which to calculate *Zakaat*able wealth. So assuming that the value of 87.48 grams of gold is $ 3500 and the value of 612.36 grams of Silver is $ 300, then silver, being the lesser of the two, will be used as the *Nisaab* limit by which to calculate *Zakaat*able wealth. So if a person has $ 1000 of money or merchandise etc. (after expenses) then he will be liable to pay 2.5% of *Zakaah* on the $ 1000, which equals to $25 of *Zakaah*.

C T

Vocabulary

economic
.....
bullion
.....
utensil
.....
intricate
.....
determine
.....
liable
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C T

Vocabulary

foreign

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currency

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lunar

.....

2) Money and Money Lent

'Money' in the shape of coins, paper notes, bank deposits, plastic money, crypto currencies, etc are all subject to *Zakaah* on account of their purchasing power.

If the total amount of money possessed by a person is more than the value of the lesser *Nisaab* of gold or silver then *Zakaah* of **2.5 %** (or **one fortieth [$^1/_{40}$]**) will be due on that money.

If a person possesses foreign currency which can be easily exchanged, it will be regarded as money and will be subject to *Zakaah*, otherwise not.

Loans that others owe to a person are also regarded as *Zakaat*able money. So assuming that the *Nisaab* is $ 300, and a person has $ 200 of money and some one owes him another $ 500, then the two amounts will be added and *Zakaah* will be due on the total sum of $ 700 (ie. $ 17.50 *Zakaah* to be paid).

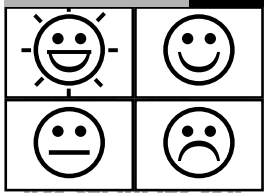
Zakaah will only become due after one lunar year passes over the money while it is in the possession of its owner.

3) Merchandise and Shares

'Merchandise' refers to any goods acquired for resale.

If the total value of the merchandise possessed by a person is more than the value of the lesser *Nisaab* of gold or silver then *Zakaah* of **2.5 %** (or **one fortieth [$^1/_{40}$]**) will be due on that merchandise.

Comments T



Merchandise will be valued at its 'cost price' when calculating *Zakaah*.

Zakaah will be due only on merchandise that is paid for.

Shares owned in other businesses are also included in 'merchandise' and are *Zakaat*able.

In the case of a partnership in a business, *Zakaah* will only be payable on the amount owned by the partner paying *Zakaah.*

NB: *Zakaah* is not due on items used in operating a business (eg. tools, machines, furniture, building premises and other 'means of production').

Zakaah will only become due after one lunar year passes over the merchandise while it is in the possession of its owner.

4) Agricultural Produce

'Agricultural Produce' refers to anything that is 'grown' by farmers, including honey from bees.

There is no minimum *Nisaab* for agricultural produce beyond which *Zakaah* becomes compulsory. *Zakaah* is therefore obligatory on any quantity of agricultural produce.

Zakaah on agricultural produce is also called '*Ushr,* meaning **one tenth [$^1/_{10}$]** or **10 %** .

This is because the amount of *Zakaah* due on naturally irrigated lands is **10%** of all produce harvested.

NB: Natural irrigation includes water from rain, rivers, natural springs etc.

C T

Vocabulary

merchandise

.....

shares

.....

agriculture

.....

produce

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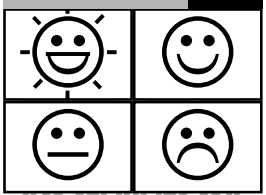
irrigated

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harvested

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Comments **T**



C T

Vocabulary

desalination

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artificial

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yield

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extracted

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When agricultural lands are artificially irrigated then only **one twentieth [$^1/_{20}$]** or **5 %** of all produce harvested is due as *Zakaah.*

NB: Artificial irrigation includes water from wells, boreholes, canals, desalination processes, etc.

When agricultural lands are equally artificially and naturally irrigated then only **7.5 %** of all produce harvested is due as *Zakaah.*

Zakaah becomes due on agricultural produce as soon as it is harvested.

Unlike other forms of wealth which are subject to *Zakaah* only once a year, agricultural produce is always subject to *'Ushr* (ie. *Zakaah*) whether it is harvested once, twice, thrice, or more times a year.

'Ushr is due on the agricultural produce of lands owned by minors and insane persons.

'Ushr may be paid in agricultural produce or in any other form of money or assets of equivalent value.

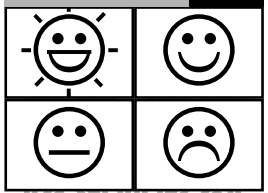
5) Yield of Mines

According to the *Hanafii Madhhab* (School of *Islaam*ic Law) the 'Yield of Mines' refers specifically to any valuable **metal** that is extracted from the ground, like gold, silver, copper, iron, etc.

Zakaah on mining produce is calculated at **one fifth [$^1/_5$]** or **20 %** of the total yield.

All other substances like diamonds, rubies, coal, oil, etc. are treated like items of merchandise and

Comments T



AN INTERESTING POINT TO DISCUSS

T C

According to other *Madhaahib* (Schools of *Islaamic* Law), **any** valuable substance that is extracted from the ground is subject to *Zakaah* at the rate of **one fifth [$^1/_5$]** or **20 %** of the total yield. Given the pivotal nature of fossil fuels like oil in the current world economy, this view may be better suited to effect a more equitable redistribution of wealth globally.

subject to *Zakaah* at a rate of **2.5 %** (or **one fortieth [$^1/_{40}$]**).

There is no minimum *Nisaab* for mined produce beyond which *Zakaah* becomes compulsory. *Zakaah* is therefore obligatory on any quantity of mining produce.

Zakaah becomes due on mining produce as soon as it is yielded.

Unlike other forms of wealth which are subject to *Zakaah* only once a year, mining produce is always subject to *Zakaah* irrespective of the number of times it is yielded through the course of a year.

Zakaah is due on the mining produce of lands owned by minors and insane persons.

Zakaah may be paid in mining produce or in any other form of money or assets of equivalent value.

6,7 & 8) Livestock

'Livestock' refers to any domesticated animal like sheep, cows and camels which spend the whole year or most of it freely grazing in open pastures.

C T

Vocabulary

livestock

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domesticated

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grazing

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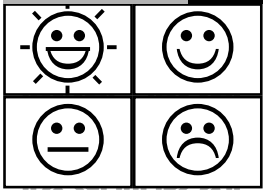
pasture

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fodder

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Comments **T**



C T

Vocabulary

livestock

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fodder

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reared

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exempted

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trade

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lunar

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procreation

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discharged

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means

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production

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If the livestock are fed from fodder that the owner purchases then they are not subject to *Zakaah*.

Zakaah is not due on work animals either, which include horses reared for *Jihaad*.

The *Nisaab* on livestock differs as has been described in detail in the preceding schedule.

The *Nisaab* is governed by the number of animals possessed and not by the value of each animal.

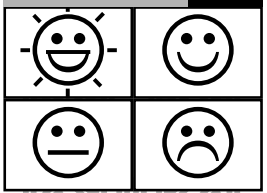
Wild animals like deer, antelope, etc. are exempted from *Zakaah* unless they are reared for trade purposes in which case they will be subject to *Zakaah* like any other merchandise at a rate of **2.5 %** (or **one fortieth [$^1/_{40}$]**).

Zakaah will only become due after one lunar year passes over the livestock while they are in the possession of their owner.

If a person rears animals for procreation, but then changes his mind during the course of the year and chooses to trade in them, then he will not be required to discharge *Zakaah* for that year. *Zakaah* will only become due one lunar year from the date he changed his mind.

There is no Zakaah on the cattle of a dairy farm because they are only a 'means' of production. However, the dairy products (eg. milk, cheese, butter, etc.) are subject to *Zakaah* like any other merchandise at a rate of **2.5 %** (or **one fortieth [$^1/_{40}$]**).

Comments **T**



NB: It should be remembered that the *Nisaab* rate is only a minimum. In times of emergency or arising needs there is

no rate limit. The more one gives, the better it is for all concerned in this world and the Hereafter.

THE PASSING OF A COMPLETE YEAR

Zakaah becomes obligatory upon a Muslim when **one** complete year has passed over the liquid assets in his possession (as described in the previous schedule) which amount to the minimum *Nisaab*.

If a Muslim has liquid assets equivalent to or exceeding the *Nisaab* at the beginning of the year, which then decreases below the *Nisaab* for a period during the course of the year, but then again increases and amounts to the *Nisaab* or more at the end of the year, then he will be required to pay *Zakaah* on the final amount.

It is permissible to pay *Zakaah* in advance before the passing of a complete year and also by monthly instalments provided that the payer possesses the necessary *Nisaab*.

The precondition of 'the passing of a complete year' is not applicable on 'agricultural produce' and the 'yield of mines' which are always subject to *Zakaah* as soon as the produce is acquired, even if it be more than once a year.

BEING FREE FROM DEBT

If a Muslim possesses liquid assets equivalent to or exceeding the *Nisaab*, but at the same time is in debt to others, then he is not required to pay *Zakaah*.

However, if he has sufficient wealth and is left with an amount equivalent to the *Nisaab* after paying off all his debts, then *Zakaah* will be due on the

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Vocabulary

liquid asset

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instalment

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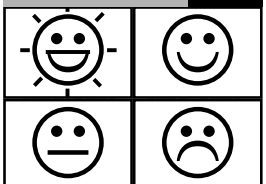
advance

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debt

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Comments T



C T

Vocabulary

disburse

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dictate

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stipulated

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recipient

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remainding amount.

HAVING THE CORRECT *NIYYAH*

It is necessary to have the *Niyyah* (intention) of *Zakaah* at the time of disbursing *Zakaah*.

If there was no such intention then *Zakaah* will have to be disbursed once more with the correct *Niyyah*. However, if the *Zakaah* amount is still in the recipients possession and has not been used, and the *Niyyah* is made immediately, then *Zakaah* will be considered disbursed.

The *Niyyaah* can be made either when setting aside the *Zakaah* amount from the remaining wealth, or at the time of disbursing it.

It is not required that the recipient be informed that he is receiving *Zakaah*.

NB: In most instances it is best not to inform the recipient that he is receiving *Zakaah* so as to avoid any embarrassment he may feel.

TAMLIIK (Ownership)

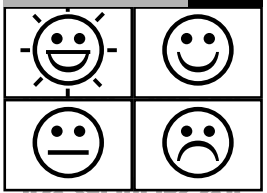
Zakaah will only be valid when complete ownership rights are transferred to the recipient at the time of disbursing *Zakaah*.

The giver of *Zakaah* therefore has no right to dictate or restrict how the recipient uses the *Zakaah* disbursed to him.

THE EIGHT STIPULATED RECIPIENTS

Zakaah will only be valid if it is given to the eight categories of recipients as stipulated in the *Qu'raan*, provided two conditions are met : that the recipient is *Muslim*, and that the recipient is not an immediate family member who is a legal

Comments **T**



dependant like a parent, child or wife.

The eight categories of recipients as stipulated in the *Qu'raan* include the following :

1) *Al-Fuqaraa'* (The Poor)
2) *Al-Masaakiin* (The Destitute)
3) *Al-'Aamiliin* (The *Zakaah* Collectors)
4) *Mu'allafat-ul-Quluub* (Those Who's Hearts are to be Reconciled to *Islaam*)
5) *Ar-Riqaab* (The Slaves)
6) *Al-Ghaarimiin* (The Debtors)
7) *Fii Sabiil-illaah* (In the Path of *Allaah*)
8) *Ibn-us-Sabiil* (The Wayfarers)

1) *Al-Fuqaraa'* : 'The Poor'- A person who possesses wealth but not equivalent to the *Nisaab*.

2) *Al-Masaakiin* : 'The Destitute' - A person who does not own anything aside from a few very basic necessities.

The circumstances of the destitute are worse than that of a needy person.

3) *Al-'Aamiliin* : '*Zakaah* Collectors' - A person employed to collect *Zakaah* in a *Khilaafah* (*Islaam*ic system of government).

NB: A *Zakaah* collector is appointed by a *Khaliif* only. Therefore, this category does not include those who work at *Zakaah* collection organisations in modern times. They cannot be paid with *Zakaah* funds.

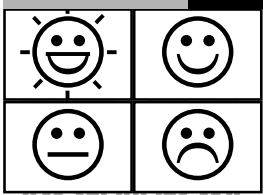
The *Zakaah* collectors wages will be drawn from the *Bayt-ul-Maal* (public treasury) even if they may not be needy persons.

C T

Vocabulary

dependant
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destitute
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reconciled
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wayfarer
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circumstance
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treasury
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Comments **T**



C T

Vocabulary

reconciled
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incentive
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financial
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abolish
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expenditure
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suspended
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ransom
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execute
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debtor
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unemployed
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irrespective
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employed
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4) *Mu'allafat-ul-Quluub* : 'Those Who's Hearts are to be Reconciled' - A person who's heart is to be drawn to *Islaam* in the interests of the Muslim community.

He may be a person who has recently converted to *Islaam* and whose faith in *Islaam* is not yet strong enough to motivate him to serve *Islaam*. This may also extend to a non-Muslim who may be interested in converting to *Islaam* or serving the interests of the Muslim community and who requires some financial incentive to do so. Such people may be given money out of *Zakaah* funds even if they are wealthy.

5) *Ar-Riqaab* : 'The Slaves' - An enslaved person whose master has agreed to set free on condition of payment of an agreed amount.

Zakaah may be used to purchase the freedom of such a person, and in so doing, abolish slavery.

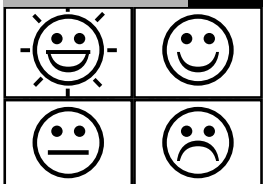
If there are no slaves, then expenditure on this category will remain suspended.

NB: An individual can only become a slave if he is at war with the *Khilaafah* and is captured in battle. The commander of the *Islaam*ic army has the option of either setting such an individual free, ransoming him, enslaving him or executing him.

6) *Al-Ghaarimiin* : 'The Debtors' - A person who is in debt and does not have sufficient wealth to settle his debts.

Such a person may be assisted in repaying his debts with *Zakaah* funds irrespective of him being unemployed or employed, wealthy or poor, or

Comments **T**



whether his condition is due to his own negligence or some unforeseen circumstance, like a natural disaster.

7) *Fii Sabiil-illaah* : 'In the Cause of *Allaah*' - A person who is serving *Islaam* by means of the study, research and propagation of *Islaam*. This share is to cover their expenses and help them to continue their services.

It also includes those engaged in *Jihaad* in defense of *Islaam*ic lands and vulnerable communities.

NB: In this case the *Zakaah* funds must be transferred to the individual soldiers in need, and not be used by the *Khilaafah* for any expenses incurred in conducting military activities like the production, purchase and conveyance of weapons and equipment of war.

'In the Path of *Allaah*' may also include monetary assistance to *Hujjaaj* (pilgrims) to the *Ka'bah* who are stranded due to circumstances beyond their control.

8) *Ibn-us-Sabiil* : 'The Wayfarers' - A person who is stranded in a foreign land and is in need of assistance to return home.

This category could also be extended to refugees fleeing war zones or natural disasters for example.



Persons to whom Zakaah may **NOT** be given include the following :

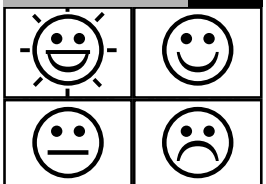
1) *Kuffaar* (non-Muslims), although *Sadaqah* (voluntary charity) can be given to them.

CT

Vocabulary

negligence
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research
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propagation
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vulnerable
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incurred
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expense
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conveyance
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monetary
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stranded
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refugee
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Comments **T**



C T

Vocabulary

dependant
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spouse
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deceased
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eminence
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disburse
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designated
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locality
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2) The Wealthy - Any person or his dependant children who have goods to the value of *Nisaab* or more.

3) Immediate Relatives - Any immediate family member who is classified as a dependant according to the *Sharii'ah,* which includes children, grandchildren, great grandchildren, parents, grandparents, etc.

4) Spouses - A person to whom one is married.

5) The Deceased - A person who has passed away cannot be a recipient of *Zakaah*. eg. it is impermissable to use Zakaah funds to pay the burial expenses or debts of a deceased person.

6) *Banuu Haashim* - The family of the Blessed Prophet Muhammad [s], which include the descendants of Sayyidunaa 'Alii [r], *Hadrah* (also pronounced '*Hazrat'* meaning 'His Eminence') Abbaas [r], *Hadrah* Ja'far [r], *Hadrah* 'Aqiil [r], *Hadrah* Haarith ibn 'Abdul Muttalib [r] and all slaves ever freed by them.

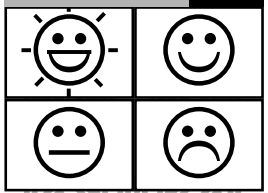


Important Notes on *Zakaah*

The correct procedure of giving *Zakaah* is that it should be deposited into the *Bayt-ul-Maal* (public treasury) of a recognised *Islaamic Khilaafah*. In the absence of a *Khilaafah* and a *Bayt-ul Maal*, the individual Muslim is duty bound to disburse *Zakaah* directly to the eight designated categories of recipients. *Zakaah* funds should therefore **not** be given to organisations claiming to disburse *Zakaah* on behalf of Muslim communities because only a *Khaliif* is authorised to collect *Zakaah*.

Zakaah funds collected from one locality should

Comments T



be spent on the needy and helpless Muslims of the very same locality. However, if urgently required elsewhere, a portion of it may be sent to help needy Muslims in other places as well.

Zakaah funds do not have to be spent simultaneously on all the eight stipulated recipients prescribed, but may be expended on even one recipient only, as and when required.

It is preferable to give *Zakaah* to needy relatives like brothers, sisters, uncles, aunties, cousins, etc. who are not immediate dependants (eg. children or parents as mentioned before). This form of disbursing *Zakaah* is the best form of *Zakaah* because it carries a two-fold reward of fulfilling the act of worship of *Zakaah* as well as of strengthening family ties.

If there is some fear that the relative would feel embarrassed receiving *Zakaah*, then he need not be informed that the funds are *Zakaah*, but rather simply a gift.

If *Zakaah* is given in the belief that the person receiving it is deserving, while in reality he does not qualify to receive *Zakaah*, then it is not necessary to give *Zakaah* over again. However, if it is known that the recipient is not deserving, then the *Zakaah* would not be considered discharged and would have to be paid again to a deserving recipient.

On the other hand, if a Muslim recipient realises that he did not qualify to receive *Zakaah*, then he should return the *Zakaah* received.

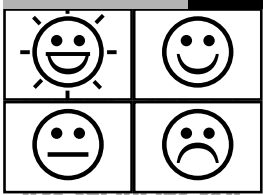
If charity has been given throughout the year with-

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Vocabulary

simultaneous
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stipulated
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expended
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disburse
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deserving
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Comments **T**



C T

Vocabulary

in kind

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labourer

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lieu

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rendered

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out the intention of *Zakaah*, then the total amount thus given at the end of the year cannot be counted against *Zakaah*. Having the *Niyyah* (intention) of *Zakaah* at the time of giving it is necessary for it to be considered disbursed.

The person paying *Zakaah* has the option to disburse it either in kind (ie. gold for gold, animal for animals, etc.) or its value in cash (monetary currency).

When paying *Zakaah* in kind, one should give items of average quality at the very least.

It is not valid to use *Zakaah* money as payment to labourers in lieu of any services rendered.

ACTIVITIES

Complete the following sentences. C

Zakaah is the ..... pillar of Islaam.

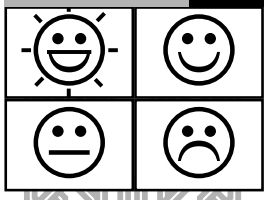
Zakaah literally means 'to .....' and 'to .....'.

Zakaah is a monetary act of worship by which a Muslim who possesses ..... is commanded to give away a ..... of it to the ..... .

Zakaah is paid ..... a year on 'liquid assets' at the rate of ..... . The rate for live-stock, agricultural produce and mining is ..... .

Zakaah purifies the Muslim's heart from ..... and ..... .

Comments T



Zakaah purifies the heart of the recipient from ..... and ..... of the wealthy.

Zakaah increases the ..... in a Muslims wealth in this life, as well as his ..... in the Hereafter.

Zakaah is a reminder to the Muslim that, in fact, we and our wealth belong to ..... and that we are merely the ..... of 'His wealth'.

Through the payment of ..... , the ..... share their wealth with the ..... and in so doing the fair distribution of ..... and ..... is guaranteed for everyone .

Zakaah also 'cools' the ..... of Allaah when we are guilty of ..... , and it guards from ..... in this world and protects from Allaah's ..... in the hereafter.

List the five Preconditions of *Zakaah* as well as the six Conditions at the Time of Disbursemen **C**

Five Preconditions of *Zakaah*

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Qur'aan

Allaah ﷻ has declared:

"Establish regular Salaah and give Zakaah. Any good you send forth on behalf of your souls, you will find it with Allaah."

"Charity (ie. Zakaah) is for the poor and the destitute, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in slavery and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allaah, and Allaah is full of knowledge and wisdom."

"They ask you what they ought to spend. Say: that which is superfluous."

Hadiith

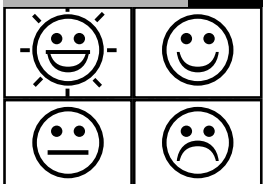
Our beloved Prophet Muhammad ﷺ said:

"*Pay the Zakaah due on your wealth for surely it is a cleanser which will purify you and your family, and make you aware of the rights of the poor, the neighbour and the beggar.*"

"Protect your wealth with Zakaah."

"Charity does not decrease wealth."

Comments **T**

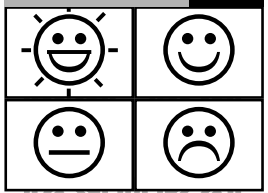


Six Conditions at the Time of Disbursement of *Zakaah*

C List the eight Stipulated categories of *Zakaah* recipients and briefly explain each one.

eg. 1) *Al-Fuqaraa'* : 'The Poor'- A person who possesses wealth but not equivalent to the *Nisaab.*

Comments **T**



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Briefly list the six types of persons to whom *Zakaah* may NOT be given. C

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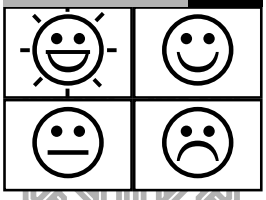
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Complete the following tables of *Zakaah*. C

Comments T

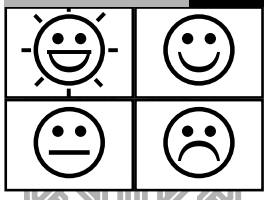


Schedule of *ZAKAAH*

ASSET	*NISAAB*	RATE
LIQUID ASSET **ON** WHICH *ZAKAAH* IS OBLIGATORY	AMOUNT **AT** WHICH *ZAKAAH* BECOMES OBLIGATORY	% OF *ZAKAAH* WHICH IS **DUE**
1 Gold & Silver **Gold & Silver Jewellery and Ornaments**		
2 Money & Money Lent	*	
3 Merchandise & Shares	*	
4 Agricultural Produce		
5 Yield of Mines		

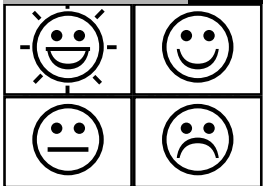
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Comments **T**



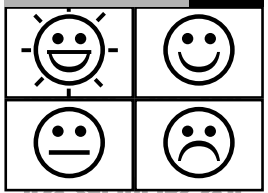
ASSET	*NISAAB*	RATE
LIQUID ASSET **ON** WHICH *ZAKAAH* IS OBLIGATORY	AMOUNT **AT** WHICH *ZAKAAH* BECOMES OBLIGATORY	AMOUNT OF *ZAKAAH* WHICH IS **DUE**
6 **Goats & Sheep** **& similar sized livestock**		Number of Animals: 1 year old +
7 **Cows** **& similar sized livestock**		Number of Animals: 1 yr old; 2 yr old + + + + or

Comments T



ASSET	NISAAB	RATE				
LIQUID ASSET **ON** WHICH *ZAKAAH* IS OBLIGATORY	AMOUNT **AT** WHICH *ZAKAAH* BECOMES OBLIGATORY	AMOUNT OF *ZAKAAH* WHICH IS **DUE**				
8		Number	1 yr	2 yr	3 yr	4 yr+
Camels						
& similar sized livestock						

Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about the importance of *Zakaah*. 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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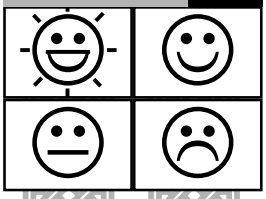
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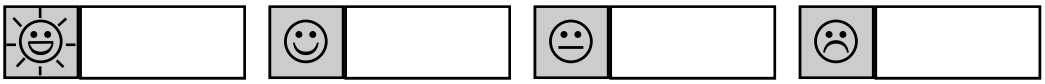


SUMMARY **P**

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

- listened to a lesson ☐
- completed sentences on the topic ☐
- listed preconditions of *Zakaah* ☐
- listed categories of *Zakaah* recipients ☐
- listed those *Zakaah* may not be given to ☐
- completed tables of *Zakaah* payment ☐
- 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 method of calculating *Zakaah*

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 calculating *Zakaah*
- apply the Schedule of *Zakaah* in an excercise
- explore different scenarios in calculating *Zakaah*
- calculate the *Zakaah* due on a parents assets
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 2

Calculating Zakaah

Read and explain the following. T

The following steps represent a simple method for calculating *Zakaah*.

STEP 1 : Add all *Zakaat*able 'liquid assets'.

eg. gold
silver
money
merchandise, etc.

STEP 2 : Add all immediate liabilities.

eg. money owed to lenders
rent
business operational expenses
salaries and wages to staff
taxes, etc.

STEP 3 : Subtract the liabilities from the *Zakaat*able liquid assets.

STEP 4 : Check the remaining amount with the lesser of the two *Nisaab*s of gold or silver.

STEP 5 : If the remaining amount is more than the *Nisaab*, then apply the *Zakaah* Schedule Table to calculate the exact amounts of *Zakaah* due. In most instances this would entail dividing the remaining amount by 40 or calculating 2.5% of that amount.

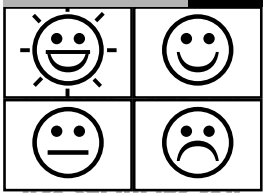
STEP 6 : The final sum will be given to any category of *Zakaah* recipients as listed in the previous lesson.

C T

Vocabulary

component
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posture
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prostration
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omit
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valid
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sequence
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testimony
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achieve
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moderate
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parallel
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Comments T



C T

Vocabulary

forearm

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forefinger

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detestable

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descending

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The following is an example of calculating the *Zakaah* due on 'Aa'ishah's possessions. 'Aa'ishah is a hypothetical single businesswoman who owns the following assets :

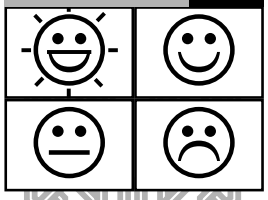
Money on Hand	$ 20 000
Money in the Bank	$ 150 000
Money Lent to Friends	$ 100 000
3 Personal Cars	$ 100 000
2 Business Trucks	$ 200 000
1 Personal House	$ 2 000 000
1 Rental Property	$ 1 000 000
Home Furniture	$ 50 000
Clothing and Shoes	$ 5 000
Gold Jewellery	$ 50 000
Silver Jewellery	$ 10 000
Gold Coins	$ 25 000
Diamonds & Precious Stones	$ 10 000
Business Premises	$ 2 000 000
Business Equipment	$ 750 000
Merchandise	$ 1 500 000
Shares in other Businesses	$ 1 000 000
Farmlands	$ 3 000 000
Sheep	2 000
Cows	300
Apples (artificially irrigated trees)	$ 100 000
Copper Mine	$ 5 000 000
Copper Yield	$ 2 750 000

STEP 1 : Add all *Zakaat*able 'liquid assets' :

Group 1

Money on Hand	$ 20 000
Money in the Bank	$ 150 000

Comments T



Money Lent to Friends	$	100 000
Gold Jewellery	$	50 000
Silver Jewellery	$	10 000
Gold Coins	$	25 000
Merchandise	$	1 500 000
Shares in other Businesses	$	1 000 000
TOTAL	**$**	**2 855 000**

NB : The details regarding shares and partnerships will be discussed in year 9. Purely for interest, it is worth noting that *Zakaah* has to be paid on capital plus profits for companies that deal in commodities. *Zakaah* is only paid on profits for companies that derive revenue from services rendered.

The following group of assets will also be *Zakaat*able :

Group 2

Sheep	2 000
Cows	300
Apples (artificially irrigated trees)	5 tons
Copper Yield valued at	$ 2 750 000

STEP 2 : Add all immediate liabilities (ie. current month) :

Home Groceries	$	2 000
Education Fees for Children	$	2 000
Other Home Expenses	$	2 500
Personal Vehicle Maintenance	$	3 000
Medical Expenses	$	1 500
Money owed to Lenders	$	50 000
Business Operational Expenses	$	20 000
Farm Operational Expenses	$	30 000
Mine Operational Expenses	$	50 000
Salaries and Wages	$	150 000

Taxes	$ 125 000
TOTAL Liabilities	**$ 436 000**

STEP 3 : Subtract the liabilities from the *Zakaat*able assets to ensure that the *Nisaab* has been reached :

*Zakaat*able Assets (**Group 1**)	$ 2 855 000
*Zakaat*able Assets (**Group 2**)	(to be calculated)
Less TOTAL Liabilities	- $ 436 000
Remaining *Zakaat*able Amount	**$ 2 419 000**
	+
	Group 2 Assets

STEP 4 : Check the remaining amount with the lesser of the two *Nisaab*s of gold or silver.

Nisaab of Gold
(current value of 87.48 grams) : $ 4000

Nisaab of Silver
(current value of 612.36 grams) : $ 300

Silver, being the lesser of the two *Nisaab*s, will therefore be used as the point of *Zakaah* reference in this case.

$ 2 419 000 (+ **Group 2** Assets) is more than $ 300 and is therefore *Zakaat*able.

STEP 5 : If the remaining amount is more than the *Nisaab*, then apply the *Zakaah* Schedule

Table to calculate the exact amounts of *Zakaah* due. The final amounts will be given to any category of *Zakaah* recipients as listed in the previous lesson.

Given that the **Group 1** *Zakaat*able Assets are all subject to the same rate, divide the total amount by 40, or calculate 2.5% of it :

*Zakaat*able Assets (**Group 1**)	$ 2 855 000
Divided by 40	÷ 40
Zakaah	**$ 71 375**
OR	
$ 2 855 000 X 2.5% =	**$ 71 375**

The **Group 2** *Zakaat*able Assets are all subject to different rates as follows :

Total number of Sheep	2 000
Sheep to be given in *Zakaah* (see table)	**19**
Total number of Cows	300
Cows to be given in *Zakaah* (see table)	
one year old cows	**3**
two year and older cows	**5**
Total amount of Apples (artificially irrigated)	5 tons
Apples to be given in *Zakaah*	
5 tons X 5% =	**0.25 tons** (ie. 250 kg)
Copper Yield valued at	$ 2 750 000
Amount to be given in *Zakaah*	
$ 2 750 000 X 20% =	**$ 550 000**

TOTAL *ZAKAAH* DUE

'Aa'ishah's total *Zakaah* due for this lunar year is :

$ 71 375 Cash
$ 550 000 Cash (or Copper to the same value)
19 Sheep
3 one year old cows
5 two year or older cows
250 kg of Apples

STEP 6 : The final sum will be given to **any** category of *Zakaah* recipients.

'Aa'ishah has decided to distribute her *Zakaah* to the valid categories of recipients as follows :

Al-Fuqaraa' (The Poor)	**$ 150 000**
Al-Masaakiin (The Destitute)	**$ 100 000**
	19 Sheep
	8 cows
	250 kg of Apples
Mu'allafat-ul-Quluub (Converts)	**$ 50 000**
Al-Ghaarimiin (Debtors)	**$ 100 000**
Fii Sabiil-illaah (ie. *'Ulamaa'*)	**$ 200 000**
Ibn-us-Sabiil (ie. refugees)	**$ 21 375**

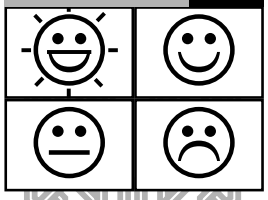
ACTIVITIES **T C**

The teacher must prepare a list of at least 10 assets and liabilities of a hypothetical business owner. Students must be encoraged to offer their suggestions when making the list.

Then, in groups of three, students must calculate the *Zakaah* due on the hypothetical case and disburse it accordingly. Thereafter, the teacher along with the students must do the entire excercise on the board and correct any mistakes made by the students.

Lastly, each student must go home and calculate the *Zakaah* due on their parents assets and bring the completed calculations back to be assessed by the teacher.

Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about the importance of *Caring for the Poor*. 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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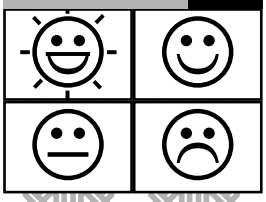
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Comments **T**

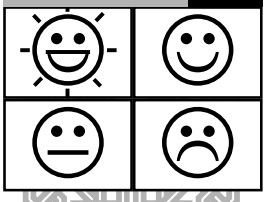


SUMMARY **P**

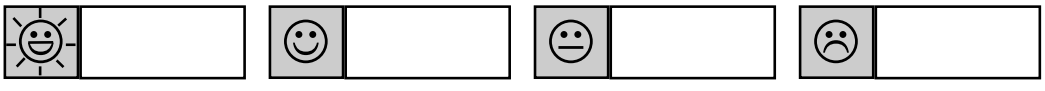
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- completed an excercise on the topic ☐
- calculated *Zakaah* due on a parent ☐
- searched for an *Aayah* and a *Hadiith* ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about different types of *Sadaqah*
- realize that these forms of charity are enjoined upon Muslims as a means of inculcating the habit of expending wealth willingly in the cause of *Allaah* to earn His pleasure, and to atone for errors and wrongdoing in devotional acts
- understand that *Sadaqah* does not only imply the expression of kindness and the removal of difficulties, but also the recognition of the right that every human being has to be given the opportunity to attain the fullness of life, both spiritually and physically

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 *Sadaqah*
- learn a new *Aayah* and a new *Hadiith*
- answered questions sentences related to the topic
- match blocks correctly in columns
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 3

Sadaqah

TYPES OF CHARITY

Read and explain the following. T

The word *Sadaqah* means 'charity'.

Zakaah is a *Fard* (compulsory) form of charity which has been explained in detail in the previous lesson.

Other forms of *Sadaqah* (charity) include those which are *Waajib* (necessary) and those which are *Nafl* (voluntary).

These forms of charity are enjoined upon Muslims as a means of inculcating the habit of expending wealth willingly in the cause of *Allaah* to earn His pleasure, and to atone for errors and wrongdoing in devotional acts.

The *Waajib* (necessary) forms of *Sadaqah* include the following :

1) *Sadaqat-ul-Fitr*
2) Charity due to a *Nadhr* (also spelt '*Nazr*') (vow)
3) *Fidyah* (redemption)
4) *Kaffaarah* (compensation)

SADAQAT-UL-FITR

Sadaqat-ul-Fitr refers to a charity which is given to the poor before the *Salaah* of *'Iid-ul-Fitr* (also spelt '*Eid-ul-Fitr'*) at the end of the fasting month of *Ramadaan*.

Sadaqat-ul-Fitr is *Waajib* (necessary) upon every

C T

Vocabulary

inculcate
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atone
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redemption
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compensation
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Comments T

C T

Vocabulary

dependant

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minor

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disbursed

.....

negligence

.....

free Muslim :

a) who possesses money or merchandise in excess of their needs to the value of the *Nisaab*.

b) who is free from debt.

c) and it is not necessary that the wealth be in ones possession for an entire lunar year.

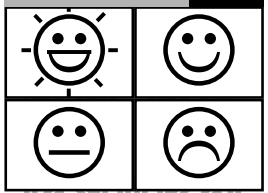
It is also *Waajib* (necessary) to give *Sadaqat-ul-Fitr* on behalf of insane dependants and minor children who have not reached the age of *Buluugh* (physical maturity). If a minor child has wealth then its *Sadaqat-ul-Fitr* can be paid from that wealth.

It is not necessary for a Muslim man to pay the *Sadaqat-ul-Fitr* of his wife and mature children from his own wealth. However, if he does so it will be considered disbursed on their behalf.

Sadaqat-ul-Fitr becomes obligatory from the dawn of *'lid-ul-Fitr* (*Eid-ul-Fitr*) to just before the performance of the *'lid* (*Eid*) *Salaah*. It is also permissable to disburse *Sadaqat-ul-Fitr* at any time before the dawn of *'lid-ul-Fitr* so as to assist the poor and needy Muslims to obtain the basic necessities of life and to enable them to join in the celebration of *'lid* and the congregational *Salaah* held on this occasion.

If a Muslim forgets to disburse *Sadaqat-ul-Fitr* before the *'lid Salaah* due to negligence or some other valid reason, then he must disburse it as soon as possible after the *'lid Salaah*, however the *Sadaqah* will now be classified as an ordinary

Comments T



act of charity.

NB: The *Waajib* (necessary) status of *Sadaqat-ul-Fitr* is not excused if its disbursement is delayed, even if the delay is substantially extended.

The minimum amount of *Sadaqat-ul-Fitr* to be disbursed can be one of the following :

a) 1,633kg of wheat (or flour)
b) 3,266kg of barley (or flour), dates, raisins, etc.
c) or the monetary value of the above in cash.

NB: The equivalent in cash is best because the immediate individual needs of the poor recipient can be readily addressed in this way.

The valid recipients of *Sadaqat-ul-Fitr* are the same as that of *Zakaah*.

CHARITY DUE TO A *NADHR* (Vow)

Nadhr refers to a permissable vow a Muslim pledges on achieving a certain goal.

It is necessary to fulfill all vows made. Failing to do so will render a Muslim sinful.

Therefore, any voluntary amount of charity (*Sadaqah*) a Muslim obligates himself to disburse becomes *Waajib* (necessary) to fulfill. For example, if a Muslim says that, "*I vow by Allaah that I will give $10 000 in Sadaqah (charity) if my mother recovers from a chronic illness*", then disbursing the full amount vowed becomes *Waajib* as soon as her recovery has been achieved.

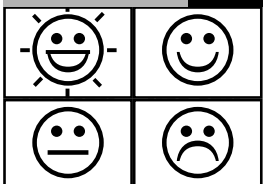
Whoever pledges a *Nadhr* and does not fulfill the

C T

Vocabulary

substantial
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recipient
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pledge
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voluntary
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chronic
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Comments **T**



C T

Vocabulary

expiate

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redemption

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chronic

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vow, must compensate for it in one of three ways:

1) free a slave.
2) feed ten needy people or clothe them.
3) and if a person is unable to do any of the above, then fast (*Sawm*) for three days.

FIDYAH (redemption)

Fidyah refers to a form of *Waajib Sadaqah* given as redemption when a Muslim is unable to observe *Fard Sawm* (compulsory fasting) in *Ramadaan* due to old age or chronic illness from which there is no hope of recovery. *Fidyah* is also disbursed if a Muslim was for some reason unable to perform the *Fard* & *Waajib Salaah*s or make *Qadaa'* ('catch-up') of them.

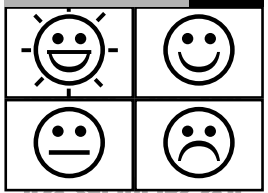
The amount to be disbursed as *Fidyah* for each *Fard Sawm* and each *Fard & Waajib Salaah* is the same as *Sadaqat-ul-Fitr* :

a) 1,633kg of wheat (or flour)
b) 3,266kg of barley (or flour), dates, raisins, etc.
c) or the monetary value of the above in cash.

Only valid *Zakaah* recipients qualify for *Fidyah*.

It is also permissible to feed a valid *Zakaah* recipient morning and evening for one day for every *Sawm* or *Salaah* missed.

Comments T



If after paying the *Fidyah,* a chronically sick person regains his health, then he should make *Qadaa'* ('catch-up') of all the *Sawm* and *Salaah* missed, and his *Fidyah* will be counted as *Nafl*

(voluntary) *Sadaqah*.

KAFFAARAH (compensation)
Kaffaarah refers to a form of *Waajib Sadaqah* given as compensation for grievously violating certain important injunctions of the *Sharii'ah* (sacred law). The *Kaffaarah* for various violations differs.

Some examples of *Sharii'ah* violations that warrant *Kaffaarah* are :

a) deliberately breaking a *Fard Ramadaan Sawm* without a valid reason.
Kaffaarah - freeing a slave; or fasting for two months consecutively; or feeding sixty poor people

b) breaking a *Nadhr* (vow).
Kaffaarah - freeing a slave; or feeding or clothing ten poor people; or fasting for three days.

c) killing a person by mistake.
Diyyah ('blood money') - 100 camels
+ *Kaffaarah* - freeing a slave; or fasting for two months consecutively.

etc...

NB: the details of *Kaffaarah* are many and varied and are dealt with exhaustively in the respective chapters of the books of *Fiqh* (Islaamic Law).

The spirit of kindness and well-wishing is the essence of *Sadaqah*.

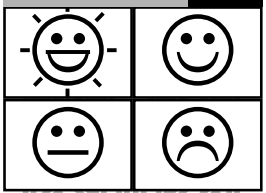
Nafl (voluntary) *Sadaqah* is the most prevalent and beneficial form of charity in *Islaam*.

C T

Vocabulary

compensate
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grievously
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violate
.....
injunction
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warrant
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well-wishing
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essence
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prevalent
.....

Comments **T**



C T

Vocabulary

redressal
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grievance
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unethical
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annul
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coersion
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identity
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flourish
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vulnerable
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imply
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Nafl Sadaqah refers to any voluntary donations given with the sole intention of earning Allaah's pleasure and His eternal rewards in the hereafter. The giver of *Sadaqah* is therefore not to expect any reward from the recipient of charity.

Any amount may be given at anytime to any person, Muslim or non-Muslim, good or bad, rich or poor, relatives or strangers, for any good purpose.
NB: *Sadaqah* does not refer solely to money. It can be anything as small as a smile towards a stranger, a kind word, or removing an obstacle from a path, etc.

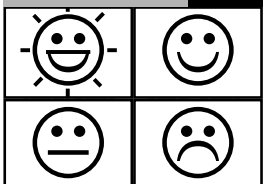
Therefore, no one should judge in the matter of *Nafl Sadaqah* nor should any redressal of grievances obstruct it.

There are four basic rules to be considered when giving *Nafl Sadaqah* :

1) *Nafl Sadaqah* must always be given for the pleasure of Allaah alone.
2) All *Sadaqah* donated must be from *Halaal* sources.
NB: Money that has been stolen or earned unethically is annulled in the eyes of Allaah.
3) The *Sadaqah* should include only such things as are of use and value to the recipient.
4) *Sadaqah* must be given voluntarily and not by coersion of any kind.

Caring for and showing compassion to one's fellow human beings is central to a Muslim's identity. The Blessed Prophet Muhammad [s] said, "*You will not truly believe until you love for others what you love for yourself*".

Comments T



Also, a society can flourish only when its members do not spend all their wealth in fulfiling their own desires but reserve a portion of it for the most vulnerable.

Sadaqah does not only imply the expression of kindness and the removal of difficulties, but also the recognition of the right that every human being has to be given the opportunity to attain the fullness of life, both spiritually and physically.

C T

Vocabulary

attain

.....

opportunity

.....

expression

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ACTIVITIES

Answer the following questions.

1) Why have differents forms of charity been enjoined upon Muslims?

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2) Why has *Sadaqat-ul-Fitr* been made obligatory to disburse before the performance of the *'lid Salaah*?

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3) Why is it necessary for a Muslim to fulfill all vows made?

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4) Give two reasons as to why Nafl-Sadaqah is so important in *Islaam*ic teaching?

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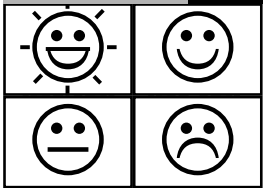
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Comments **T**



Qur'aan

Allaah ﷻ has declared:

"Righteousness ... is to charitably spend of your wealth, out of love for Him..."

"They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread."

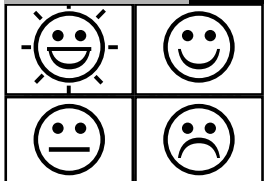
"As for those who can fast with difficulty, (eg. an old man), they have (a choice either to fast or) to feed a poor person (for every day)."

"If one kills a believer unintentionally, it is ordained that he should free a believing slave, and pay 'blood money' to the deceased's family, unless they remit it freely ... For those who find this beyond their means (is prescribed) a fast for two months consecutively by way of repentance to Allah."

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

COLUMN A	COLUMN B
SADAQAT-UL-FITR	a *Waajib Sadaqah* given as redemption when a Muslim is unable to observe *Fard Sawm* or *Salaah*
NADHR	any voluntary donations given with the intention of earning Allaah's pleasure and eternal rewards
FIDYAH	a charity which is given to the poor before the *Salaah* of *'lid-ul-Fitr*
KAFFAARAH	a permissable vow a Muslim pledges on achieving a certain goal
NAFL SADAQAH	a *Waajib Sadaqah* given as compensation for grievously violating *Sharii'ah* injunctions

Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about the importance of *Nafl Sadaqah*. 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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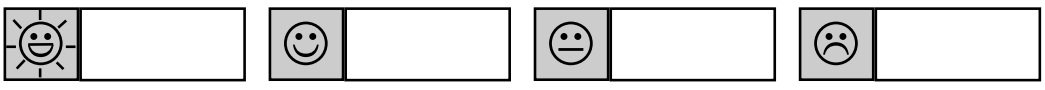
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SUMMARY **P**

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

- listened to a lesson ☐
- answered questions on the topic ☐
- matched blocks in columns correctly ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
rate my performance in this lesson ?



Hadiith

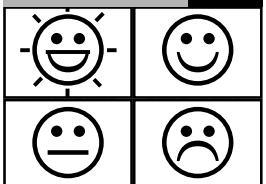
Our beloved Prophet Muhammad ﷺ said:

"The Believer's shade on the Day of Resurrection will be his charity."

"Give Sadaqat-ul-Fitr so that the fasters are purified of their indecent and shameful errors and the poor and needy ones are enabled to arrange for their basic necessities of food and clothing"

"The vow does not bring for the son of Adam anything that I have not decreed for him, but his vow may coincide with what has been decided for him, and in this manner, I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfillment of what has been decreed for him the thing which he would not give Me before but for his vow."

Comments **T**



lesson 4

OUTCOME OBJECTIVES T P

- learn about *Hajj* (pilgrimage), the fifth pillar of *Islaam*
- understand that *Hajj* is the culmination of the individual Muslim's spiritual life and religious aspirations, and an embodiment of the unity of the *Ummah*
- appreciate that its primary message is focussed on *Tawhiid* (monotheism) and *Aakhirah* (the hereafter)
- realise that the example of *Sayyidunaa Ibraahiim* [a] is reflected in many of the rites of *Hajj* which emphasises unwavering love for *Allaah* and unfailing obedience to Him
- ascertain the preconditions of *Hajj*
- discern the conditions when performing *Hajj*

LESSON OVERVIEW T P

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

- listen to a lesson about *Hajj*
- answer questions on the topic
- identify the significance of *Hajj* rituals
- list the preconditions of *Hajj*
- identify *Mawaaqiit*

LESSON 4

Hajj



PILGRIMAGE

Read and explain the following. T

Hajj (Pilgrimage) is the fifth pillar of *Islaam*.

Iimaan (*iimaan* - belief in the 'Oneness of *Allaah*'), the first pillar, is the most fundamental principle of religion. *Salaah* (ritual prayer), the second pillar, regulates the Muslim's relationship with *Allaah* in submission and gratitude. *Zakaah* (compulsory charity), the third pillar, determines the individual's relationship to society at large. *Sawm* (fasting), the fourth pillar, exercises and strengthens his will and moral rectitude.

Hajj (pilgrimage), the fifth pillar, is the culmination of the individual Muslim's spiritual life and religious aspirations, and an embodiment of the unity of the *Ummah* (global Muslim community) which is based on a brotherhood of faith that towers above the narrow considerations of race, nationality, colour, language or social status. It is at once an intensely personal and a superbly collective act of *'ibaadah* (worship).

Hajj literally means 'to aspire' or 'aim for that which is great'.

In the *Sharii'ah* (*Islaam*ic Law), *Hajj* refers to the specific rituals of :

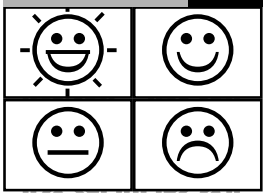
1) visiting the *Ka'bah* in *Makkah* as well as Mount '*Arafaat*,
2) performing the *Tawaaf* (encircling) of the *Ka'bah*, the *Sa'yi* (hastening) between the mounts *Safaa* & *Marwah*, and the *Wuquuf* (standing) at Mount '*Arafaat,*
3) all during the sacred month of *Dhul Hijjah*

C T

Vocabulary

fundamental
.....
regulate
.....
society
.....
rectitude
.....
climax
.....
aspiration
.....
embodiment
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nationality
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collective
.....
superb
.....

Comments T



C T

Vocabulary

rejuvenate

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spiritual

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monotheism

.....

dedicated

.....

testament

.....

sovereignty

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symbolise

.....

shroud

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The *Hajj* gathers in Muslims from all over the world, rejuvenates their faith, spiritual energy, and commitment to *Allaah*, and sends them back to their communities to spread the spiritual blessings of *Islaam* far and wide.

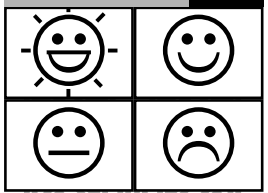
Its primary message is focussed on *Tawhiid* (monotheism) and *Aakhirah* (the hereafter).

The *Ka'bah* is the greatest symbol of belief in the absolute One-ness of *Allaah* and is the very first house of worship exclusively dedicated to the One Creator of all being by the very first man on earth, *Aadam* [a], and remains as such to this day. The words of the *Hujjaaj* (pilgrims) throughout the sacred rite, from the very beginning to the very end, are a testament to the pure message of *Tawhiid* - *"Here I am at Your service O Allaah, here I am. Here I am at Your service, and You have no partners. Yours alone is All Praise and All Bounty, and Yours alone is All Sovereignty. You have no partners."*

The *Hajj* is also a symbol of our journey from nothingness to the perfection of our being in the presence of *Allaah* in the hereafter. It is itself a replay of our death and resurrection.

For example when departing for *Hajj*, leaving the home and all worldly possessions symbolizes death. The *Ihraam* (the two unstitched pieces of white cloth that replace dress for men) symbolises the *Kafn* (burial shroud) and that in death there is absolute equality, where the rich are identical to the poor, the white to the black, the king to the servant, and the young to the old. Entering

Comments T



Makkah symbolises resurrection. The gathering of the large ocean of people on the plains of *'Arafaat* symbolises Judgement Day where everyone will be gathered together with no distinction of race, wealth, beauty, strength or status, and where only piety and righteousness will be of any avail. Standing under the scorching desert sun in heart-felt prayer is symbolic of all humanity standing before *Allaah* pleading for forgiveness. The *Ka'bah* is symbolic of *Allaah's* throne and His absolute authority over all being, etc...

Built on these twin foundations of *Iimaan* (ie. *Tawhiid* and *Aakhirah*) is the example of *Sayyidunaa Ibraahiim* [a] that is reflected in many of the rites of *Hajj*. That example can be summarized in two words : love and obedience - unwavering love for *Allaah* and unfailing obedience to Him.

Hajj is therefore a commemoration of the tradition and teachings of all the previous *Ambiyaa'* (Prophets) from the time of *Aadam* [a], the very first man and Prophet.

The *Hujjaaj* (pilgrims) encircle (*tawaaf*) the *Kaʿbah* just as the Angels do and *Aadam* [a] once did in the highest heavens.

C T

Vocabulary

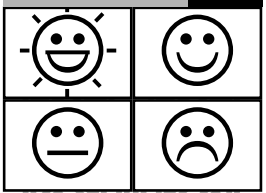
resurrection
.....
distinction
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avail
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scorching
.....
pleading
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rite
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unwavering
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unfailing
.....
commemorate
.....

T C

In the *Tawaaf* there is a natural feeling of cosmic identity on the part of the pilgrim as he rotates around the *Ka'bah*. All cosmic entities from the smallest atoms to the infinite worlds beyond our universe, are in a constant state of rotation, swirling around the throne of *Allaah* in an unending state of motion and change. *Allaah* is never changing and ever the unmovable centre and anchor of all being.

AN INTERESTING POINT TO DISCUSS

Comments **T**



C T

Vocabulary

re-enactment
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quench
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bleak
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pelted
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negative
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influence
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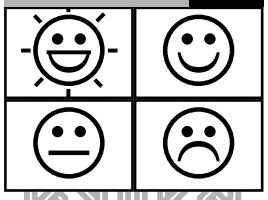
The *Hujjaaj* then pace between the hills of *Safaa* and *Marwah* in a re-enactment of *Haajar's* [a] (the wife of *Ibraahiim* [a]) great sacrifice and emigration to the desert mountains in obedience to *Allaah*, and in her search for water to quench the thirst of her infant son *Ismaa'iil* [a]. The pacing between the two mountains is a reflection of the nature of this life where human beings have to be constantly striving in obedience to *Allaah* and in search of His pleasure.

Drinking from the fountain of *Zam-zam* is symbolic of how *Allaah* always provides relief at the end of great trials irrespective of how bleak circumstances may seem. It also teaches us that relief comes not as a result of our efforts, but is an act of generosity and mercy from *Allaah*, as the water, we have learnt, did not gush from under *Haajar's* [a] feet, but from under the feet of her infant child *Ismaa'iil* [a].

As the child *Ismaa'iil* [a] grew up strong and handsome, *Ibraahiim* [a] was commanded by *Allaah* to sacrifice him. We have learnt in previous lessons how *shaytaan* tempted *Ibraahiim* [a] to disobey *Allaah*'s command, and how he [a] pelted *shaytaan* with stones to drive him away in humiliation. The *Hujjaaj* (pilgrims) re-enact this moment by casting pebbles at the stone pillars representing *shaytaan* which is symbolic of the devils and the many temptations to disobedience in our own lives and how we too are expected to drive these negative influences away.

The sacrifice of an animal is a re-enactment of

Comments T



Ibraahiim's [a] willingness to sacrifice that which he loved most, in submission to *Allaah*'s command, as well as *Ismaa'iil's* [a] willingness to sacrifice himself for the pleasure of *Allaah*. This symbolises the pilgrims willingness to sacrifice their desires and their very selves in obedience to *Allaah*'s command.

The mountain of *Arafaat* is where *Aadam* [a] and *Hawwaa'* [a] met after descending to earth. It is symbolic of the meeting of the righteous in the hereafter in the presence of *Allaah* and the joy and love that awaits them.

The *Hujjaaj* also gather on that part of Mount *Arafaat* where the blessed Prophet Muhammad [s] delivered his final sermon. In it the Prophet [s] focused on upholding justice & equality and on reforming the social, economic, political, and religious elements of Muslim society. He commanded that men treat women with kindness and respect, that slaves be freed, and that the destitute be cared for. This gathering symbolises the commitment of the *Hujjaaj* to uphold the very same principles and teachings and to spread them throughout the world.



PRECONDITIONS OF *HAJJ*

There are seven necessary preconditions before *Hajj* becomes obligatory (*Fard*) upon an individual. They are as follows :

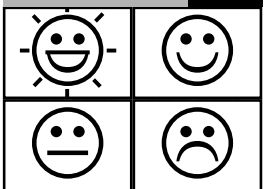
1) Being a Muslim
2) Sanity

C T

Vocabulary

sermon
.....
destitute
.....
commitment
.....
principle
.....

Comments T



C T

Vocabulary

prepubescent
.....
insane
.....
dependant
.....
maintain
.....
chronic
.....

3) Maturity
4) Freedom
5) Wealth
6) Health
7) Safe Passage

BEING A MUSLIM

Because *Hajj* is an act of *'ibaadah* (worship) in *Islaam* only a Muslim can perform it.

SANITY

An insane person who is not in a balanced state of mind is under no obligation to perform the *Hajj*.

MATURITY

A prepubescent child is not required to perform the *Hajj*. A prepubescent child who performs the *Hajj* and then attains maturity is under obligation to perform the *Hajj* again as an adult.

FREEDOM

Hajj is not obligatory upon slaves.

NB: This condition is not relevant in the modern context.

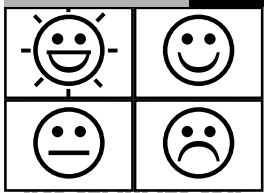
WEALTH

Hajj is only compulsory on that person who possesses sufficient wealth to maintain himself as well as his family dependants until his return.

HEALTH

A disabled, chronically ill or old person who is not physically able to undergo the journey is under no obligation to perform the *Hajj*. However, they are required to have others perform *Hajj* on their behalf

Comments T



SAFE PASSAGE

Hajj is only compulsory when safe passage can be guaranteed for the pilgrim. Therefore, in the event of war, civil strife, natural disasters, epidemics, unreliable transportation, etc. the obligation of *Hajj* will be suspended. Included in this category is the requirement for a women to be accompanied by her husband or *Mahram* (ie. mature male relative with whom *Nikaah* (marriage) is prohibited (eg. father, brother, son, etc.) without whom she is under no obligation to perform the *Hajj*.

NB: If the *Mahram* will not accompany her unless she covers his expenses, then she must fund his expenses. Additionally, the minor and the insane person do not qualify as *Mahram* because safety & protection is not attained through them.



CONDITIONS WHEN PERFORMING THE *HAJJ*

There are three conditions to be met when performing the *Hajj*. They are as follows :

1) *Ihraam* (State of Consecration)
2) *Ash'hur ul-Hurum* (Sacred Months)
3) Celibacy

IHRAAM (State of Consecration)

The state of *Ihraam* is a combination between the intention to perform the *Hajj* (or *'Umrah* [minor pilgrimage]) by uttering the *Talbiyah* as well as wearing the *Ihraam* clothes which include two white unsewn garments for males and any simple clothing for females that covers the entire body except the face, hands and feet.

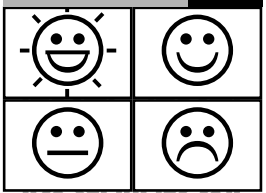
The *Talbiyah* is as follows :

C T

Vocabulary

safe passage
.....
guaranteed
.....
civil
.....
strife
.....
epidemic
.....
suspended
.....
consecration
.....
celibacy
.....
garment
.....

Comments **T**



C T

Vocabulary

sovereignty

.....

groom

.....

intercourse

.....

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ○ لَبَّيْكَ لَا شَرِيْكَ لَكَ
لَبَّيْكَ ○ إِنَّ الْحَمْدَ والنِّعْمَةَ لَكَ وَالْمُلْكُ
○ لَا شَرِيْكَ لَكَ

"Here I am at Your service O Allaah, here I am. Here I am at Your service, and You have no partners. Yours alone is All Praise and All Bounty, and Yours alone is All Sovereignty. You have no partners."

After entering into a state of *Ihraam*, it is prohibited for a *Haajjun* (pilgrim) to groom his or her body which includes paring nails, cutting or combing hair, applying perfume, etc.

ASH'HUR UL-HURUM (Sacred Months)

The time period within which the rituals of *Hajj* are to be performed are limited to the Islaamic months of *Shawwaal*, *Dhu'l Qa'dah* and the first ten days of *Dhu'l Hijjah*. Therefore it is *Makruuh Tahriimii* (prohibitively disliked) for a person to adopt *Ihraam* for *Hajj* before this time.

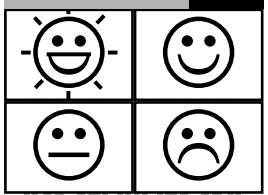
NB: Even if one enters the state of *Ihraam* before this time, he cannot perform the rituals of *Hajj* until the specified time periods for those rituals.

NB: As regards *'Umrah*, it is permitted during the entire year, whether in the months of *Hajj* or any other month, except for five days that are disapproved: the day of *Arafaat*, the day of *Nahr* (Sacrifice), and the days of *Tashriiq* (11th, 12th and 13th of *Dhu'l-Hijjah*) because during these times the *Hujjaaj* are engaged in performing the *Hajj* rituals.

CELIBACY

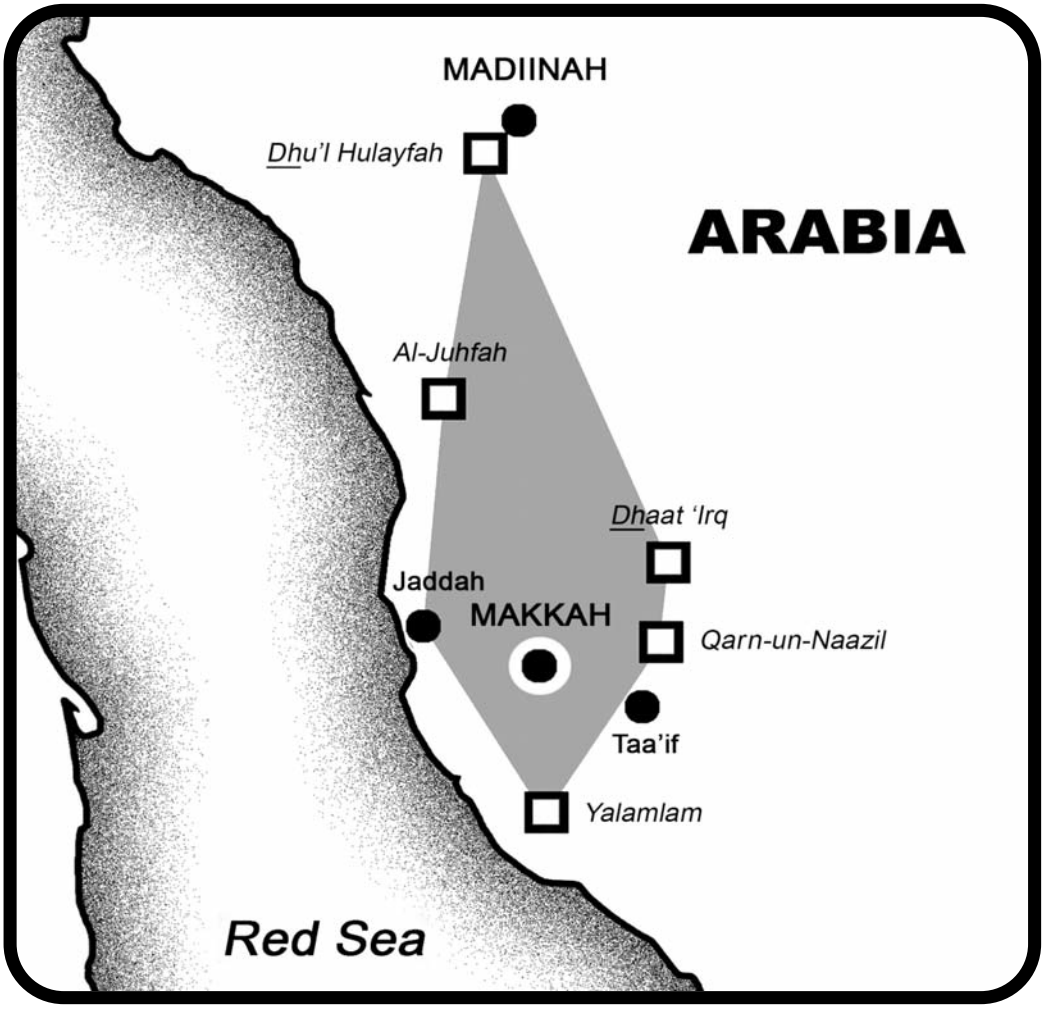
The *Haajjun* (pilgrim) is prohibited from indulging in sexual intercourse with his spouse upon entering into *Ihraam* until after standing at *Arafaat*.

Comments T



MAWAAQIIT (The Boundary Sites of *Ihraam* for *Hajj* [and *'Umrah*])

The *Mawaaqiit* (singular - ' *Miiqaat* ') are fixed geographical points at which the *Hujjaaj* (pilgrims) are required to adopt *Ihraam*. The *Mawaaqiit* are as follows:



1) *Al-Juhfah* - This is the boundary site for the residents of Syria, Egypt, North and West Africa and all *Hujjaaj* (pilgrims) passing through those regions. It is 204km north west of *Makkah*.

2) *Dhu'l Hulayfah* - This is the boundary site for the residents of *Madiinah* and all *Hujjaaj* passing through *Madiinah*. It is 450km north of *Makkah*

C T

Vocabulary

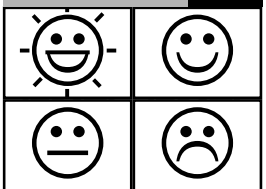
resident

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geographical

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Comments **T**



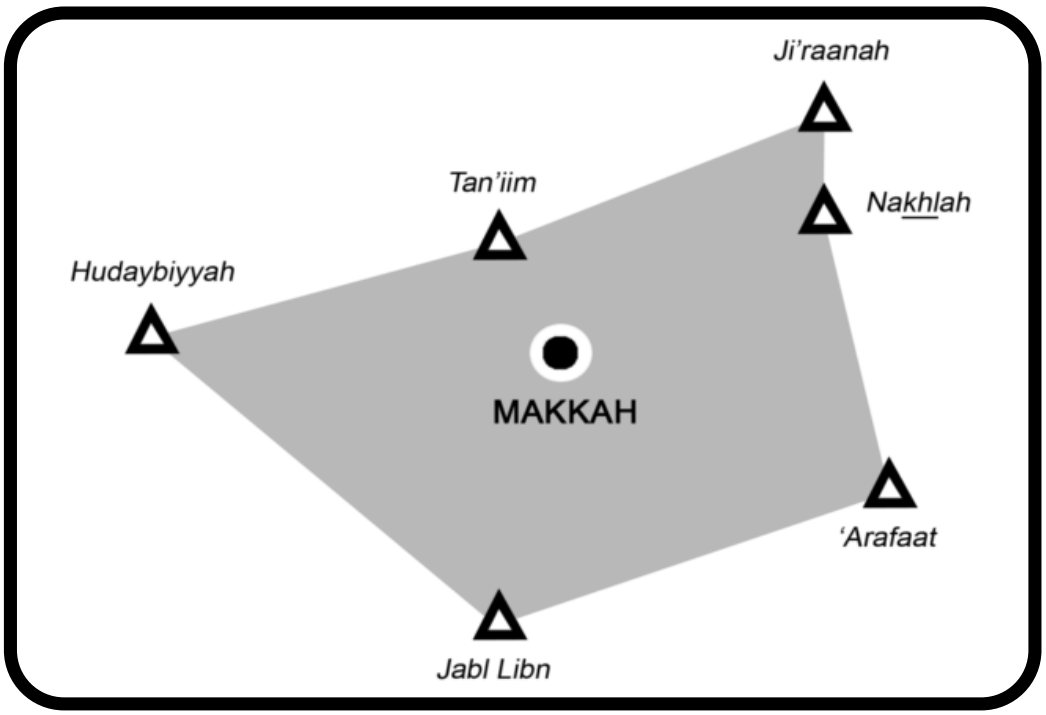
3) *Dhaat 'Irq* - This is the boundary site for the residents of Iraq, Iran, *Khurasaan* and all *Hujjaaj* passing through those regions. It is 94km north east of *Makkah*.

4) *Qarn-un-Naazil* - This is the boundary site for the residents of *Najd* and all *Hujjaaj* passing through this region. It is 94km east of *Makkah*.

5) *Yalamlam* - This is the boundary site for the residents of Yemen, India, Malaysia etc... and all *Hujjaaj* passing through those regions. It is 54km south of *Makkah*.

It is permissable for those intending *Hajj* to adopt the *Ihraam* before reaching one of the boundary sites, provided that the pilgrim is sure that he will not engage in any of the acts forbidden in *Ihraam*.

If the *Haajjun* (pilgrim) is a resident within the *Miiqaat* boundaries then his *Miiqaat* of *ihraam* can be any place he chooses on route to *Makkah* up to the boundary of the *Haram*, which is as follows:



1) *Tan'iim* - This is the *Haram* boundary to the north approximately 7km from *Makkah*.

2) *Ji'raanah* & *Nakhlah* - This is the *Haram* boundary to the north east approximately 20km from *Makkah*.

3) *Arafaat* - This is the *Haram* boundary to the south east approximately 22km from *Makkah*.

4) *Jabl Libn* - This is the *Haram* boundary to the south approximately 16km from *Makkah*.

5) *Hudaybiyyah* - This is the *Haram* boundary to the west approximately 22km from *Makkah*.

NB: The '*Haram*' of *Makkah* is the sacred area surrounding *Makkah*. It's boundaries were delineated by *Nabii Ibraahiim* [a] under the guidance of the Arch Angel *Jibraa'iil* (Gabriel) [a]

ACTIVITIES

Answer the following questions.

1) What is the literal and technical meaning of the word ' *Hajj* ' ?

.....

.....

2) What are the specific acts that constitute the *Hajj* ?

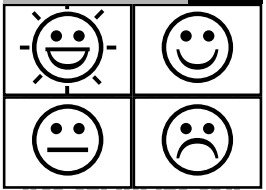
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Comments



Qur'aan

Allaah ﷻ has declared:

"Pilgrimage to the House is a duty to Allaah for anyone who is able to undertake it."

"The pilgrimage is in the appointed months. Whoever intends to perform it during them must abstain from indecency, wicked conduct, and from quarrelling while on the pilgrimage. Whatever good you may do, Allaah is aware of it. Make provision for yourselves, but surely, the best of all provision is God-consciousness."

3) What is the primary message of the *Hajj* ?

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.....

4) What is the significance of the *Ka'bah* ?

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5) What does the *Hajj* and it's rituals symbolise ? List three things.

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In groups of five, recount the story of the migration of *Nabii* Ibraahiim [a] and his family to Makkah and the various events in their lives. Then discuss the <u>significance</u> of those events in the context of the rituals of *Hajj*. **C T**

Lastly identify one word to describe the significance of each important event. Those words will summarize the message of the *Hajj*.

What are the seven preconditions of *Hajj.* **C**

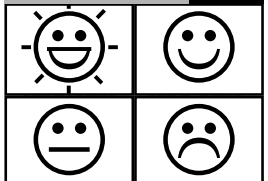
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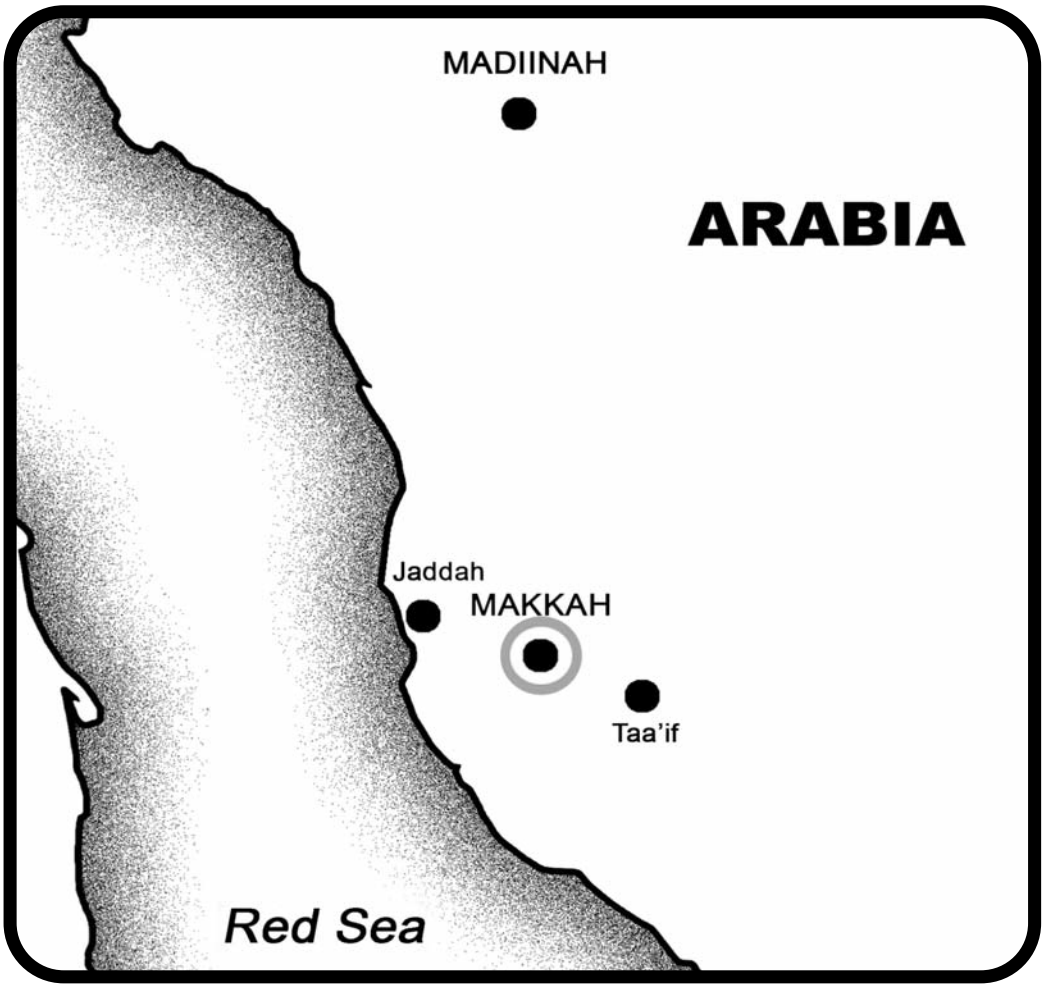
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Comments **T**



Identify the five *Mawaaqiit* on the map below & shade in the area. Then identify which will be your *Miiqaat* when you perform your *Hajj*. C

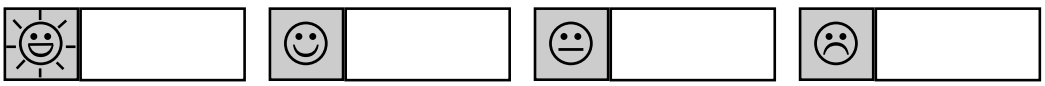


SUMMARY P

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

- listened to a lesson about *Hajj* ☐
- answered questions on the topic ☐
- identified the significance of *Hajj* rituals ☐
- listed the preconditions of *Hajj* ☐
- identified *Mawaaqiit* ☐

How does my teacher
rate my performance in this lesson ?



Hadiith

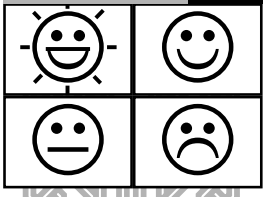
Our beloved Prophet Muhammad ﷺ said:

"Whoever performs Hajj and does not indulge in obscenity or transgression will return as sinless as a newborn child."

"The reward of the accepted Hajj is nothing but Paradise."

"Keep on performing the Hajj and 'Umrah, for they eliminate poverty and sin just as the bellows eliminate impurities from iron and gold and silver."

Comments T



lesson 5

OUTCOME OBJECTIVES T P

- learn about the components of *Hajj*
- learn about the two *Fard* acts in *Hajj* which if omitted renders the *Hajj* invalid
- learn about the eight *Waajib* acts in *Hajj which if* omitted, will require an expiation
- learn about the *Sunnah* acts in *Hajj which* if omitted, will not invalidate the *Hajj* but will deprive the individual of the full benefit and reward of *Hajj*

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 *Hajj*
- find suitable one word meanings for the words in the vocabulary list
- list the components of *Hajj*
- identify the respective category of a list of components of *Hajj*
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

Read and explain the following. T

Hajj 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 *Hajj* are as follows:

THE TWO *FARAA'ID* OF *HAJJ*

There are two *Fard* (compulsory) acts in *Hajj.* If any one is omitted the *Hajj* will not be valid. They are:

1) *Wuquuf bi-'Arafah* - standing at *'Arafah* even for a moment.

NB: standing at *'Arafah* begins when the sun declines from the meridian (midday) on the 9th of *Dhul-Hijjah* until the next dawn, which is the 10th of *Dhul-Hijjah*. The most meritorious act in this case, is for one to stand at *'Arafah* before the sun has set and remain standing there until it sets. As for the one who reaches *'Arafah* after sunset, he may leave for *Muzdalifah* even after a moment of stay (The details of the procedure of *Hajj* will follow in the next lesson).

2) *Tawaaf-uz-Ziyaarah* - encircling the *Ka'bah* seven times.

NB: *Tawaaf-uz-Ziyaarah is* also known as *Tawaaf-ul-Ifaadah*. This *tawaaf* (ie. encirling, walking-around) is performed after the standing at *'Arafah*. If this action is missed on the 10th of *Dhul-Hijjah*, then it must be performed by the 12th of *Dhul-Hijjah* (The details of the procedure of *Hajj* will follow in the next lesson).

THE NINE *WAAJIBAAT* OF *HAJJ*

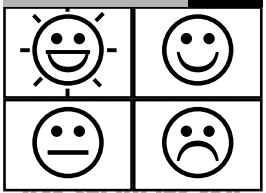
There are nine *Waajib* (necessary) acts in *Hajj*. If any *Waajib act* is omitted, the *Haajjun* (person

C T

Vocabulary

meridian
.....
meritorious
.....

Comments T



performing *Hajj*) will have to offer one sheep or goat as a sacrifice for the *Hajj* still to be valid. The eight *Waajibaat* are:

1) Standing (*Wuquuf*) at *Muzdalifah* even if it is only for a moment.

NB: This time period extends from true dawn on the 10th of *Dhul-Hijjah* until just before sunrise.

2) Walking (*Sa'y*) between the Mounts of *Safaa* and *Marwah* seven times.

NB: The *Sa'iy* commences at *Safaa* and ends at *Marwah*.

3) Stoning (*Ram'y*) of the three *Jamaraat* (Stone Pillars representing *shaytaan*) during the days of *Nahr* and *Tashriiq*.

NB: The day of *Nahr* is the 10th of *Dhul-Hijjah* and the days of *Tashriiq* are the 11th, 12th and 13th of *Dhul-Hijjah*. The first pillar is known as *Jamrah al-Kubrah*, which is closest to *al-Khayf* masjid, the second pillar is known as *Jamrah al-Wustaa* and the third pillar is known as *Jamrah al-'Aqabah*.

4) Sacrifice of Gratitude (*Damm-ush-Shukr* or *Qurbaan*).

NB: *Damm-ush-Shukr* is *Waajib* upon a *Qaarin* and *Mutamatti'* pilgrim, but only *Mustahab* for a *Mufrid* pilgrim (this difference will be explained in the following lesson).

5) *Tawaaf-us-Sadr* which is also known as *Tawaaf-ul-Wadaa'*, the 'farewell encircling'.

NB: *Tawaaf-us-Sadr* is *Waajib* only upon the non-residents of *Makkah*.

6) Shaving (*Halq*) or cutting (*Taqsiir*) the hair after concluding the stoning of *Jamrah al-'Aqabah* on the 10th of *Dhul-Hijjah*.

NB: This must take place within the boundaries of the *Haram* of *Makkah*.

7) Adopting the *Ihraam* from one of the *Miiqaat* sites.

8) Uncovering of the head and face for males, while females will still cover the head but uncover the face.

9) For males to wear unstitched clothing (*Ihraam*), which must be seamless containing no sewing in them.

NB: Females may wear any stitched clothing although it is preferable that the clothing be simple and inexpensive.

THE *SUNAN* OF *HAJJ*

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

1) *Ghusl* (full body wash) prior to the pilgrim donning the *Ihraam*.

NB: Women who are menstruating (*hayd*) or in a state of postnatal bleeding (*nifaas*) are also encouraged to perform the *Ghusl* prior to *Ihraam*.

2) For the male *Ihraam* to constitute two new pieces of cloth referred to as *izaar* (waist wrapper) and *ridaa'* (cloak).

NB: The female *Ihraam* should ideally be new items of clothing too.

3) Invoking blessings (*salawaat*) upon the Prophet Muhammad [s], and supplicating (*du'aa'*) for Paradise and protection againts Hellfire, upon donning the *Ihraam*.

C T

Vocabulary

seamless

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postnatal

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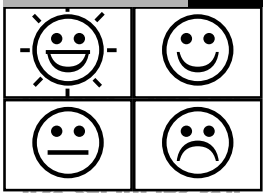
donning

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supplicate

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Comments T



4) Performing two *Raka'aat* of *Nafl Salaah* after donning the *Ihraam*.

5) Pronouncing the *Talbiyah* excessively from the time of donning the *Ihraam* to the end of the *Hajj*.

6) Performing the *Tawaaf-ul-Quduum,* the 'arrival encircling', upon entering *Makkah*

NB: From what we have learnt thusfar there are three types of *tawaaf*. The first is *Fard* (compulsory) and this is *Tawaaf-uz-Ziyaarah*. The second is *Waajib* (necessary) and is the *Tawaaf-us-Sadr*. The third is *Sunnah* (regular Prophetic practice), which is the *Tawaaf-ul-Quduum*.

7) Saying '*Allaahu akbar* ' (*Allaah* is greatest) and '*Laa ilaaha il-l-Allaah* ' (there is no god but Allaah) prior to commencing the *Tawaaf*.

8) Performing *Nafl* (voluntary) *tawaaf* as often as possible.

9) Leaving *Makkah* for *Minaa* after sunrise on the 8th of *Dhul-Hijjah* and to spend the night in *Minaa*.

10) Spending the nights in *Minaa* in the days of *Minaa*.

11) Offering of the sacrifice by the pilgrim who observes the *Ifraad* form of *Hajj*.

NB: *Ifraad Hajj* involves making one *Niyyah* (intention) for the sole purpose of performing *Hajj* without combining an *Umrah* (minor pilgrimage) to it.

12) Drinking the water of *Zamzam* and pouring it over one's head and body.

13) Taking hold of the *Multazam* (ie. the area of the wall of the *Ka'bah* located between its door and the Black Stone) by placing one's chest and face on it.

14) Taking hold of the drapes of the *Ka'bah* and supplicating (*du'aa'*) to *Allaah.*

... etc.

List the following components of *Hajj*.

ACTIVITIES

FARAA'ID OF *HAJJ*

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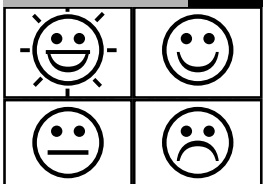
WAAJIBAAT OF *HAJJ*

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SOME SUNAN OF *HAJJ*

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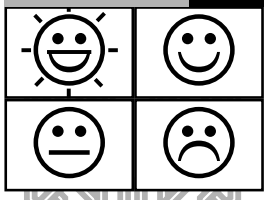
Comments



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

Wuquuf bi-'Arafah - standing at *'Arafah* even for a moment.	F
Standing (*Wuquuf*) at *Muzdalifah* even if it is only for a moment.	W
Tawaaf-uz-Ziyaarah - encircling the *Ka'bah* seven times.	
Stoning (*Ram'y*) of the three *Jamaraat* (Stone Pillars representing *shaytaan*).	
Shaving (*Halq*) or cutting (*Taqsiir*) the hair on the 10th of *Dhul-Hijjah*.	
Pronouncing the *Talbiyah* excessively throughout the *Hajj*.	
Walking (*Sa'y*) between the Mounts of *Safaa* and *Marwah* seven times.	
Adopting the *Ihraam* from one of the *Miiqaat* sites.	
Ghusl (full body wash) prior to the pilgrim donning the *Ihraam*.	
Drinking the water of *Zamzam* and pouring it over one's head and body.	
Performing two *Raka'aat* of *Nafl Salaah* after donning the *Ihraam*.	

Comments **T**



Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about the importance of *Hajj*. 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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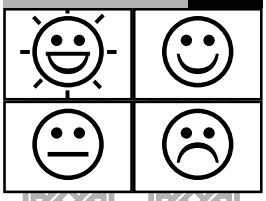
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Comments **T**

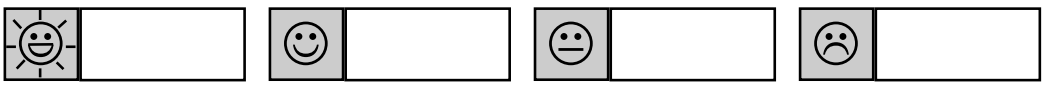


SUMMARY **P**

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

- listened to a lesson about *Hajj* ☐
- found suitable one word meanings ☐
- listed the components of *Hajj* ☐
- identified the categories of *Hajj* components ☐
- searched for an *aayah* and *hadiith* ☐

How does my teacher
rate my performance in this lesson ?



lesson 6

OUTCOME OBJECTIVES T P

- learn about the method of performing a complete *Hajj*
- memorise the 13 steps of *Hajj*

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 rituals in *Hajj*
- identify points of importance on a map of the *Mataaf*
- identify the relative location of important rituals on a map of the *Hajj* venue
- briefly list the thirteen steps in performing a complete *Hajj*

Read and explain the following. T

The method of performing *Hajj* is as follows :

STEP 1 : It is recommended for the pilgrim (*Haajjun*) to cut the nails, trim the moustache and shave or cut the hair neatly.

Thereupon the pilgrim is to perform *wuduu*' or *ghusl* (full body wash).

Perfume may also be applied after the *Ghusl*.

The Pilgrim will then don a new *Ihraam,* which for males includes the *izaar* (waist wrapper) wrapped around the bottom half of the body, and the *ridaa'* (cloak) wrapped around the top half of the body. The female *Ihraam* is any type of clothing that covers the entire body except the face, hands and feet.

It is recommended that the *Ihraam* be white in colour.

The pilgrim will then perfrom two *Raka'aat* of *Salaah* after which he is to say :

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ

وَ تَقَبَّلْهُ مِنِّيْ

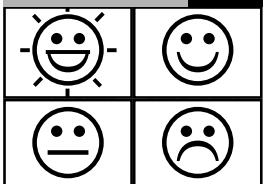
"O Allaah, I intend performing the Hajj, so ease the journey for me, and accept (this Hajj) from me."

C T

Vocabulary

don .....

Comments T



C T

Vocabulary

ascent
.....
descent
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mounting
.....
dismounting
.....
amorous
.....
consummate
.....

After the *Salaah*, the pilgrim is to pronounce the *Talbiyah* intending *Hajj* as follows :

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ○ لَبَّيْكَ لَا شَرِيْكَ لَكَ
لَبَّيْكَ ○ إِنَّ الْحَمْدَ والنِّعْمَةَ لَكَ وَالْمُلْكُ
○ لَا شَرِيْكَ لَكَ

"Here I am at Your service O Allaah, here I am. Here I am at Your service, and You have no partners. Yours alone is All Praise and All Bounty, and Yours alone is All Sovereignty. You have no partners."

NB: Thereafter, it is recommended to recite the *Talbiyah* audibly as often as possible, while standing, sitting and walking, and especially during every ascent and descent, when mounting and dismounting one's conveyance, etc.

STEP 2 : After donning the *Ihraam* it becomes forbidden to engage in the following acts :

a) sexual intercourse or amorous talk, even with one's spouse.

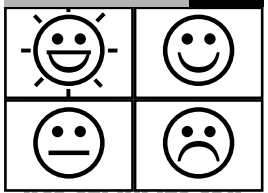
NB: The marriage contract of a person in *ihraam* is considered valid, though the consummation of the marriage is forbidden.

b) sin and acts of disobedience to *Allaah*.
c) argumentation and quarrelling.
d) killing, hunting, or even pointing towards prey.
e) covering the head or face. Women too must not cover the face, whilst it is obligatory to cover the head.

NB: It is permitted to take shade under a canopy, tent, umbrella, etc.

f) wearing stitched clothing or shoes which

Comments **T**



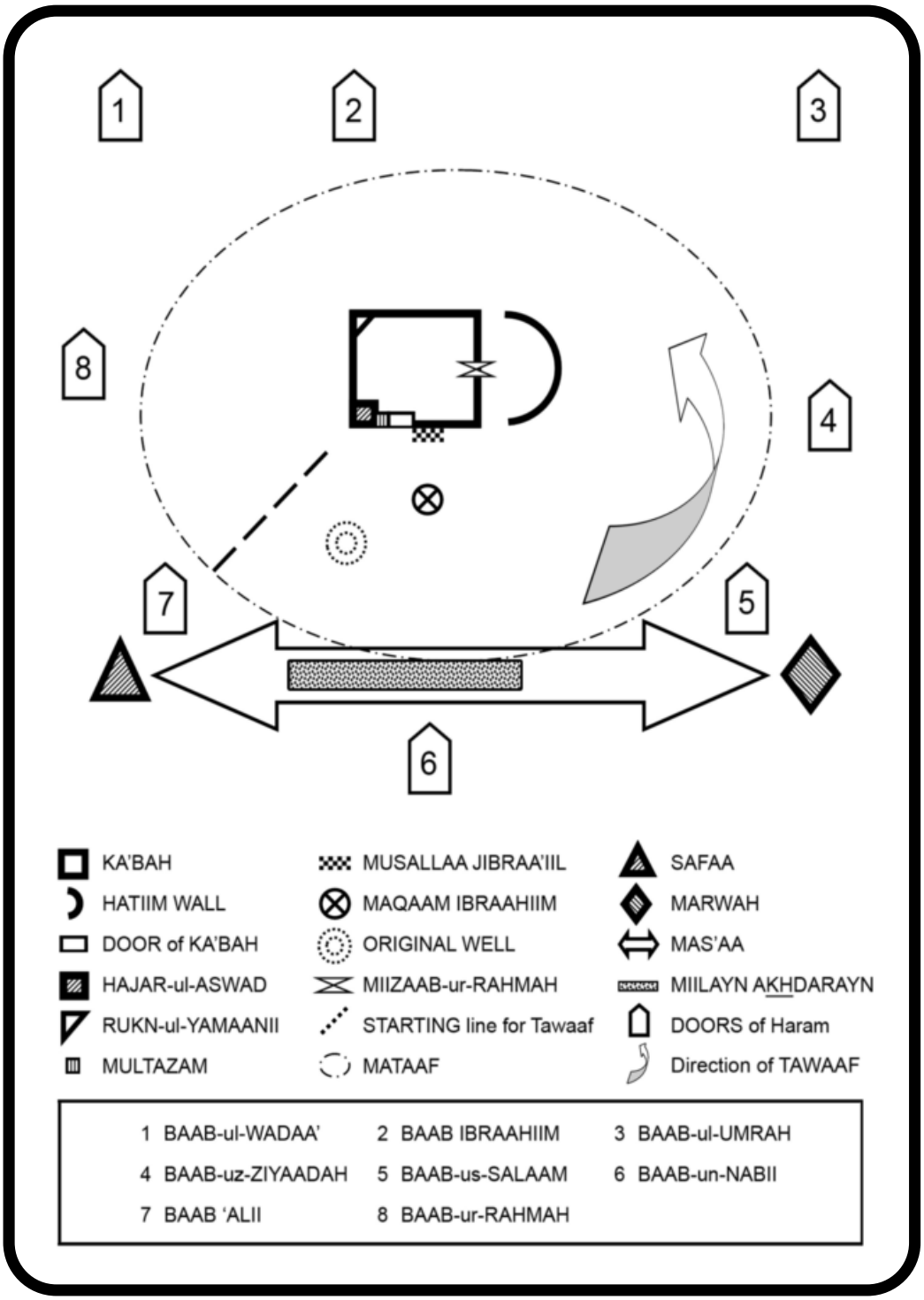
cover the entire foot. Sandals and the like are permitted.

g) cutting the hair and nails.

h) perfuming the body.

NB: It is permissible to perform *Ghusl* while in *Ihraam* but perfumed soaps are not permitted.

Before proceeding to '**STEP 3**' study the following map of the *Mataaf* (*Tawaaf* area around the *Ka'bah*)



C T

Vocabulary

simultaneous

.....

posture

.....

STEP 3 : Upon arriving in *Makkah* the pilgrim is to proceed to the *Masjid-ul-Haraam* and perform the *Tawaaf-ul-Quduum* ('Arrival Encircling') ritual, around the *Ka'bah* seven times, commencing from the *Hajar-ul-Aswad* (The Black Stone).

The procedure of performing *Tawaaf-ul-Quduum* is as follows :

a) Prior to commencing the *Tawaaf*, one is to face the *Hajar-ul-Aswad* and salute it by pronouncing the *Takbiir* (ie. *'Allaahu Akbar'*) and *Tahliil* (ie. '*Laa ilaaha ill-Allaah'*) during which the hands are to be raised and stretched towards it.

NB: If one is able, he should touch the *Hajar-ul-Aswad* with his two hands and kiss it without causing any inconvenience to others. If he is unable to then he may salute it from a distance.

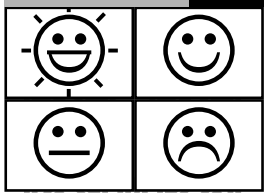
b) The pilgrim will then commence the *Tawaaf* in an anticlockwise direction with the *Ka'bah* to his left. When he reaches the *Hajar-ul-Aswad* again, it will be counted as one *Tawaaf* (circuit), & so on.

NB: If possible, the pilgrim is to kiss the *Hajar-ul-Aswad* every time he passes it in his *Tawaaf*. If he is unable to then he may salute it from a distance.

NB: The floor is marked with a black line to indicate one's alignment with the *Hajar-ul-Aswad* to signify when one has completed a circuit.

In the first three circuits of *Tawaaf*, males should walk hastily, lifting their legs forcefully, keeping the chest out, and moving the shoulders simultaneously, like a challenger in an arena. This posture of walking is called *Raml*. *Raml* should also be accompanied by *Idtibaa'* which is the passing of the *ridaa'* (cloak) under the right arm pit, thus

Comments T



exposing the right shoulder, and letting the loose end hang over the left shoulder.

After the first three circuits the pilgrim will walk normally in the four remaining circuits. It is recommended that in every circuit the pilgrim kiss the *Hajar-ul-Aswad* if possible and also touch the *Yamaanii* corner without causing any inconvenience to others.

After completing seven circuits around the *Ka'bah*, the pilgrim will proceed to the *Maqaam Ibraahiim* (Station of *Ibraahiim*) located near the front of the door of the *Ka'bah* and perform two *raka'aat* of *Salaah* next to it, or wherever else possible in the *Haram*.

On completion of the two *raka'aat*, the pilgrim will return to the *Hajar-ul-Aswad* and touch it if possible or at the very least face it and salute while pronouncing the *Takbiir* (ie. *'Allaahu Akbar'*), *Tahliil* (ie. '*Laa ilaaha ill-Allaah'*) and *Tasbiih* (ie. *Subhaan-Allaah* [Glory be to *Allaah*]) during which the hands are to be raised and stretched towards it.

Thereafter the pilgrim will proceed to the hillocks of *Safaa* and *Marwah* to perform the *Sa'y* (Walking) ritual, walking between them seven times, beginning at *Safaa* and ending at *Marwah*.

The procedure of performing *Sa'y* is as follows :

a) Prior to commencing the *Sa'y* the pilgrim will proceed to the hillock of *Safaa*, where he is recommended to climb upon

C T

Vocabulary

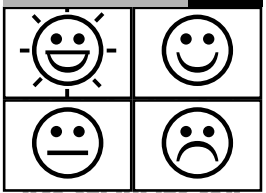
hillock

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salute

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Comments T



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Vocabulary

gait

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designated

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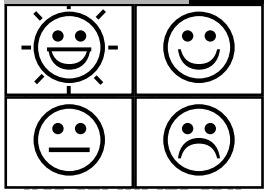
it to the extent that he is able to see the *Ka'bah,* and salute it by pronouncing the *Takbiir* (ie. *'Allaahu Akbar'*), *Tahliil* (ie. '*Laa ilaaha ill-Allaah'*) and *Salawaat* (blessings - ie. '*Allaahumma sallii 'alaa Muhammad*' ['O Allaah! Confer your salutations upon Muhammad]) upon the Prophet Muhammad [s]. The pilgrim will then raise his hands and supplicate (*du'aa'*) for his needs prior to commencing the *Sa'y*.

b) The pilgrim will then descend towards *Marwah,* walking in his normal gait. When he reaches the centre of the *Mas'aa* (walkway between the hillocks), he is to adopt a running gait between the two designated green pillars (*Miilayn Akhdarayn*). After that, he is to adopt his normal gait until he reaches the hillock of *Marwah*.

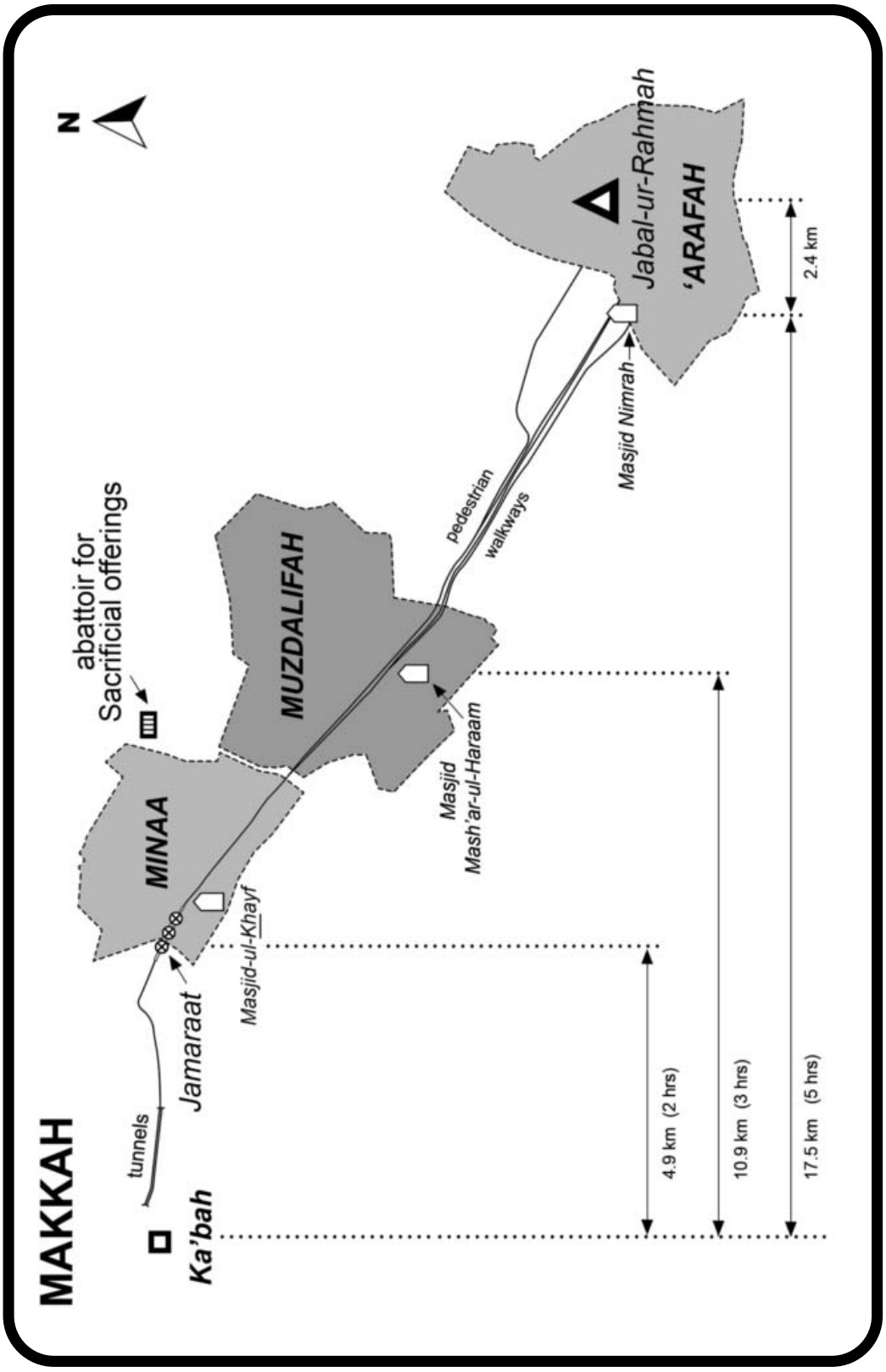
c) Upon reaching *Marwah*, the pilgrim will climb upon it and perform the same rituals that he performed on the hillock of *Safaa*. This constitutes one of the seven stretches to be done between the two hillocks.

NB: Hence, the stretch from *Safaa* to *Marwah* is considered one circuit, and the return to *Safaa* is considered the second, and so on until one has completed seven such stretches.

Comments T



Before proceeding to '**STEP 4**' study the following map of the relative location of the various *Hajj* rituals to follow :



STEP 4 : After having completed the *Sa'y*, the pilgrim (*Haajjun*) is to remain in *Makkah* until the 8th of *Dhul-Hijjah* known as *Yawm-ut-Tarwiyah* (Day of Quenching Thirst).

NB: It was given this name because on this day, the early pilgrims were instructed to drink a lot of water and fill their

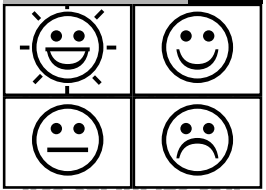
C T

Vocabulary

quenching

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Comments **T**



C T

Vocabulary

arduous

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meridian

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format

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water containers in preparation for the arduous rituals ahead. They would also make sure their animals were properly fed and had consumed enough water to allow them to travel to their respective destinations.

On the 8th of *Dhul-Hijjah* the pilgrim will depart for *Minaa* after sunrise where he is to spend the night.

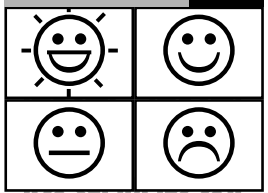
In *Minaa*, the pilgrim will observe the *Zhuhr* (noon) *Salaah*, *'Asr* (afternoon) *Salaah*, *Maghrib* (sunset) *Salaah*, *'Ishaa'* (nightfall) *Salaah* and the *Fajr* (dawn) *Salaah* on the next morning (ie. 9th of *Dhul-Hijjah*). After the *Fajr Salaah*, the pilgrim will depart for *'Arafah*.

STEP 5 : After performing the *Fajr Salaah* on the 9th of *Dhul-Hijjah* in *Minaa*, the pilgrim will depart for the plains of *'Arafah*.

On arriving in *'Arafah* the pilgrim should attempt to stand as close to *Jabal-ur-Rahmah* (the 'Mount of Mercy') as possible and, when the sun passes over the meridian, listen to the two sermons (*khutbah's*) conducted by the appointed *imaam* who will recount the format and virtue of the rituals of the *Hajj.*

NB: The sermons will include information about the *Wuquuf at 'Arafah*, the station at *Muzdalifah*, the *Ram'y* (casting of the pebbles) at the *Jamaraat* (or *Jimaar*), the *Nahr* (sacrificial offering), the *Halq* (shaving of the head) and *Taqsiir* (cutting of the hair), and the *Tawaaf-uz-Ziyaarah*.

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The two sermons are delivered separately as in the case of the *Jum'ah* (Friday) *Salaah*.

The *imaam* will then lead the pilgrims in perform-

ing both the *Zhuhr Salaah* and *'Asr Salaah* together in the *Zhuhr* time period, calling **one** *adhaan* and having **two** *iqaamah*'s (ie. one for each *Salaah)*.

Thereafter, the pilgrim will remain on the plains of *'Arafah* till nightfall.

The time window for the *Wuquuf* (Standing) at *'Arafah* is from midday on *Yawm-ul-'Arafah* (the 'Day of *'Arafah'* ie. 9th) until the dawn of the 10th of *Dhul-Hijjah*. If the pilgrim misses this time window, then his *Hajj* will not be valid.

NB: *Wuquuf bi-'Arafah* is a *Fard* component of *Hajj*. The entire area of *'Arafah* is considered as a place of *Wuquuf* (standing) except for the valley of *Uraanah*.

The preferred practice in undertaking the *Wuquuf* is to stand on the plains of *'Arafah,* as close to the *Jabal-ur-Rahmah,* prior to sunset and remain standing until the sun sets, all the while invoking *Allaah*'s mercy.

STEP 6 : After sunset at *'Arafah*, the pilgrim will immediately depart for *Muzdalifah* where he will spend the night.

The *Maghrib Salaah* is not be performed in *'Arafah*, but will be performed at *Muzdalifah*, together with the *'Ishaa' Salaah* in the *'Ishaa'* time period. The prayers will be performed one-after-the-other, with only **one** *adhaan* and **one** *iqaamah*.

NB: It is not necessary to perform these two *Salaah*'s in congregation.

NB: If a pilgrim performs the *Maghrib Salaah* by itself en

route to *Muzdalifah*, it will not be valid.

The pilgrim will pass the night in *Muzdalifah* during which he is to collect seventy pebbles to perform the *Ram'y* ritual ('Stoning of the Three *Jamaraat'* - ie. stone pillars representing *shaytaan*) during the days of *Nahr* and *Tashriiq*.

NB: The day of *Nahr* is the 10th of *Dhul-Hijjah* and the days of *Tashriiq* are the 11th, 12th and 13th of *Dhul-Hijjah*. The first pillar is known as *Jamrah al-Kubrah*, which is closest to *al-Khayf* masjid, the second pillar is known as *Jamrah al-Wustaa and the* the third pillar is known as *Jamrah al-'Aqabah*.

NB: Pebbles for *Ram'y* may be collected anywhere except at the *Jamaraat*.

STEP 7 : At *Subh-us-Saadiq* (true dawn) on the 10th of *Dhul-Hijjah*, known as *Yawm-un-Nahr* (Day of Sacrifice), the pilgrim will perform the *Fajr Salaah* as soon as its time window sets in (ie. while it is still very dark, and not during morning twilight).

After *Fajr Salaah*, the pilgrim will stand (*Wuquuf*) on the plains of *Muzdalifah* facing the *Qiblah* (ie. direction of *Makkah*) supplicating (*du'aa'*) to *Allaah*. This supplication can be done collectively with the *imaam* or individually.

This *Wuquuf* time period extends from true dawn till sunrise.

NB: The entire area of *Muzdalifah* is regarded as a place of standing except the valley of *Mahsar*.

NB: *Wuquuf* at *Muzdalifah* is *Waajib*, even if only for a moment.

NB: If the pilgrim were to neglect this *Wuquuf* without a valid excuse, he would be liable to offer an extra sacrifice (*Damm*). This will be explained in greater detail later..

The pilgrim will then depart for *Minaa* before sun-rise.

STEP 8 : After sunrise on the 10th of *Dhul-Hijjah*, the pilgrim will proceed to *Minaa*.

At *Minaa*, he will cast (*Ram'y*) seven pebbles at the *Jamrat-ul-'Aqabah* (ie. the stone pillar which is farthest from *Masjid-ul-Khayf* - refer to map). The pilgrim will pronounce the *Takbiir* (ie. *'Allaahu-Akbar'*) with each pebble cast.

After the casting of the first pebble, the pilgrim will cease to recite the *Talbiyah*.

NB: If a pebble falls close to the *Jamrah*, then it is valid. However if the pebble drops far away from the *Jamrah*, then it is invalid and an extra pebble will have to be cast.

NB: If a pilgrim casts all seven pebbles at once, then it will be counted as one 'casting' only. Six more pebbles will therefore have to be cast individually.

Upon completing the *Ram'y*, the pilgrim will offer his sacrifice called *Damm-ush-Shukr* or *Qurbaan*.

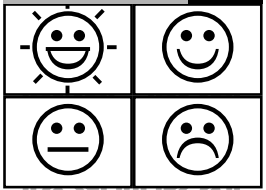
NB: *Damm-ush-Shukr* is *Waajib* upon a *Qaarin* and *Mutamatti'* pilgrim, but only *Mustahab* for a *Mufrid* pilgrim (this difference will be explained in the following lesson).

Thereafter the pilgrim will shave (*Halq*) or cut (*Taqsiir*) his hair. *Halq* is recommended for males while females can only perform *Taqsiir*.

Once this is completed then everything becomes lawful for the *Haajjun* once again (eg. wearing stiched clothing, perfume, etc.) except sexual intercourse.

STEP 9 : The pilgrim will then return to

Comments



Makkah, if he is able to, on the very same day (ie. the 10th of *Dhul-Hijjah* which is the day of *Nahr*) to perform the *Tawaaf-uz-Ziyaarah* . If he is unable to, then he may defer it to the next day (11th of *Dhul-Hijjah*) or the day after (12th of *Dhul-Hijjah*) at the very latest.

NB: The performance of *Tawaaf-uz-Ziyaarah* after these three days is *Makruuh* (abominable) and the guilty pilgrim will be liable for atonement through offering a *Damm* (extra sacrifice).

Thus the time window for *Tawaaf-uz-Ziyaarah* are the three days of sacrifice (ie. 10th-12th of *Dhul-Hijjah*), although the first day is preferable.

When the pilgrim arrives in *Makkah* for *Tawaaf-uz-Ziyaarah* (also known as *Tawaaf-ul-Ifaadah*), he is to complete seven circuits around the *Ka'bah* as described on page 263.

NB: If a pilgrim has already performed *Sa'y* after *Tawaaf-ul-Quduum* upon first arriving in *Makkah* as described on pages 263 and 264, then he does not have to perform *Raml* (walking hastily) in the first three circuits of *Tawaaf-uz-Ziyaarah*. But if he did not performed *Sa'y* after *Tawaaf-ul-Quduum* then he is to observe *Raml* in his *Tawaaf-uz-Ziyaarah* followed by *Sa'y* (refer to page 264).

After completing *Tawaaf-uz-Ziyaarah*, everything becomes lawful once more for the pilgrim including sexual intercourse with one's spouse.

Thus, there are four rites that are performed on the 10th of *Dhul-Hijjah* (*Yawm-un-Nahr*) :

a) *Ram'y* (Stoning of *Jamrat-ul-'Aqabah*)
b) *Nahr* (Sacrificing an animal)
c) *Halq* /*Taqsiir* (Shaving / Cutting the hair)
d) *Tawaaf-uz-Ziyaarah* (encircling the *Ka'bah*)

It is *Waajib* (necessary) to perform the rites in order. If, for example, one advances the *Nahr* over the *Ram'y*, or the *Halq* over the *Tawaaf*, then a *Damm* (extra sacrifice) becomes necessary.

In addition, when at least three of these four rites have been performed, then the pilgrim will be released from his *ihraam* except for the restriction on sexual intercourse with one's spouse.

STEP 10 : The pilgrim will then return to *Minaa* on the same day and reside there over the remaining days of the *Hajj*.

It is *Makruuh* to spend the night anywhere else other than *Minaa* during the days of *Minaa*.

STEP 11: On the 11th of *Dhul-Hijjah*, the pilgrim will stone all three *Jamaraat* (Stone Pillars representing *shaytaan*) after midday.

He will cast seven pebbles at each pillar, beginning with *Jamrat-ul-Kubrah*, which is closest to *al-Khayf* masjid (refer to map), pronouncing the *Takbiir* (ie. *'Allaahu-Akbar'*) with each pebble cast. He will then proceed to the second pillar known as *Jamrat-ul-Wustaa* and thereafter the third pillar known as *Jamrat-ul-'Aqabah*, repeating the very same procedure as with the first.

NB: Between the stoning of each pillar, the pilgrim is to remain standing momentarily during which he will face the *Qiblah* and pronounce the *Takbiir* (ie. *'Allaahu Akbar'*), *Tahmiid* (ie. '*Alhamdu lillaah'*) and *Salawaat* (blessings - ie. '*Allaahumma sallii 'alaa Muhammad*' ['O Allaah! Confer your salutations upon Muhammad]) upon the Prophet Muhammad [s]. The pilgrim will then raise his hands and

supplicate (*du'aa'*) for his needs prior to proceeding to the next pillar.

Thus, all three *Jamaraat* will each be stoned seven times, during which the *Takbiir* is pronounced upon each casting of a pebble, & *Du'aa'* (supplication) is made at the first two pillars only.

STEP 12 : On the 12th of *Dhul-Hijjah*, the pilgrim will repeat the rites he performed on the 11th. That is, the pilgrim will stone all three pillars as he did the previous day.

Upon completing this last rite, the *Hajj* would be concluded.

NB: If, however, a pilgrim remains at *Minaa* overnight on the 12th of *Dhul-Hijjah*, then he must repeat the stoning of all three *Jamaraat* on the 13th of *Dhul-Hijjah* as well. But if he leaves *Minaa* for *Makkah* before nightfall on the 12th, then he will not have to repeat the stoning on the 13th.

NB: These three days ie. 11th, 12th and 13th of *Dhul-Hijjah* are referred to as *Ayyaam-ut-Tashriiq* meaning 'sunshine' for drying meat.

On the way back to *Makkah*, it is recommended (*Mustahabb*) to stop for a short while at *Al-Abtah* between *Minaa* and *Makkah* because the Prophet Muhammad [s] camped there during his farewell pilgrimage.

STEP 13 : Upon returning to *Makkah* the pilgrim will perform the *Tawaaf-us-Sadr,* which is also known as *Tawaaf-ul-Wadaa'*, the 'farewell encircling'. There is no *Raml* in this *tawaaf*.

This *tawaaf* is the last of the rites of *Hajj*.

NB: *Tawaaf-us-Sadr* is *Waajib* only upon the non-residents of *Makkah*.

After completing the *Tawaaf-us-Sadr*, the pilgrim will proceed to the well of *Zam-zam* and drink as much of its water as possible while standing, and then pour some of it over his head and face.

Thereafter the pilgrim may go to *Multazam* of the *Ka'bah*, which is the area between its Black Stone and its door, and, placing his chest and face against it, beseech Allaah for whatsoever he desires.



A SUMMARY OF THE *HAJJ* RITES

STEP 1 :
Adopt the *Ihraam* from the *Miiqaat*.

STEP 2 :
After donning the *Ihraam* strictly avoid the full list of prohibited acts.

STEP 3 :

a) Upon arriving in *Makkah* perform the *Tawaaf-ul-Quduum.*
b) Then perform two *raka'aat* of *Salaah* at the *Maqaam Ibraahiim.*
c) Thereafter perform the *Sa'y* between *Safaa* and *Marwah.*

STEP 4 :
On the 8th of *Dhul-Hijjah* depart for *Minaa,* observing the *Zhuhr*, *'Asr*, *Maghrib*, *'Ishaa'* and *Fajr* S*alaah*'s there.

STEP 5 :

a) On the 9th of *Dhul-Hijjah* depart for the plains of *'Arafah*.
b) On arriving in *'Arafah* attempt to stand as close to *Jabal-ur-Rahmah* as possible and listen to the two sermons delivered by the *imaam.*
c) Thereafter perform both the *Zhuhr* and *'Asr Salaah*'s together in the *Zhuhr* time period, calling **one** *adhaan* and having **two** *iqaamah*'s.
d) Remain on the plains of *'Arafah,* invoking *Allaah*'s mercy, till sunset.

STEP 6 :

a) After sunset, depart for *Muzdalifah*.
b) At *Muzdalifah,* perform both the *Maghrib* and *'Ishaa' Salaah*'s together in the *'Ishaa'* time period, with only **one** *adhaan* and **one** *iqaamah*.
c) Collect seventy pebbles for the *Ram'y* ritual.

STEP 7 :

a) At *Subh-us-Saadiq* on the 10th of *Dhul-Hijjah*, perform the *Fajr Salaah* as soon as its time window sets in.
b) After *Fajr Salaah*, stand (*Wuquuf*) on the plains of *Muzdalifah,* facing the *Qiblah,* supplicating to *Allaah* till sunrise.

STEP 8 :

a) After sunrise, proceed to *Minaa*.
b) At *Minaa*, pelt the *Jamrat-ul-'Aqabah* .
c) Thereafter offer the sacrifice of *Damm-ush-Shukr* (*Qurbaan*).

d) Then shave (*Halq*) or cut (*Taqsiir*) the hair.
e) Everything then becomes lawful except sexual intercourse.

STEP 9 :

a) Return to *Makkah* on the 10th of *Dhul-Hijjah* if possible.
b) Perform the *Tawaaf-uz-Ziyaarah*.
c) After completing *Tawaaf-uz-Ziyaarah*, sexual intercourse also becomes lawful with one's spouse.

STEP 10:

Return to *Minaa* on the same day and reside there.

STEP 11:

After midday on the 11th of *Dhul-Hijjah*, stone all three *Jamaraat,* beginning with *Jamrat-ul-Kubrah* then *Jamrat-ul-Wustaa* and lastly *Jamrat-ul-'Aqabah*.

STEP 12:

a) After midday on the 12th of *Dhul-Hijjah*, stone all three *Jamaraat,* beginning with *Jamrat-ul-Kubrah* then *Jamrat-ul-Wustaa* and lastly *Jamrat-ul-'Aqabah*.
b) Upon completing this last rite, return to *Makkah*, stopping for a short while at *Al-Abtah.*

STEP 13:

a) Upon returning to *Makkah*, perform the *Tawaaf-us-Sadr.*

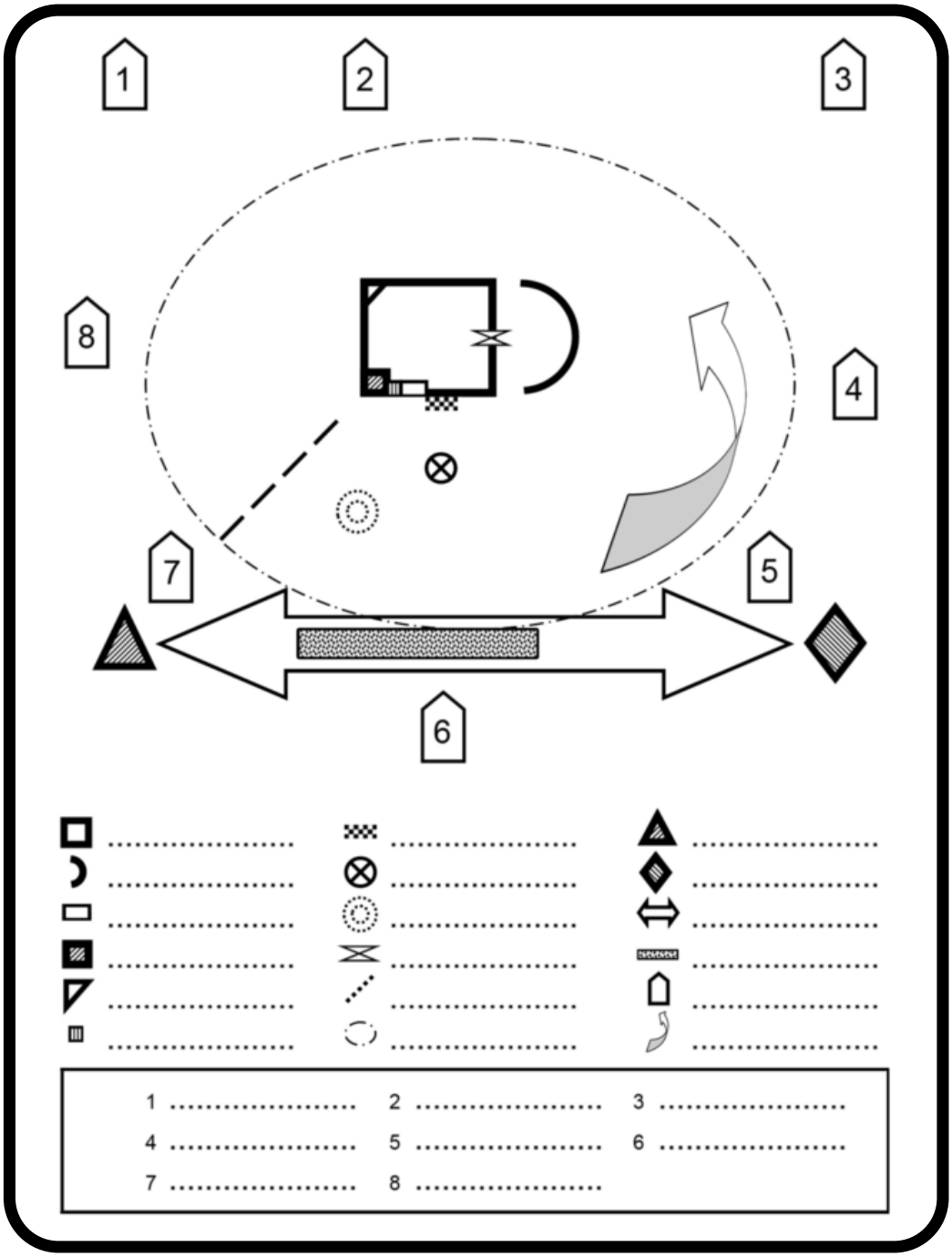
b) Thereafter proceed to the well of *Zam-zam* and drink as much of its water as possible, and pour some of it over the head and face.

c) Lastly, go to the *Multazam* and, placing the chest & face against it, beseech Allaah for whatsoever is desired.

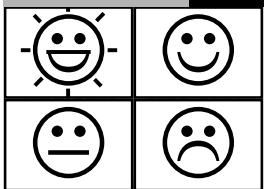
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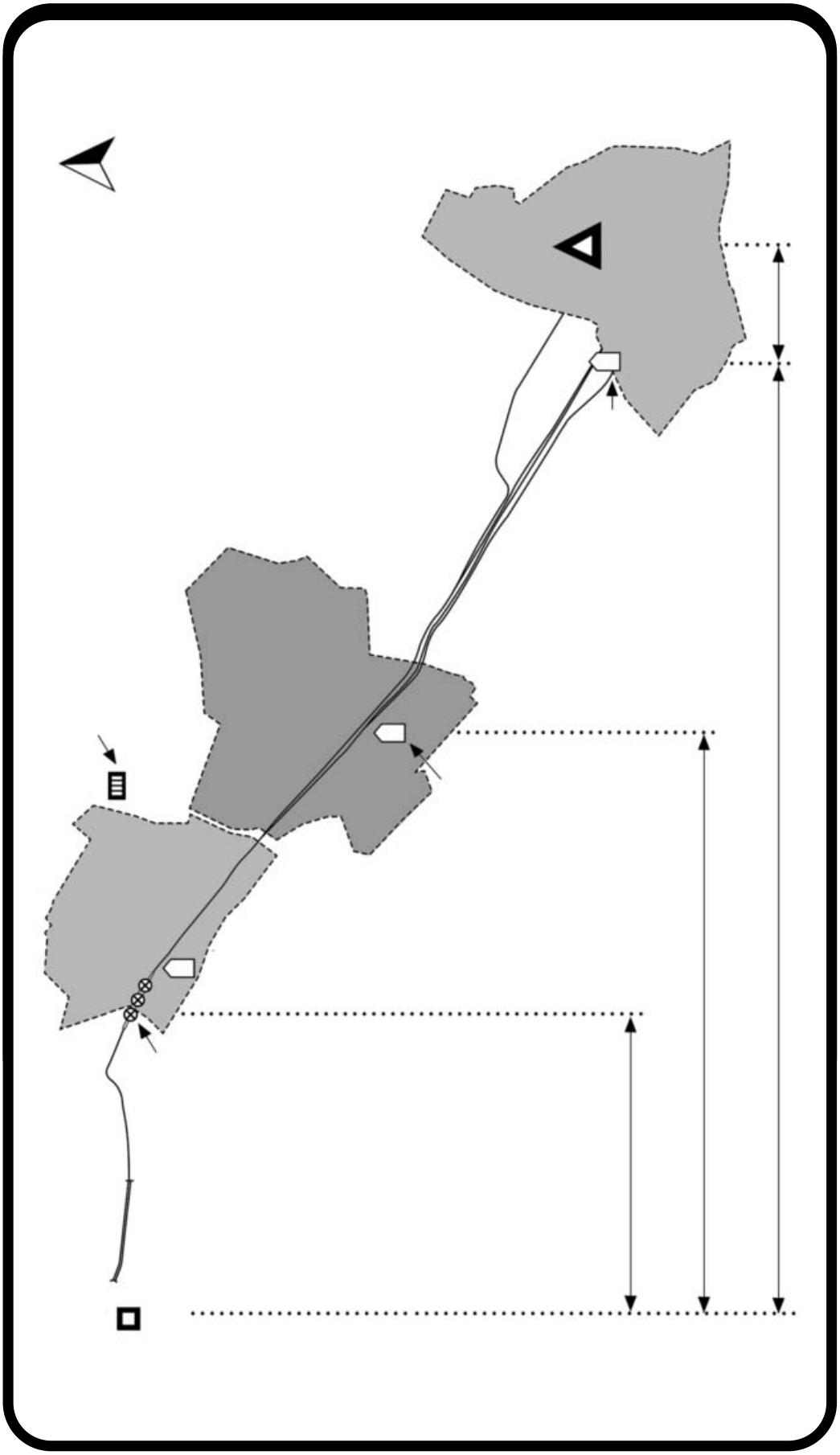
Identify all the points of importance on the following map of the *Mataaf*.



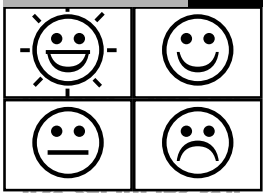
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Identify the location of all the points of ritual importance on the following map of the *Hajj* venue. **C**



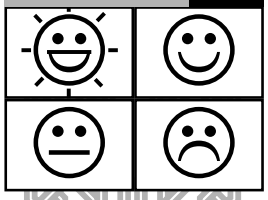
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Briefly list the **13 STEPS** in performing a complete *Hajj*.

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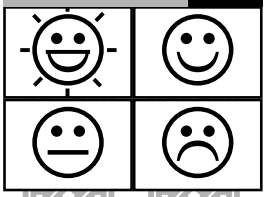
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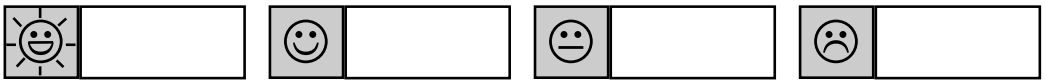


SUMMARY **P**

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

- listened to a lesson about *Hajj* rituals ☐
- identified points of importance on the *Mataaf* ☐
- identified the the location of the *Hajj* rituals ☐
- listed the steps in performing *Hajj* ☐

How does my teacher
rate my performance in this lesson ?



lesson 7

OUTCOME OBJECTIVES T P

- learn about the method of performing *'Umrah*
- memorise the 5 steps of *'Umrah*

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 rituals in *'Umrah*
- briefly list the thirteen steps in performing a complete *Hajj*

Read and explain the following. **T**

'Umrah literally means 'obedience'.

In the *Sharii'ah* (*Islaam*ic Law), *'Umrah* refers to the specific rituals of :

1) visiting the *Ka'bah* in *Makkah*,
2) performing the *Tawaaf* (encircling) of the *Ka'bah* the *Sa'yi* (hastening) between the mounts *Safaa* & *Marwah*,
3) at any time of the year.

NB: Although there are no restrictions of time to perform the *'Umrah*, it is disliked (*Makruuh*) to perform it during the following five days - the day of '*Arafah*, the day of *Nahr* (ie. 10th of *Dhul-Hijjah*) as well as the three days of *Tashriiq* (ie. 11th, 12th and 13th of *Dhul-Hijjah*) due to overcrowding and congestion. It is however recommended (ie. *Mustahabb*) to perform the 'Umrah during the month of *Ramadaan*.

'Umrah is an established *Sunnah*. Therefore, though not obligatory, it is highly meritorious.

'Umrah has a number of components. Some of these components are *Fard* (compulsory) and some *Waajib* (necessary).

The components of *'Umrah* are as follows:

THE *FARAA'ID* OF *'UMRAH*

There is only one *Fard* (compulsory) act in *'Umrah* which if omitted renders the *'Umrah* invalid. It is :

1) *Tawaaf* - encircling the *Ka'bah* seven times.

NB: If the majority of these seven circuits are performed, ie. 4 circuits or more, then the *Tawaaf* will be considered fulfilled. If less than four circuits are omitted then the amount

of *Sadaqat-ul-Fitr* will be discharged as an expiation for each circuit omitted.

THE TWO *WAAJIBAAT* OF *'UMRAH*

There are two *Waajib* (necessary) acts in *'Umrah*. If any *Waajib act* is omitted, the *Mu'tamir* (person performing *'Umrah*) will have to offer one sheep or goat as a sacrifice for the *'Umrah* still to be valid. The two *Waajibaat* are :

1) Walking (*Sa'y*) between the Mounts of *Safaa* and *Marwah* seven times.

NB: To omit all seven stretches (to and fro) without a valid reason will require a *Damm* as expiation. The penalty will be waived if the *Sa'y* is performed again correctly. If however less than four stretches are omitted then the amount of *Sadaqat-ul-Fitr* will be discharged as an expiation for each stretch omitted.

2) Shaving (*Halq*) or cutting (*Taqsiir*) the hair after concluding the *Sa'y*.

NB: This must take place within the boundaries of the *Haram* of *Makkah*.

PRECONDITIONS FOR *'UMRAH*

There are two preconditions to be met when performing the *'Umrah*. They are as follows :

1) *Ihraam* (State of Consecration)

NB: The rules governing *Mawaaqiit* are the same for both *Hajj* and '*Umrah*.

2) Celibacy

PRACTICAL *'UMRAH*

The method of performing *'Umrah* is as follows :

STEP 1 : It is recommended for the 'minor pilgrim' (*Mu'tamir*) to cut the nails, trim the mous-

tache and shave or cut the hair neatly, including pubic hair.

Thereupon the *Mu'tamir* is to perform *wuduu*' or *ghusl* (full body wash).

Perfume may also be applied after the *Ghusl*.

The *Mu'tamir* will then don a new *Ihraam,* which for males includes the *izaar* (waist wrapper) wrapped around the bottom half of the body, and the *ridaa'* (cloak) wrapped around the top half of the body. The female *Ihraam* is any type of clothing that covers the entire body except the face, hands and feet.

It is recommended that the *Ihraam* be white in colour.

The *Mu'tamir* will then perform two *Raka'aat* of *Salaah* after which he is to say :

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ

وَ تَقَبَّلْهَا مِنِّيْ

"O Allaah, I intend performing the 'Umrah, so ease the journey for me, and accept (this 'Umrah) from me."

After the *Salaah*, the pilgrim is to pronounce the *Talbiyah* intending *'Umrah* as follows :

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ○ لَبَّيْكَ لَا شَرِيْكَ لَكَ
لَبَّيْكَ ○ إِنَّ الْحَمْدَ والنِّعْمَةَ لَكَ وَالْمُلْكُ
○ لَا شَرِيْكَ لَكَ

"Here I am at Your service O Allaah, here I am. Here I am at Your service, and You have no partners. Yours alone is All Praise and All Bounty, and Yours alone is All Sovereignty. You have no partners."

NB: Thereafter, it is recommended to recite the *Talbiyah* audibly as often as possible, while standing, sitting and walking, and especially during every ascent and descent, when mounting and dismounting one's conveyance, etc.

The *Mu'tamir* will observe the very same *Mawaaqiit* (Boundary Sites of *Ihraam*) as described in the section on *Hajj* on page 246.

STEP 2 : After donning the *Ihraam* it becomes forbidden to engage in the following acts :

a) sexual intercourse or amorous talk, even with one's spouse.
b) sin and acts of disobedience to *Allaah*.
c) argumentation and quarrelling.
d) killing, hunting, or even pointing towards prey.
e) covering the head or face. Women too must not cover the face, whilst it is obligatory to cover the head.
f) wearing stitched clothing or shoes which cover the entire foot. Sandals and the like are permitted.
g) cutting the hair and nails.

h) perfuming the body.

NB: It is permissible to perform *Ghusl* while in *Ihraam* but perfumed soaps are not permitted.

STEP 3 : Upon arriving in *Makkah* the *Mu'tamir* is to proceed to the *Masjid-ul-Haraam* and perform the *Tawaaf* ritual, around the *Ka'bah* seven times, commencing from the *Hajar-ul-Aswad* (The Black Stone).

The procedure of performing *Tawaaf* is as follows:

a) Prior to commencing the *Tawaaf*, one is to face the *Hajar-ul-Aswad* and salute it by pronouncing the *Takbiir* (ie. *'Allaahu Akbar'*) and *Tahliil* (ie. '*Laa ilaaha ill-Allaah'*) during which the hands are to be raised and stretched towards it.

NB: If one is able, he should touch the *Hajar-ul-Aswad* with his two hands and kiss it without causing any inconvenience to others. If he is unable to then he may salute it from a distance.

b) The pilgrim will then commence the *Tawaaf* in an anticlockwise direction with the *Ka'bah* to his left. When he reaches the *Hajar-ul-Aswad* again, it will be counted as one *Tawaaf* (circuit), & so on.

NB: If possible, the pilgrim is to kiss the *Hajar-ul-Aswad* every time he passes it in his *Tawaaf*. If he is unable to then he may salute it from a distance.

NB: The floor is marked with a black line to indicate one's alignment with the *Hajar-ul-Aswad* to signify when one has completed a circuit.

In the first three circuits of *Tawaaf*, males should walk hastily, lifting their legs forcefully, keeping the chest out, and moving the shoulders simultaneously, like a challenger in an arena. This posture

of walking is called *Raml*. *Raml* should also be accompanied by *Idtibaa'* which is the passing of the *ridaa'* (cloak) under the right arm pit, thus exposing the right shoulder, and letting the loose end hang over the left shoulder.

After the first three circuits the pilgrim will walk normally in the four remaining circuits. It is recommended that in every circuit the pilgrim kiss the *Hajar-ul-Aswad* if possible and also touch the *Yamaanii* corner without causing any inconvenience to others.

After completing seven circuits around the *Ka'bah*, the *Mu'tamir* will proceed to the *Maqaam Ibraahiim* (Station of *Ibraahiim*) located near the front of the door of the *Ka'bah* and perform two *raka'aat* of *Salaah* next to it, or wherever else possible in the *Haram*.

On completion of the two *raka'aat*, the *Mu'tamir* will return to the *Hajar-ul-Aswad* and touch it if possible or at the very least face it and salute while pronouncing the *Takbiir* (ie. *'Allaahu Akbar'*), *Tahliil* (ie. '*Laa ilaaha ill-Allaah'*) and *Tasbiih* (ie. *Subhaan-Allaah* [Glory be to *Allaah*]) during which the hands are to be raised and stretched towards it.

STEP 4 : Thereafter the *Mu'tamir* will proceed to the hillocks of *Safaa* and *Marwah* to perform the *Sa'y* (Walking) ritual, walking between them seven times, beginning at *Safaa* and ending at *Marwah*.

The procedure of performing *Sa'y* is as follows :

a) Prior to commencing the *Sa'y* the *Mu'tamir* will proceed to the hillock of *Safaa*, where he is recommended to climb upon it to the extent that he is able to see the *Ka'bah,* and salute it by pronouncing the *Takbiir* (ie. *'Allaahu Akbar'*), *Tahliil* (ie. '*Laa ilaaha ill-Allaah'*) and *Salawaat* (blessings - ie. '*Allaahumma sallii 'alaa Muhammad*' ['O Allaah! Confer your salutations upon Muhammad]) upon the Prophet Muhammad [s]. The pilgrim will then raise his hands and supplicate (*du'aa'*) for his needs prior to commencing the *Sa'y*.

b) The *Mu'tamir* will then descend towards *Marwah,* walking in his normal gait. When he reaches the centre of the *Mas'aa* (walkway between the hillocks), he is to adopt a running gait between the two designated green pillars (*Miilayn Akhdarayn*). After that, he is to adopt his normal gait until he reaches the hillock of *Marwah*.

c) Upon reaching *Marwah*, the *Mu'tamir* will climb upon it and perform the same rituals that he performed on the hillock of *Safaa*. This constitutes one of the seven stretches to be done between the two hillocks.

STEP 5 : After completing seven stretches (walking to and fro) between *Safaa* and *Marwah,*

the pilgrim will shave (*Halq*) or cut (*Taqsiir*) his hair. *Halq* is recommended for males while females can only perform *Taqsiir*.

Upon completing this last rite, the *'Umrah* would be concluded.

Everything becomes lawful for the *M'utamir* once again (eg. wearing stiched clothing, perfume, etc.) including sexual intercourse.

ACTIVITIES

Qur'aan

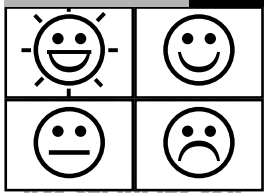
Allaah ﷻ has declared:

"And complete the Hajj and 'Umrah in the service of Allah"

Briefly list the 5 STEPS in performing a complete *'Umrah*. **C**

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Comments **T**



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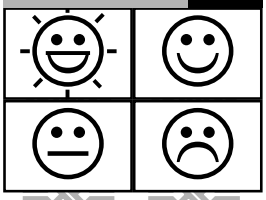
Hadiith

Our beloved Prophet Muhammad ﷺ said:

"The mujaahid in the cause of Allah, the pilgrim and the one who is performing 'Umrah are all the delegation of Allah. He called them and they responded, and they will ask of His bounty and He will certainly give it to them"

"Perform the Hajj and Umrah successively, because certainly succession between the two increases one's life span and dispels poverty and sins just as fire removes impurities ... from iron, gold and silver."

Comments **T**

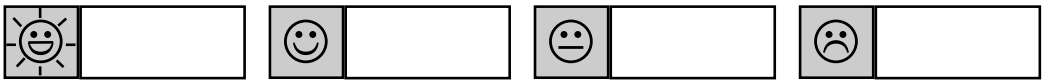


SUMMARY **P**

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

- listened to a lesson about *'Umrah* rituals ☐
- listed the steps in performing *Hajj* ☐

How does my teacher
rate my performance in this lesson ?



lesson 8

OUTCOME OBJECTIVES T P

- learn about the three types of *Hajj*
- memorise the steps in performing two types of *Hajj*

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 rituals in the different types of *Hajj*
- answer questions on the types of *Hajj*
- briefly describe the steps in performing two types of *Hajj*



Read and explain the following. **T**

There are three types of *Hajj* a pilgrim can perform. They are as follows :

1) *Qiraan*
2) *Tamattu'*
3) *Ifraad*

QIRAAN

This type of *Hajj* consists of making the *niyyah* (intention) to perfrom both the *'Umrah* and *Hajj* **together**, with only one *ihraam* to be donned from the respective *miiqaat*.

The *ihraam* of *Qiraan* is not to be removed until the day of *'Iid al-Adhaa*.

It is also compulsory to offer a sacrifice during the *Qiraan Hajj.*

Furthermore, in the *Hajj Qiraan*, the pilgrim is to perform two sets of *Sa'y*, one for *'Umrah* and the other for Hajj.

The pilgrim will also offer a *Damm-ush-Shukr* ('Sacrifice of Gratitude').

NB: To be explained in detail in the next lesson.

TAMATTU'

This type of *Hajj* consists of performing the *'Umrah* and *Hajj* **separately**, with two separate *ihraam*s, however both rites are performed in the time of *Hajj*.

The *ihraam* of *Tamattu'* includes an *ihraam* for

'Umrah first, which can be removed after completing the *'Umrah*.

A second *ihraam* for *Hajj* will then be donned on the 8th of *Dhul Hijjah* with the commencement of *Hajj*.

In the *Hajj Tamattu'*, both the *'Umrah* and *Hajj* are performed in the months of *Hajj* (ie. *Shawwaal*, *Dhul-Qa'dah*, and *Dhul-Hijjah*).

The pilgrim will also offer a *Damm-ush-Shukr* ('Sacrifice of Gratitude').

IFRAAD

This type of *Hajj* consists of performing only *Hajj* during the 'Days of *Hajj*' (ie. commencing on the 8th and ending on the 12th of *Dhul-Hijjah*) as described in the previous lesson on 'Practical *Hajj'*. The *Munfarid* pilgrim though is under no obligation to offer a *Damm-ush-Shukr* .

PRACTICAL *HAJJ QIRAAN*

'Qiraan' literally means 'to combine closely'.

As mentioned previously, in the *Sharii'ah* (*Islaam*ic Law), *Hajj Qiraan* refers to combining both the *'Umrah* and *Hajj*, while donning a single *ihraam* for both rites.

Hajj Qiraan is superior in virtue to performing *Hajj* and *'Umrah* alone, as well as performing *Hajj Tamattu'*.

The method of performing *Hajj Qiraan* is similar to the descriptions of both *Umrah* and *Hajj* (in that order) in the previous lessons with the following exceptions :

EXCEPTION 1 : The *niyyah* for *Hajj Qiraan* is slightly different as follows :

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ الْعُمْرَةَ وَ الْحَجَّ

فَيَسِّرْهُمَا لِيْ وَ تَقَبَّلْهُمَا مِنِّيْ

"O Allaah, I intend performing the 'Umrah and the Hajj, so ease both for me, and accept both from me."

EXCEPTION 2 : When the pilgrim performing *Hajj Qiraan* enters *Makkah*, he will begin by performing the *tawaaf* for *'Umrah* first, after which he will perform two *rak'ah*s as normal, then proceed to perform the *Sa'y*. Upon completing these rituals, the *'Umrah* is concluded.

EXCEPTION 3 : The pilgrim will **not** shave or trim his head (*Halq* or *Qasr*).

EXCEPTION 4 : The pilgrim will **not** remove his *ihraam* either at this stage.

On the 8th of *Dhul-Hijjah* the pilgrim will return to the *Haram* a second time and commence the normal rituals of *Hajj* as described in the previous lesson on 'Practical *Hajj*'.

PRACTICAL *HAJJ TAMATTU'*

'Tamattu' literally means 'comfort and luxury'.

As mentioned previously, in the *Sharii'ah, Hajj Tamattu'* refers to performing the *'Umrah* and *Hajj* separately, having two separate *ihraam*s, with both rites being performed in the time of *Hajj*.

Hajj Tamattu' is superior in virtue to performing *Hajj* and *'Umrah* alone, however *Hajj Qiraan* is deemed superior in virtue to *Tamattu'*.

The method of performing *Hajj Tamattu'* is similar to the descriptions of both *Umrah* and *Hajj* (in that order) in the previous lessons with the following exceptions :

EXCEPTION 1 : When the pilgrim performing *Hajj Tamattu'* enters *Makkah*, he will begin by performing the *tawaaf* for *'Umrah* first, however he will **cease** pronouncing the *Talbiyah* as soon as he commences the first circuit of the *Tawaaf*.

Thereafter he will perform two *rak'ah*s as normal, then proceed to perform the *Sa'y*.

EXCEPTION 2 : The pilgrim **will** then shave or trim his head (*Halq* or *Qasr*).

EXCEPTION 3 : Upon completing these rituals, the *'Umrah* is concluded and the pilgrim will remove his *ihraam* (ie. everything becomes lawful for the *Mutamatti'* [pilgrim performing *Hajj Tamattu'*] including wearing stiched clothing, perfume, etc., as well as sexual intercourse with

one's spouse).

On the 8th of *Dhul-Hijjah* the pilgrim will return to the *Haram* a second time and commence the normal rituals of *Hajj* as described in the previous lesson on 'Practical *Hajj*'.

Answer the following questions. **C**

1) Define '*Hajj Qiraan*'?

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2) Define '*Hajj Tamattu"*?

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3) Define '*Hajj Ifraad"*?

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Briefly describe the steps in performing the *Hajj Qiraan*. **C**

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ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

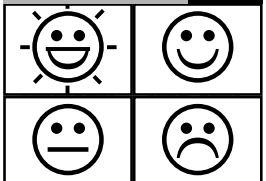
"And complete the Hajj and 'Umrah in the service of Allah"

Hadiith

Our beloved Prophet Muhammad ﷺ said:

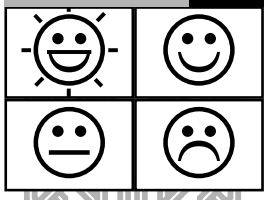
"O family of Muhammad, pronounce the Tahlil of performing Hajj and 'Umrah together."

Comments **T**



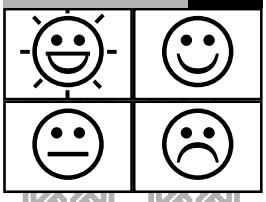
Briefly describe the steps in performing the *Hajj Tamattu'*. C

Comments T



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Comments **T**

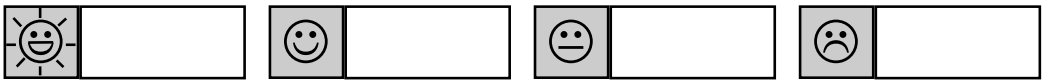


SUMMARY **P**

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

- listened to a lesson about types of *Hajj* ☐
- answered questions on the topic ☐
- described steps in performing *Hajj Qiraan* ☐
- described steps in performing *Hajj Tamattu'* ☐

How does my teacher
rate my performance in this lesson ?



lesson 9

OUTCOME OBJECTIVES T P

- learn about *Had'y* (Sacrificial Offerings)
- understand that the *Had'y* symbolises the Muslims willingness to sacrifice their desires, and their very selves, in obedience to *Allaah*'s command.
- learn the method of performing the ritual of sacrifice
- discover that sacrificial offerings may also be imposed for various violations during the *Hajj*
- discern that violations (*Jinaayaat*) relate to either *Ihraam* or the *Haram*
- appreciate the necessary requirement for the sacrificial offering (*Had'y*) to be valid

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 *Had'y* (Sacrificial Offerings)
- answer questions related to the topic
- learn a new *Aayah & Hadiith*
- complete a True and False excercise
- complete sentences related to the subject

Read and explain the following. **T**

As mentioned in the introductory lesson on *Hajj*, the sacrifice of an animal (*Damm*) is a re-enactment of *Nabii Ibraahiim's* [a] willingness to sacrifice his beloved son, *Nabii Ismaa'iil* [a], in submission to *Allaah*'s command, as well as *Nabii Ismaa'iil's* [a] willingness to sacrifice himself for the pleasure of *Allaah*. Therefore the *Damm* symbolises the pilgrims willingness to sacrifice their desires, and their very selves, in obedience to *Allaah*'s command.

C T

Vocabulary

re-enactment
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symbolise
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profound
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The sacrificial offerings also signify other important principles in *Islaam*ic teaching. These include the following :

1) True love always requires sacrifice. The greater and more profound the love, the greater the sacrifice it demands. Selfish people cannot sacrifice, and hence cannot truly love. In this sense it is only the generous and courageous, only those who can 'give', and 'take' nothing in return, who can truly love, for only they can truly sacrifice. The animal sacrificed during the *Hajj* is therefore a symbol of the Muslims intent to be the very same.

2) He who can sacrifice can also be loyal, whereas he who cannot sacrifice will always betray. The animal sacrificed is therefore a symbol of the Muslims intent to always be loyal to Allaah and His religion.

3) It is impossible to have faith (*iimaan*) without

C T

Vocabulary

detachment

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supreme

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love, and there will be no trust unless there is faith. As a result, no one can be a true Muslim, submitted to Allah's will, without love, trust and faith. The animal sacrificed is therefore a symbol of a Muslim's complete faith in Allaah's plan and trust in His wisdom.

4) If one is attached to any other object greater than one is submitted to Allaah, then it is classified as a type of '*Shirk*' (ie. associating partners with Allaah), which is the greatest offence. The animal sacrificed is therefore a symbol of a Muslim's complete detachment from any other except *Allaah*.

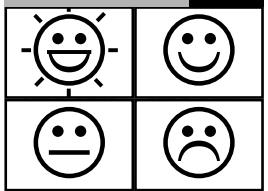
5) *Nabii Ibraahiim* [a] truly loved Allaah, and when Allaah tested that love with the supreme sacrifice, it was love that strengthened him and gave him 'wings with which to fly' to fulfill the divine commandments. Similarly it is love of Allaah, symbolised in the sacrificial offering, that will give us the 'wings with which to fly' up beyond our baser ego and animal passions in fulfillment of His command... etc.



DAMM-U<u>SH</u>-<u>SH</u>UKR (or *HAD'Y)* (The Sacrifice of Gratitude)

The method of observing the ritual of the 'Sacrifice of Gratitude' during *Hajj* is as follows :

Comments **T**



After the pilgrim pelts the *Jamrat-ul-'Aqabah* on the day of sacrifice (*Yawm-un-Nahr*, 10th of *<u>Dh</u>ul-*

Hijjah) it becomes *Waajib* (necessary) for him to sacrifice a sheep or goat, or alternatively take one share in a group of seven in sacrificing a cow or camel (ie. 1/7 of a cow or camel = 1 sheep).

If the pilgrim does not have the means to offer a sacrifice (*Damm*), then he must fast for three days prior to the day of sacrifice (ie.10th of *Dhul- Hijjah*) and seven days after completing the *Hajj*.



A sacrificial offering may also be imposed for various violations during the *Hajj*. These are called *Jinaayaat*.

JINAAYAAT (Types of *Hajj* Violations)

The ritual violations that may be perpetrated during *Hajj* are divided into two categories :

1) Violating the restrictions of *Ihraam*, such as intercourse while in the state of *ihraam*.
2) Violating the sanctity of the *Haram* (ie. the Sacred area of Makkah), such as hunting game in this area.

VIOLATING THE RESTRICTIONS OF *IHRAAM*
These *Jinaayaat* are divided into four categories :

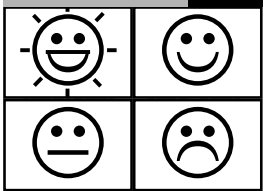
1) *Jinaayaat* that require the sacrificing of an animal to atone for the violation (ie. a *Waajib Damm*).
2) *Jinaayaat* that require the disbursing of *Sadaqah* (charity) to atone for the violation (ie. a

C T

Vocabulary

perpetrate
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atone
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violation
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Comments **T**



Waajib Sadaqah).
3) *Jinaayaat* that require the pilgrim to pay less than the above mentioned *Sadaqah* to atone for the violation (ie. a *discretionary Sadaqah*).
4) *Jinaayaat* that require the pilgrim to pay the value in price (*Qiimah*) to atone for the violation (ie. a *Waajib Qiimah*).

1) The *Waajib Damm*
If a mature pilgrim in the state of *ihraam* performs any of the following *Jinaayaat*, then he is required (ie. *Waajib*) to sacrifice an animal to atone for the violation. They are as follows :

a) perfuming an entire limb or member of one's body or more (ie. like the head, calf, thigh, etc.).
b) dying the hair.
c) rubbing oils or lotions on the body.
d) wearing stitched clothes for a complete day.
e) covering the head or face for a complete day.
f) shaving a quarter of the head or more.
g) cutting the nails of the hands and feet in the same sitting.
h) cutting all the nails of one hand.
i) omitting a *Waajib* (necessary) component of the *Hajj*.

2) The *Waajib Sadaqah*
If a mature pilgrim in the state of *ihraam* performs any of the following *Jinaayaat*, then he is required (ie. *Waajib*) to disburse *Sadaqah* (charity) equal to the amount of *Sadaqat-ul-Fitr* (see page 228-230)

to atone for the violation. They are as follows :

a) perfuming less than a limb.
b) wearing stitched clothes for less than a day.
c) covering the head or face for less than a day.
d) shaving less than a quarter of the head.
f) cutting two nails or less.
g) performing *Tawaaf-ul-Quduum* or *Tawaaf-us-Sadr* without *Wuduu'*.
h) neglecting a circuit from *Tawaaf-us-Sadr.*
i) leaving out a pebble from any one of the three *Jamaraat* to be pelted.

NB: For every circuit of *Tawaaf-us-Sadr* and for each pebble neglected, a seperate *Sadaqah* is to be disbursed.

3) The Discretionary *Sadaqah*

If a mature pilgrim in the state of *ihraam* kills an insect which is not harmful (eg. locust, fly, cockroach, etc.), then he is required to disburse any lesser amount of *Sadaqah* he chooses.

4) The *Waajib Qiimah*

If a mature pilgrim in the state of *ihraam* kills or hunts a terrestrial animal, then the animal killed is to be evaluated by two upright people and if the assessment amounts to a *Had'y* (ie. Sacrificial Offering = *Damm*), then the pilgrim has the following options :

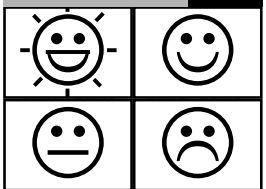
a) purchasing an offering, sacrificing it in the *Haram* precincts, and then disbursing it as charity to the poor.
b) purchasing food equal to the value of a

C T

Vocabulary

discretionary
.....
precinct
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terrestrial
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Comments **T**



sacrificial offering, and then distributing it amongst the poor, giving each person the equivalent of half a measure (ie. *Saa'*) of wheat (ie. 800 grams).

c) fasting one day instead of feeding each poor person half a measure.

NB: This means that if the animal killed is evaluated to be equivalent to the amount of food needed to feed ten people at half a measure (ie. 800 grams of wheat) then the violater will fast one day for each 800 grams worth of wheat, amounting to ten fasts in total in this case.

If the animal killed does not amount to the value of a sacrificial offering, then the pilgrim has the option of disbursing food to the poor equivalent to the value of the kill, or fast according to the method described above.

There is no penalty if a pilgrim in the state of *ihraam* kills a harmful animal, bird or insect (eg. wild dog, vulture, scorpion, mosquito, etc.) or those animals which do not constitute game (eg. turtle, hippopotamus, sea-lion, crocodile, etc.) whether in the *Haram* or outside the area.



HAD'Y (The Sacrificial Offering)

Had'y refers to the sacrificial animal that is offered to the poor in the *Haram* during the days of *Hajj*.

The *Had'y* can be either a sheep, cow, camel or any equivalent animal, male or female.

Sheep must be at least **one** year old.

Cows must be at least **two** years old.
Camels must be at least **five** years old.

Sheep can be offered on behalf of one person only.
Seven persons can partner in the sacrifice of a cow or camel, provided that every one of them has the *Niyyah* (intention) of *Had'y*.
Cows and camels can be shared by less than seven persons as well, but none can have a share of less than one-seventh of the whole.

In the context of *Jinaayaat* (violations), sheep suffice for all violations except for one who performs *Tawaaf-uz-Ziyaarah* in the state of sexual impurity (*janaabah*), or indulges in sexual intercourse after the *Wuquuf* of '*Arafah* prior to the shaving or cutting of the hair (*Halq* or *Taqsiir*) in which case it becomes necessary to sacrifice either a whole cow or camel, in both cases.

CONDITIONS OF THE *HAD'Y*
It is a necessary requirement for the sacrificial animal (*Had'y*) to be free from any physical defect.

If the animal is born without horns, or if a lesser portion of the horns were broken off, then it can still be offered as a *Had'y*. If, however, the animal has its horns broken off from the root, then it is unfit for sacrifice.

Similarly, it is not valid to offer as a sacrifice an animal which is blind in one or both eyes, lame, or which walks on three legs without using the fourth

C T

Vocabulary

castrate

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emaciated

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leg effectively. If, however, it walks on all four legs, but limps on one, then it can still be offered as a sacrifice.

It is also not valid to offer as a sacrifice an animal whose ears or tail is severed by more than one-third of its normal size. However, it would be permissible to offer an animal which has no ears or tail from birth.

It is not valid to offer as sacrifice a toothless animal. If, however, the animal has most of its teeth intact, then it is fit for sacrifice.

The castrated animal is fit for sacrifice because castration is not considered a defect.

The pilgrim is expected to offer a well nourished, healthy and good-looking animal as a sacrifice, and not an emaciated, diseased or deformed one.

If a wealthy pilgrim purchases an animal for sacrifice but later discovers a defect in it, then he is expected to purchase another animal for the purpose. If, however, the pilgrim is poor then he is permitted to offer the same defective animal as a sacrifice.

The pilgrim is permitted to eat from the meat of his *Had'y,* but not from the animal sacrificed as expiation for a violation.

TIME OF OFFERING THE *HAD'Y*

The correct time for offering the *Had'y* are the three days of *Nahr* (ie. 10th, 11th and 12th *Dhul-*

Hijjah).

If the pilgrim is offering a sacrifice for *Jinaayaat* then there is no specific time stipulated.

PLACE OF OFFERING THE *HAD'Y*

The place for offering the *Had'y* is the Sacred precints of the *Haram* (see page 247).

Voluntary sacrificial offerings however should be done at *Minaa*.

If the *Had'y* suffers an injury during the journey, it may be sacrificed there and then.

ACTIVITIES **C**

Explain how the *Had'y* signifies the following principles in *Islaam*ic teaching.

True Love for Allaah

.....
.....
.....
.....

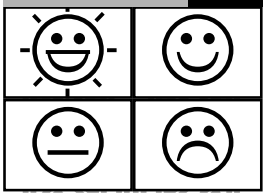
Loyalty to *Islaam*

.....
.....
.....
.....

Trusting Allaah's Wisdom

.....
.....
.....

Comments **T**



Qur'aan

Allaah ﷻ has declared:

"The sacrificial animal offerings are among the rites decreed by Allaah for your own good. You shall mention Allaah's name on them while they are standing in line. Once they are offered for sacrifice, you shall eat therefrom and feed the poor and the needy. This is why we subdued them for you, that you may show your appreciation."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"The sacrificial offerings are a sacred practice of your father Ibrahiim."

"Every ravine of Makkah and every path is a place of offering ritual sacrifice."

.....

Opposition to *Shirk*

.....

.....

.....

.....

Spiritual Strength

.....

.....

.....

.....

State whether True or False. C

The *Had'y* is sacrificed before pelting the *Jamrat-ul-'Aqabah* on the 10th of <u>Dh</u>ul- *Hijjah.* F

Jinaayaat (ritual violations) during the *Hajj* require sacrificial offerings as compensation. ☐

If a pilgrim omits a *Waajib* component of *Hajj* he is required to sacrifice an animal. ☐

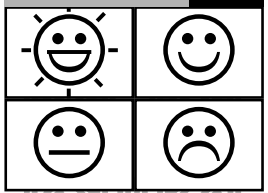
Neglecting a circuit from *Tawaaf-us-Sadr* requires an animal offering as compensation ☐

Killing a harmless insect in *ihraam* requires a discretionary *Sadaqah* as compensation. ☐

A pilgrim who kills a terrestrial animal must distribute food equal to the value of a *Had'y.* ☐

There is no *Jinaayah* if a pilgrim kills a harmful animal, bird or insect. ☐

Comments T



Complete the following sentences. C

Had'y refers to the ..... that is offered to the poor during the days of *Hajj*.

The *Had'y* can be either a ....., ..., or any ..... .

..... persons can partner in the sacrifice of a cow or camel.

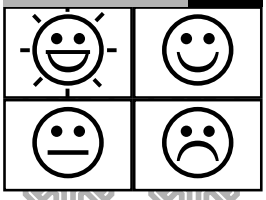
It is a necessary requirement for the *Had'y* to be free from any ..... .

If a wealthy pilgrim discovers a defect in the *Had'y*, then he must .....

The pilgrim is ..... to eat from the meat of his *Had'y.*

The place for offering the *Had'y* is the ..... .

Comments T

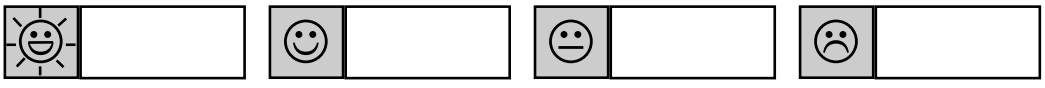


SUMMARY P

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

- listened to a lesson ☐
- answered questions on the subject ☐
- completed a True and False excercise ☐
- completed sentences on the topic ☐

How does my teacher
rate my performance in this lesson ?



lesson 10

OUTCOME OBJECTIVES T P

- learn about the etiquette of *Ziyaarah* (visiting the Prophet's tomb in *Madiinah*)
- study a floor plan of the points of importance in the *Masjid* of the Prophet [s]
- memorise the methodology and *Du'aa*'s to be recited when performing *Ziyaarah*

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 etiquette of *Ziyaarah*
- learn new aayaat & *ahaadiith* related to the topic
- identify a*haadiith* related to the topic from groups of key words
- identify points of importance on a floor plan of *Masjid-un-Nabawii*

LESSON 10

Ziyaarah

VISITING THE PROPHET'S TOMB

Read and explain the following. T

The primary purpose of visiting the graves of deceased Muslims is to take spiritual lessons from the experience and to supplicate (*Du'aa*) for the deceased.

It is a *Sunnah* practice to visit the graves of the deceased.

Visiting the tomb of the blessed Prophet Muhammad [s] is more significant because the spiritual lessons and blessings derived from it are far greater, and the necessity to offer supplications of blessings upon him (*Salawaat*) is a duty upon every Muslim.

It is *Sunnah Mu'akkadah* (ie. an emphasized practice) for a pilgrim, whom *Allaah* has blessed to perform the *Hajj* and/or *'Umrah,* to travel to *Madiinah* to visit the tomb of the Prophet [s], however is not a requirement for the *Hajj* or *'Umrah* to be valid.

The tomb of the holy Prophet [s] is located in the south eastern corner of his *Masjid* in *Madiinah*.

The blessed Prophet Muhammad [s] said :

"*If anyone performs Hajj and thereafter visits my grave, it is as if he has visited me while I was still alive.*"

"*Whoever performs Hajj and does not visit me (ie. my tomb), has turned away from me.*"

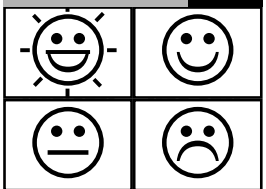
C T

Vocabulary

tomb

.....

Comments T



C T

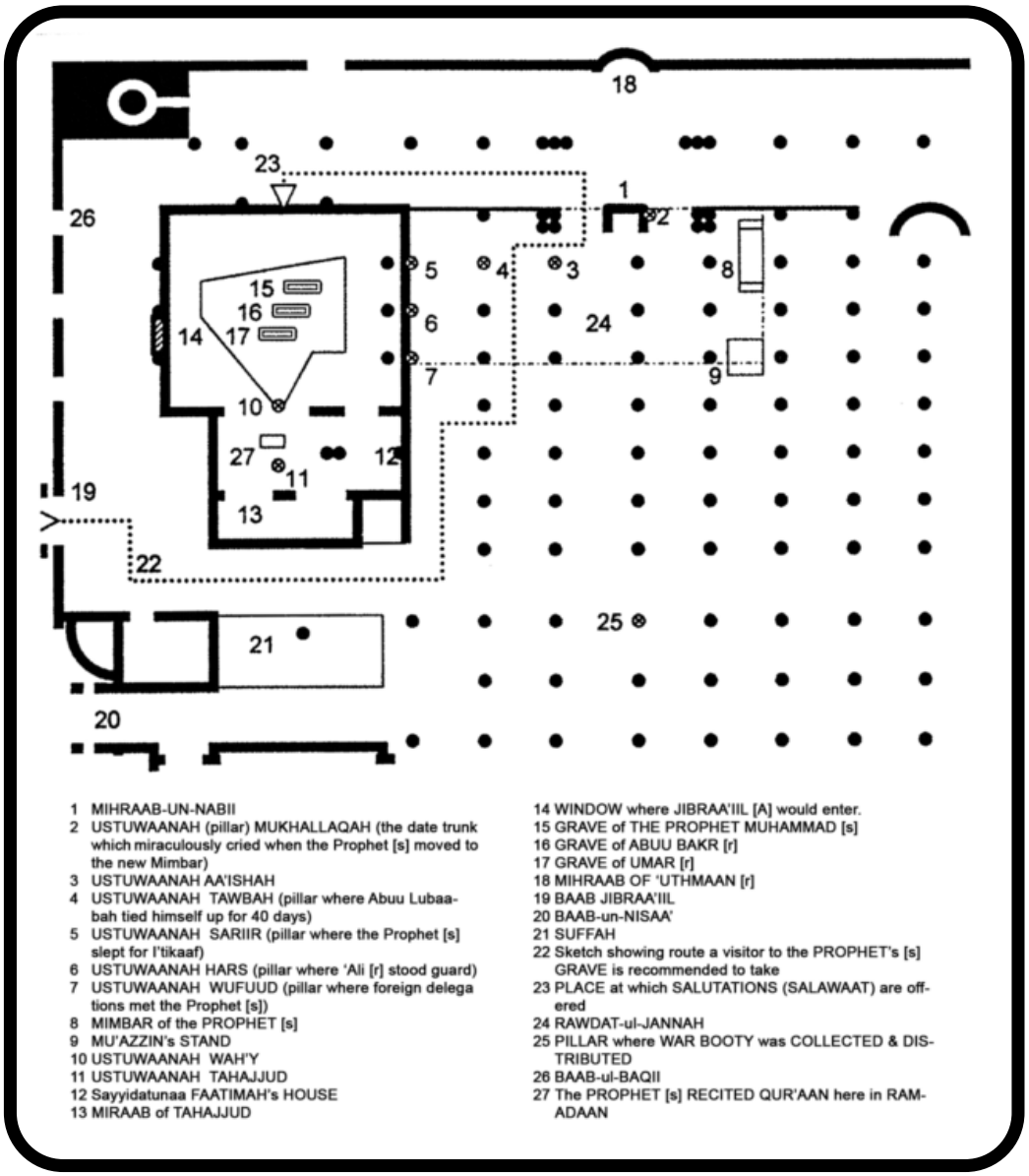
Vocabulary

intercessor

.....

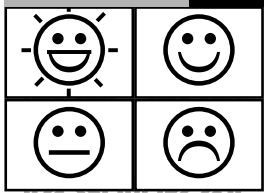
"*If anyone travels to visit me (ie. my tomb in Madiinah) for no other reason except for visiting me, then it becomes a duty upon me to be his intercessor on the day of Judgement.*"

DIAGRAM OF THE SOUTH EASTERN CORNER OF *MASJID-un-NABAWII*
(The Prophet's [s] *Masjid* in *Madiinah*)



1 MIHRAAB-UN-NABII
2 USTUWAANAH (pillar) MUKHALLAQAH (the date trunk which miraculously cried when the Prophet [s] moved to the new Mimbar)
3 USTUWAANAH AA'ISHAH
4 USTUWAANAH TAWBAH (pillar where Abuu Lubaabah tied himself up for 40 days)
5 USTUWAANAH SARIIR (pillar where the Prophet [s] slept for I'tikaaf)
6 USTUWAANAH HARS (pillar where 'Ali [r] stood guard)
7 USTUWAANAH WUFUUD (pillar where foreign delegations met the Prophet [s])
8 MIMBAR of the PROPHET [s]
9 MU'AZZIN's STAND
10 USTUWAANAH WAH'Y
11 USTUWAANAH TAHAJJUD
12 Sayyidatunaa FAATIMAH's HOUSE
13 MIRAAB of TAHAJJUD
14 WINDOW where JIBRAA'IIL [A] would enter.
15 GRAVE of THE PROPHET MUHAMMAD [s]
16 GRAVE of ABUU BAKR [r]
17 GRAVE of UMAR [r]
18 MIHRAAB OF 'UTHMAAN [r]
19 BAAB JIBRAA'IIL
20 BAAB-un-NISAA'
21 SUFFAH
22 Sketch showing route a visitor to the PROPHET's [s] GRAVE is recommended to take
23 PLACE at which SALUTATIONS (SALAWAAT) are offered
24 RAWDAT-ul-JANNAH
25 PILLAR where WAR BOOTY was COLLECTED & DISTRIBUTED
26 BAAB-ul-BAQII
27 The PROPHET [s] RECITED QUR'AAN here in RAMADAAN

Comments T



THE CORRECT ETIQUETTE

The *Sharii'ah* has imposed strict rules for one who visits a grave.

Every Muslim is expected to be quiet, tranquil respectful, contemplative and fearful of Divine justice when entering any grave yard. This is more so required when visiting the tomb of the holy Prophet Muhammad [s].

When a Muslim sets out intending to visit the Prophet's [s] tomb, he is encouraged to invoke blessings and peace (*Salawaat*) on the Prophet [s] while on his way.

It is *Sunnah* to perform the *Ghusl* (purificatory bath) and to wear one's finest clothing before entering *Madiinah*.

When arriving at the door of the Prophet's [s] *Masjid*, the visitor (*Zaa'ir*) should enter with his right foot and recite the following *Du'aa* :

بِسْمِ اللّٰهِ وَالسَّلاَمُ عَلٰى رَسُوْلِ اللّٰهِ

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

"*I enter the masjid in the name of Allaah, and may peace be upon the Messenger of Allaah.*
O Allaah! Forgive my sins and open to me the gates of Your mercy."

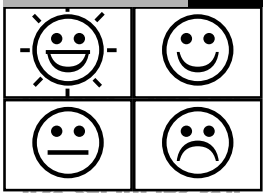
The visitor (*Zaa'ir*) should then perform two *Rak'ahs* of voluntary *Tahiyyat-ul-Masjid* (*Masjid* Salutation *Salaah*), preferably in the area referred to as *Ar-Rawdat-ul-Jannah* or *Ar-Rawdat-ush-Shariifah* (The Sanctified Garden of Paradise) which is located between the *Mimbar* (pulpit) of the Prophet [s] and his tomb.

C T

Vocabulary

tranquil
.....
contemplative
.....
invoke
.....
purificatory
.....
sanctified
.....

Comments **T**



C T

Vocabulary

hallowed

.....

After performing the *Tahiyyat-ul-Masjid Salaah*, the visitor should proceed along the recommended path to the the grave of the Prophet Muhammad [s] as shown in the diagram above.

He should stand facing the hallowed grave, and with utmost reverence, extend his salutations to the blessed Prophet [s] in the following words :

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

"*Peace be upon you O Messenger of Allaah,*
and Allaah's Mercy (be upon you too) and His Blessings."

Thereafter, the *Zaa'ir* (visitor) should recite the following invocations upon the Holy Prophet Muhammad [s] :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ

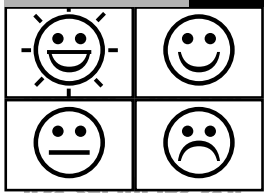
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

Comments **T**



"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."

The *Zaa'ir* may also add :

أَشْهَدُ أَنَّكَ رَسُولُ اللّٰهِ

وَأَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ رِسَالَاتِ رَبِّكَ

وَنَصَحْتَ لِأُمَّتِكَ

وَجَاهَدْتَ فِيْ سَبِيْلِ اللّٰهِ

وَعَبَدْتَ اللّٰهَ حَتّٰى أَتَاكَ الْيَقِيْنُ

"I bear witness that you are the Messenger of Allaah, and I bear witness that you have truthfully conveyed the message of your Lord, and sincerely advised your community, and strove courageously in the path of Allaah, and worshipped Allaah till death came upon you."

Thereafter, the *Zaa'ir* (visitor) should take a step to the right and extend his salutations to *Sayyidunaa* Abuu Bakr [r], the closest companion of the blessed Prophet [s] and the first *Khaliif* of *Islaam* (refer to the diagram on page 313), saying the following :

C T

Vocabulary

reprehensible

.....

inmate

.....

mediation

.....

> "*Peace be upon you, O Abuu Bakr, the elect friend of the Messenger of Allaah [s] and his companion in the Cave. May Allaah reward you with the very best on behalf of the Ummah of the Messenger of Allaah [s].*"

Thereafter, the *Zaa'ir* (visitor) should take a step to the right and extend his salutations to *Sayyidunaa* 'Umar ibn Al-Khattaab [r], the second *Khaliif* of *Islaam* (refer to the diagram on page 313), saying the following :

> "*Peace be upon you, O 'Umar, at whos hands Allaah made Islaam victorious. May Allaah reward you with the very best on behalf of the Ummah of the Messenger of Allaah [s].*"

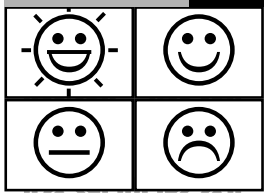
It is *Makruuh* (reprehensible) for the *Zaa'ir* to raise his voice when offering the salutations.

NB: None of the formulas of salution mentioned above are obligatory, and it is sufficient to merely extend '*Salaam*' to the honoured inmates.

The *Zaa'ir* should then turn towards the *Qiblah* and supplicate (*du'aa*) to *Allaah* for whatsoever good he may desire for himself, his parents, children, relatives, teachers, and all the Muslims of the world.

It is not permissible for the *Zaa'ir* to face the graves during supplication, however it is encouraged to supplicate through the *Wasiilah* (mediation) of the Prophet Muhammad [s] (ie. *"O Allaah by the mediation of your love for the Prophet Muhammad, please accept my prayers for ....."*)

Comments T



Lastly, if anyone has requested the *Zaa'ir* to covey his salutations to the holy Prophet [s] then he should do so in these words :

"*O beloved Prophet of Allaah, ... conveys his heartfelt salutations of peace to you.*"

While in Madiinah, the *Zaa'ir* (visitor) should attempt to perform the five daily prayers in the Masjid of the Prophet [s] and engage his free time with *Dhikr* (remembrance of *Allaah*) and *Salawaat* (salutations upon the Prophet [s])

It is also *Sunnah* to visit *Masjid Qubaa*, the first *Masjid* built in *Islaam*, and perform *Salaah* in it.

It is *Mustahabb* (recommended) to visit the *Baqii'* cemetery and the graves of the martyrs of *Uhud* and supplicate for them in the following words :

اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ
وَ الْمُسْلِمِيْنَ ○ وَ إِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ
لَاحِقُوْنَ ○ نَسْأَلُ اللّٰهَ لَنَا وَ لَكُمُ الْعَافِيَةَ

"Peace be upon you, O inmates of the eternal abodes, from among the Believers and Muslims. When Allaah wills, we too shall join you. We beseech Allaah for our well-being as well as for yours."

Finally, the *Zaa'ir* should supplicate to Allaah to bless him with the opportunity to visit the tomb of His blessed Prophet [s] again, for it is only by His good grace that anyone is afforded this privilege.

C T

Vocabulary

convey

.....

abode

.....

beseech

.....

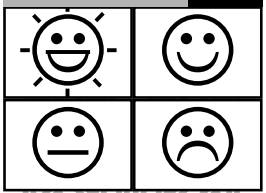
privilege

.....

grace

.....

Comments **T**



ACTIVITIES

Qur'aan

Allaah ﷻ has declared:

"And say not of those who are killed in the way of Allaah, 'They are dead.' No, they are living, but you perceive (it) not."

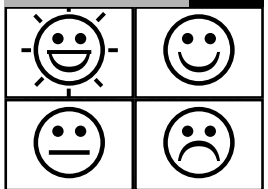
Hadiith

Our beloved Prophet Muhammad ﷺ said:

"The Prophets are alive in their graves..."

"If anyone performs Hajj and thereafter visits my grave, it is as if he has visited me while I was still alive."

Comments T



Each of the groups of words below are from a *Hadiith* about the virtue of visiting the tomb of the Holy Prophet [s]. Identify the *Hadiith* and write it in full in the space provided. C T

travels	reason	intercessor	Judgement	duty

.....

.....

.....

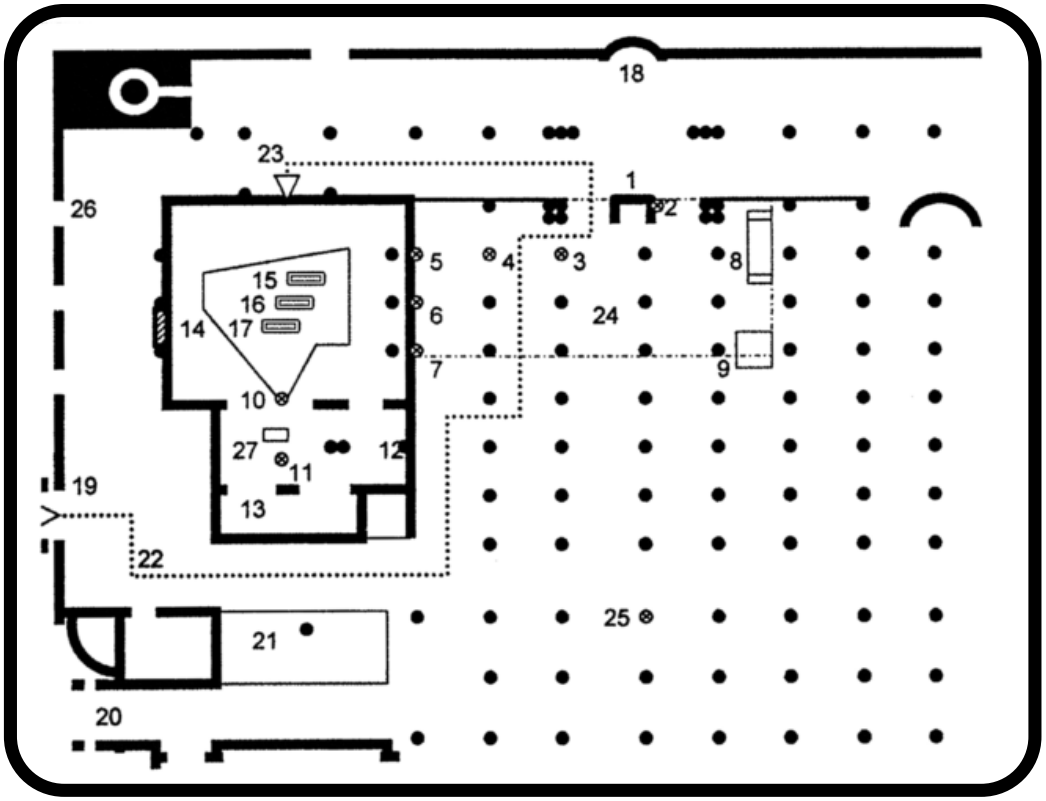
alive	grave	visits	*Hajj*	still	me

.....

.....

.....

Identify the points of importance on the diagram. C



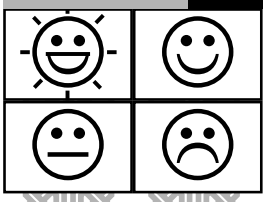
1 .....

2 .....

3 .....

4 .....
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11 .....
12 .....
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27 .....

Comments **T**

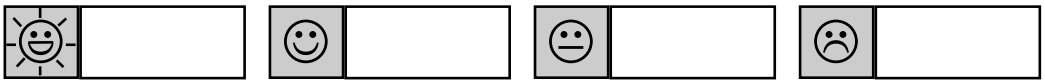


SUMMARY **P**

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

- listened to a lesson ☐
- learnt a new *Aayah* and *Hadiith* ☐
- identified ahaadiith from key words ☐
- identified points of importance on a floor plan ☐

How does my teacher
rate my performance in this lesson ?



AD'IYAH wa AADAAB
supplications and etiquette

بسم الله الرحمن الرحيم

C O N T E N T S

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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

"*All praise be to Allah who, through His mercy, gave us sweet water to drink, and did not make it bitter due to our sins.*"

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 لاَّ اِلٰهَ اِلاَّ 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 لاَ
يَغْفِرُ الذُّنُوْبَ اِلاَّ 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."

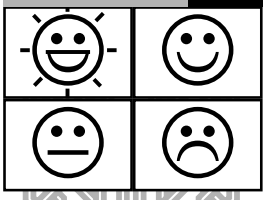
Du'aa after *Salaah*

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



Adhaan (Call to Prayer)

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allaah is greatest, Allah is greatest.*"

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allaah is greatest, Allah is greatest.*"

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

"*I testify that there is no god except Allaah.*"

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

"*I testify that there is no god except Allaah.*"

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"*I testify that Muhammad is the Messenger of Allaah.*"

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"*I testify that Muhammad is the Messenger of Allaah.*"

حَيَّ عَلَى الصَّلٰوةِ

"*Come to Prayer.*"

حَيَّ عَلَى الصَّلٰوةِ

"*Come to Prayer.*"

حَيَّ عَلَى الْفَلَاحِ

"*Come to Success.*"

حَيَّ عَلَى الْفَلَاحِ

"*Come to Success.*"

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allaah is greatest, Allah is greatest.*"

لَا اِلٰهَ اِلَّا اللّٰهُ

"*There is no god except Allah.*"

Included in ***Iqaamah***

قَدْ قَامَتِ الصَّلٰوةُ

"*Salaah has indeed commenced.*"

قَدْ قَامَتِ الصَّلٰوةُ

"*Salaah has indeed commenced.*"

Included in ***Adhaan*** of ***Fajr***

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

"*Salaah is better than sleep.*"

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

"*Salaah is better than sleep.*"

Response to ***Adhaan***

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"

Response to ***Adhaan*** of ***Fajr***

صَدَقْتَ وَ بَرَرْتَ

"You have spoken the truth and done your duty."

Response to ***Iqaamah***

اَقَامَهَا اللّٰهُ وَ اَدَامَهَا

"May Allaah establish (the Salaah) and keep it permanently."

Model ***Du'aa***'s

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 لاَ تُؤَاخِذْنَا اِنْ نَسِيْنَا اَوْ اَخْطَأْنَا ○ رَبَّنَا وَ لاَ تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ○ رَبَّنَا وَ لاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهٖ ○ 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 disbelievers."

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 الْوَهَّابُ

"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."

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, Lord of the Worlds.

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.

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 Islaam, and (deeds) consistent with what earns your love and pleasure. My Lord (O Moon), and your Lord, is Allah."

Du'aa when Gazing at the **Moon**

اَعُوْذُ بِاللّٰهِ مِنْ شَرِّ هٰذَا الْغَاسِقِ

"I seek Allaah's protection from the mischief (in the darkness that comes with) this setting moon."

Du'aa during a **Lunar Eclipse**

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allaah is greatest, Allah is greatest.*"

Du'aa during a **Drought**

اَللّٰهُمَّ اسْقِنَا ○ اَللّٰهُمَّ اَغِثْنَا

"*O Allaah, quench our thirst. and help us.*"

Du'aa during **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.*

Du'aa when **Loss/ Death** occurs

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ ○ اَللّٰهُمَّ عِنْدَكَ اَحْتَسِبُ مُصِيْبَتِيْ فَاَجِرْنِيْ 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 **1'st Fruit** of **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.*"

Du'aa for **Distress** & **Difficulty**

حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْلُ ○ عَلَى اللّٰهِ تَوَكَّلْنَا

"*Allaah is sufficient for us and He is the Most Excellent Guardian. We put all our trust in Allaah.* "

Du'aa for **Fulfillment** of **Needs**

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)."

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 لِلّٰهِ مَا شَاءَ اللّٰه

"*All praise be to Allaah. It is just as Allaah has willed.*"

When hearing Bad News

اَلْحَمْدُ لِلّٰهِ 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."

Islaamic 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



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
اَلْبُنِي	Brown	اَلنَّجْمَة	Star
اَلْأَسْوَد	Black	اَلْخَط	Line
اَلْأَبْيَض	White	اَلصَّلِيْب	Cross
اَلرَّمَادِي	Grey	اَلنُّقْطَة	Dot

lessons 1-8

OUTCOME OBJECTIVES T P

- learn that *Du'aa* and other such Islaamic 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 a series of exercises for comprehension
- learn the Arabic Prepositions, Ordinals & Fractions

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.

Memorise the following *Du'aa'*s. **C T**

Du'aa before *Zhabh* (slaughtering an animal)

إِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمَاوَاتِ وَ
الْأَرْضَ حَنِيفًا وَّ مَا أَنَا مِنَ الْمُشْرِكِيْنَ ○
إِنَّ صَلَاتِيْ وَ نُسُكِيْ وَ مَحْيَايَ وَ مَمَاتِيْ لِلّٰهِ رَبِّ
الْعَالَمِيْنَ ○ لَا شَرِيْكَ لَهُ ○ وَ بِذٰلِكَ أُمِرْتُ وَ
أَنَا مِنَ الْمُسْلِمِيْنَ ○ اَللّٰهُمَّ مِنْكَ وَ لَكَ

"Indeed I have set my face firmly and truly towards Him Who created the heavens and the earth, and never shall I associate partners to Allaah. Indeed my worship and my sacrifice, my living and my dying are for Allaah alone, Cherisher of the worlds.
O Allaah, this offering is from you and is for you."

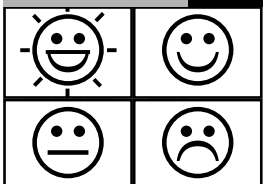
Du'aa while Slaughtering an Animal

بِسْمِ اللّٰهِ وَ اللّٰهُ أَكْبَرُ

"In the name of Allaah. Allaah is greater."

□□□

Comments **T**



C T

Vocabulary

brutalised

.....

branded

.....

abominable

.....

carcass

.....

Qur'aan

Allaah ﷻ has declared:

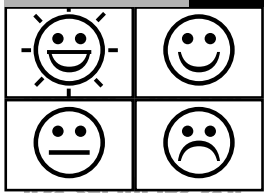
"To every people did We appoint rites (of sacrifice) That they might celebrate The name of Allah over The sustenance He gave them from animals (fit for food)."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"Indeed, Allaah has prescribed excellence and beauty in all things. So when you slaughter, then slaughter in an excellent and beautiful manner. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

Comments T



Du'aa after Slaughtering an Animal

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّيْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ

وَّ خَلِيْلِكَ اِبْرَاهِيْمَ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ

"O Allaah accept this (offering) from me just as you accepted (it) from your beloved, Muhammad, and your friend, Ibraahiim, upon whom be Salutations and Peace."

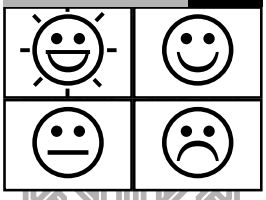
Learn the following rules and etiquettes of *Zhabh*. T

1) The animal that is to be sacrificed should be well fed and given sufficient water.
2) It is preferable (*Mustahabb*) that the animal be well groomed too.
3) The animal must not be brutalised, terrorised nor branded or beaten on its face.
4) The knife that is to be used should be well sharpened beforehand, and not in front of the animal.
5) The blade of the knife must be hidden from the animal's sight until just before placing it on the neck before slaughter.
6) The animal must not be violently dragged or frightened to force it to the place of slaughter.
7) The animal should be laid down gently on its left side at the place of slaughter, with its' head directed towards the *Qiblah*. It is *Makruuh* (abominable) to use undue force in restraining an animal. If needed, three of its legs may be bound together.
8) The animal must not be slaughtered in the presence of other animals.

9) The appropriate *Du'aa'*s should be read before, during and after slaughtering the animal.
10) It is not necessary (not *Waajib*) to pronounce the *Du'aa'* or the *Niyyah* verbally. However it is an emphasised (*Mu'akkadah*) *Sunnah*.
11) The animal should be slaughtered quickly, preferably with three firm strokes of the knife, severing all 4 primary vessels in the neck (ie. jugular veins, wind pipe and gullet), or a minimum of three. Any undue delay must be strictly avoided.
12) Excessive force while slaughtering, such that the head is severed or to the point that the knife cuts into the spinal cord, should be strictly avoided.
13) The cut must be on the neck and not above the neck because this causes the animal extreme pain and suffering.
14) It is more virtuous to slaughter the animal with one's own hands. If one is unable to do so, then it is advisable that one at least witnesses the act of sacrifice.
15) A Muslim slaughterman is always preferred when conducting the slaughter process, however a believing Christian or Jew may also conduct the slaughter on behalf of a Muslim.
16) When the carcass is cold, the skinning process can commence. An animal cannot be skinned while it still displays signs of life.



Comments



Du'aa for *'Aqiiqah* (offering for a **male** child)

بِسْمِ اللّٰهِ ○ اَللّٰهُمَّ هٰذِهِ عَقِيْقَةُ .....

دَمُهَا بِدَمِهِ وَ لَحْمُهَا بِلَحْمِهِ وَ عَظْمُهَا بِعَظْمِهِ

وَ جِلْدُهَا بِجِلْدِهِ وَ شَعْرُهَا بِشَعْرِهِ

"In the name of Allaah. O Allaah this Aqiiqah is for ..... (ie. boys name). (I sacrifice the animals) blood (as a charitable substitute) for (the child's) blood, it's flesh for his flesh, it's bones for his bones, its skin for his skin, and it's hair for his hair."

Du'aa for *'Aqiiqah* (offering for a **female** child)

بِسْمِ اللّٰهِ ○ اَللّٰهُمَّ هٰذِهِ عَقِيْقَةُ .....

دَمُهَا بِدَمِهَا وَ لَحْمُهَا بِلَحْمِهَا وَ عَظْمُهَا بِعَظْمِهَا

وَ جِلْدُهَا بِجِلْدِهَا وَ شَعْرُهَا بِشَعْرِهَا

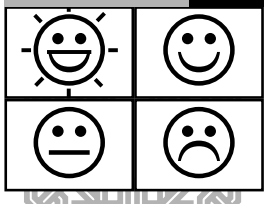
"In the name of Allaah. O Allaah this Aqiiqah is for ..... (ie. girls name). (I sacrifice the animals) blood (as a charitable substitute) for (the child's) blood, it's flesh for her flesh, it's bones for her bones, its skin for her skin, and it's hair for her hair."

Learn the following rules of *'Aqiiqah*.

'Aqiiqah is a voluntary sacrificial offering on the occasion of the birth of a child.

'Aqiiqah is a symbol of happiness and gratitude to

Comments



Allaah. It is also a symbol of a Muslim's submission to *Allaah* in emulation of the sacrifice and ransom made by *Nabii Ibraahiim* [a] when *Allaah* tested his love and obedience by commanding him to sacrifice his only son, *Ismaa'iil* [a].

'Aqiiqah is not compulsory. It is *Mustahabb* (desirable) for those who have the financial means to offer it.

Ideally, the *'Aqiiqah* should be performed on the 7th, 14th or 21st day from the date of birth of the child. If not, then it can be done at any other time during the life of the child.

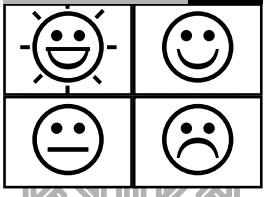
It is recommended that two sheep (or goats) be sacrificed for a baby boy and one for a baby girl. One offering may also suffice for a baby boy.

It is also *Mustahabb* to shave the head and to name the newborn baby on the *'Aqiiqah* day. The hair can be weighed and an equivalent amount in gold or silver can be given as *Sadaqah* (voluntary charity) to the poor. Safron water may also be rubbed over the childs head after shaving off the hair. It is recommended (*Mustahabb*) to also perform the circumcision of male babies on the *'Aqiiqah* day.

NB: There is NO circumcision for females in *Islaam*.

The *'Aqiiqah* feast prepared with the meat from the sacrificed animal is a celebration of the gift of life where family, neighbours and friends join in the blessed festivity on the birth of a child, and in which the poor and destitute are also included.

Comments T



Other *Sunnah* rites of childbirth include reciting the *Adhaan* softly in the right ear of the baby and the *Iqaamah* in the left ear, as well as *Tahniiq*, where honey or a small piece of a sweet date is chewed into a pulp and placed in the mouth of the baby, more specifically on the palate. These rites are generally performed soon after childbirth.

AN INTERESTING POINT TO DISCUSS **T C**

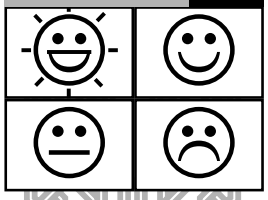
The word *'Aqiiqah* is derived from Arabic roots implying 'cutting' or 'disobeying', and relates to the major sin of disobedience to parents or severing ties with family. The sacrificial offering is in compensation for any future misdemeanours a child may be guilty of towards his or her parents, family or society at large, which would warrant punishment, even in this world. Because males tend to be more guilty in this regard, and because females gift children to society through childbirth while males do not, therefore a male childs *'Aqiiqah* (ie. ransom) is recommended to be more than that of a female child. Furthermore, one of the objectives of *'Aqiiqah* is to seek refuge from satanic influences and worldly calamities. The male is generally more vulnerable to such influences and exposed to such calamities than a female because his activities are generally more diverse and hazardous, therefore, an additional charitable sacrifice is suggested.

ACTIVITY

State whether True or False. **C**

1) The animal that is to be sacrificed should not be well fed. F
2) It is preferable that the animal be well groomed. ☐
3) The knife that is to be used may sharpened in front of the animal. ☐
4) The animal may be beaten if it does not move to the place of slaughter. ☐

Comments **T**



5) The animal should be laid down with its' feet directed towards the *Qiblah*. ☐
6) The animal must not be slaughtered in the presence of other animals. ☐
7) It is necessary to pronounce the *Du'aa'* and the *Niyyah* verbally. ☐
8) A minimum of three of the four primary vessels must be severed. ☐
9) It is permissable to sever the head or to cut into the spinal cord. ☐
10) It is more virtuous to slaughter the animal with one's own hands. ☐

Complete the following key sentences. C

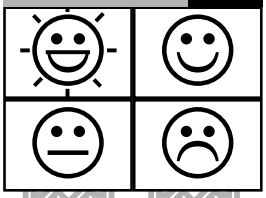
'Aqiiqah is a ..... sacrificial offering on the occasion of the ..... of a child.

'Aqiiqah is a symbol of ..... and ..... to *Allaah.*

Ideally, the *'Aqiiqah* should be performed on the ..... from the date of birth of the child.

It is recommended that ..... sheep be sacrificed for a boy and ..... for a girl.

Comments T

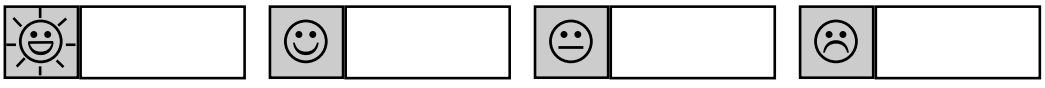


SUMMARY P

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

- memorized the *du'aa's* ☐
- learnt the rules and etiquettes ☐
- completed two excercises on the topic ☐

How does my teacher **rate my performance in this lesson ?**



Memorise the following *Du'aa*'s. C T

Du'aa when Bidding Farewell

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَ أَمَانَتَكَ وَ خَوَاتِيْمَ عَمَلِكَ

"I entrust to Allaah (for safekeeping) your religion, your belongings, and the results of your deeds."

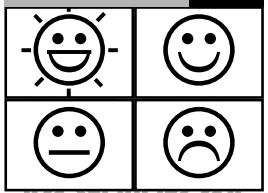
Du'aa while Travelling

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هٰذَا الْبِرَّ وَ التَّقْوٰى وَ مِنَ الْعَمَلِ مَا تَرْضٰى ○ اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِ عَنَّا بُعْدَهُ ○ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ الْخَلِيْفَةُ فِي الْاَهْلِ ○ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ وَّعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَ سُوْءِ الْمُنْقَلَبِ فِيْ الْمَالِ وَ الْاَهْلِ وَ الْوَلَدِ

"O Allaah, we ask You for virtue and piety in this journey of ours, and we ask You for deeds which may please You. O Allaah, ease our journey and let us cover it's distance quickly. O Allaah, You are the (best) Companion on the journey and the (best) Overseer of the family. O Allah, I seek your protection from the difficulties of travel, and (its) disheartening sights, and I seek refuge with You from an ill fated change of circumstances to my wealth, family and children.

Du'aa when Stopping on a Journey

Comments T



أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

"I seek refuge in the perfect words of Allaah from the evil of that which He has created."

Du'aa when Travelling by Sea

بِسْمِ اللّٰهِ مَجْرٖيهَا وَ مُرْسٰهَا إِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ

يَوْمَ الْقِيَامَةِ ○ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِيْنِهِ ○

سُبْحَانَهُ وَ تَعَالٰى عَمَّا يُشْرِكُوْنَ

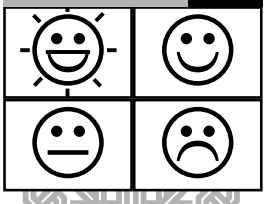
"In the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful. No just estimate have they made of Allah, such as is due to Him. On the Day of Judgment the whole earth will be within His grasp, while the heavens will be folded up in His right hand. How far from imperfections He is, high above the Partners they attribute to Him."

Learn the following rules and etiquettes of *Safr*. T

BEFORE SETTING OUT ON A JOURNEY

1) Prior to embarking on a journey, repent from all sins, set right any wrongdoing, pay off immediate debts, return all trusts, and seek forgiveness from family and friends.
2) Write a will, have it witnessed, and appoint someone trsytworthy as an executor.
3) Leave enough funds for family and any other dependants to cover their needs until return-

Comments T



ing.

4) Do not be extravagant in preparations and expenses.
5) Ensure that all money and provisions are *Halaal*.
6) Ensure that the *Islaamic* rules governing trade & commerce have been learnt (ie.which transactions are valid and which are invalid, what is *Halaal* and what is *Haraam,* etc.)
7) Perform two *Raka'aat* of *Salaat-ul-Musaafir* (Traveller) beseeching *Allaah* for assistance, achieving one's goals and protection.
8) Bid farewell to family, neighbours, friends and loved ones by saying :

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَ أَمَانَتَكَ وَ خَوَاتِيْمَ عَمَلِكَ

"I entrust to Allaah (for safekeeping) your religion, your belongings, and the results of your deeds."

9) Recite the *Masnuun Du'aa'*s before embarking on the journey.

WHILE ON A JOURNEY

1) Travel in a group of at least three people.
2) Women should not unnecessarily travel alone over long distances without a *Mahram* (ie. male family member).
3) Appoint the best and wisest in the group as the leader (*Amiir*).
4) Always be polite, courteous and helpful, and avoid arguing, controversy and impatience.
5) Take care of personal belongings and be mindful of the members of the group.
6) Use *'Itr* (perfume) regularly, brush the teeth and keep oneself and one's belongings neat and tidy.

ACTIVITY

7) Ensure that one's clothing and behaviour are modest.
7) Recite the *Takbiir* ("*Allaahu Akbar"*) when ascending and the *Tasbiih* ("*Subhaan-Allaah*") when descending.
8) Remain engaged in *Du'aa'* (supplication).
9) Try to remain in a state of purity (ie. *Wuduu'*) and perform *Salaah* within the alocated time windows.
10) Recite the *Masnuun Du'aa'* when stopping on the journey.
11) When encamped, stay close to one another and avoid being separated unnecessarily.
12) When the purposes of travel have been accomplished then return to one's family as soon as possible.
13) Buy some gifts or souvenirs for family members, close friends and colleagues.

WHEN RETURNING FROM A JOURNEY

1) First go to the local *Masjid* and perform two *Raka'aat* of *Salaat-ul-Quduum* (Arrival).
2) Prior to going home, a message should be sent to family members informing them of one's return.
3) Preferred foods should be prepared for the returning traveler.
4) The house should be cleaned, perfumed and beautified.
5) The *Masnuun Du'aa'*s should be recited before entering the home.
6) Both the returning traveller and the spouse at home should groom and beautify themselves before meeting.
7) A festive and joyous atmosphere should prevail when welcoming the traveller home.

Indicate the correct chronological sequence of the following sentences by placing the correct numbers in the blocks. **C**

1 Prior to embarking on a journey, repent from all sins, set right any wrongdoing, pay off immediate debts, etc.

☐ Always be polite, courteous and helpful, and avoid arguing, controversy and impatience.

☐ When encamped, stay close to one another and avoid being separated unnecessarily.

☐ Both the traveller and the spouse at home should groom and beautify themselves before meeting.

☐ Leave enough funds for family and any other dependants to cover their needs until returning.

☐ First go to the local *Masjid* and perform two *Raka'aat* of *Salaat-ul-Quduum* (Arrival).

☐ Travel in a group of at least three people and appoint the best and wisest in the group as the leader

☐ Write a will, have it witnessed, and appoint someone trustworthy as an executor.

☐ A festive and joyous atmosphere should prevail when welcoming the traveller home.

☐ Buy some gifts or souvenirs for family members, close friends and colleagues.

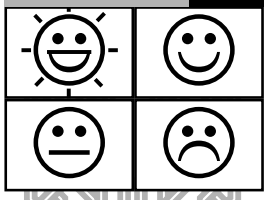
☐ Ensure that the *Islaamic* rules governing trade & commerce have been learnt.

☐ When the purposes of travel have been accomplished then return to one's family as soon as possible.

☐ Prior to going home, a message should be sent to family members informing them of one's return.

☐ Perform two *Raka'aat* of *Salaat-ul-Musaafir* beseeching *Allaah* for assistance and protection.

Comments **T**



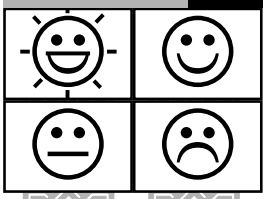
Complete the sentences of the Travel *Du'aa'*. C

ACTIVITY

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هٰذَا ... وَ ..... وَ
مِنَ ..... مَا تَرْضٰى ○ اَللّٰهُمَّ .... عَلَيْنَا سَفَرَنَا
هٰذَا وَاطْوِ عَنَّا .... ○ اَللّٰهُمَّ اَنْتَ ..... فِي
السَّفَرِ وَ ..... فِي الْاَهْلِ ○ .... اِنِّيْ اَعُوْذُ بِكَ
مِنْ ..... السَّفَرِ وَكَآبَةِ ..... وَ .... الْمُنْقَلَبِ
فِيْ ..... وَ ..... وَ .....

"O Allaah, we ask You for ..... and ..... in this journey of ours, and (we ask You) for ..... which may please You. O Allaah, ... our journey and let us cover it's ..... quickly. O Allaah, You are the (best) ..... on the journey and the (best) ..... of the family. ..... , I seek your protection from the ..... of travel, and (its) disheartening ....., and I seek refuge with You from an ..... change of circumstances to my ..... , ... and ..... .

Comments T

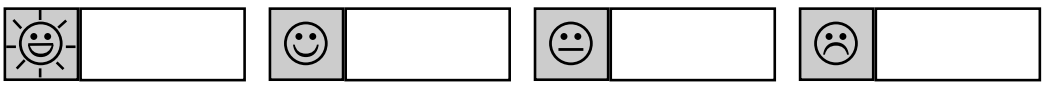


SUMMARY P

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 ?**



Memorise the following *Du'aa*'s. C T

Du'aa when Seeing a Town

اَللّٰهُمَّ اِنِّيْٓ أَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا

وَخَيْرَ مَا فِيْهَا ○ وَأَعُوْذُ بِكَ مِنْ شَرِّهَا

وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

"O Allaah, I ask You for the goodness of this town, the goodness of its inhabitants and for all the goodness found within it and I seek refuge with You from the evil of this town, the evil of its inhabitants and from all the evil found within it."

Du'aa when Entering a Town

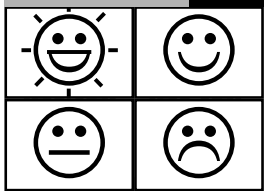
اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا ○

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَ حَبِّبْنَا اِلٰى اَهْلِهَا

وَ حَبِّبْ صَالِحِيْ اَهْلِهَا اِلَيْنَا

"O Allaah, bless us in this town.
O Allaah, grant us the fruits of this place, and make us beloved to its inhabitants, and make its righteous inhabitants beloved to us."

Comments T



Du'aa for Safety

حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْلُ ○ عَلَي اللّٰهِ تَوَكَّلْنَا

وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

"Allaah is sufficient for us and a most excellent Guardian. We place our complete Trust in Allaah, and He is the Lord of the Supreme Throne of Majesty."

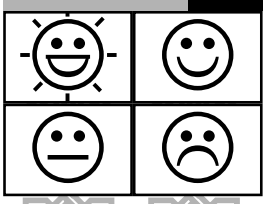
Du'aa for Protection against Tyrants

اَللّٰهُمَّ اكْفِنِيْهِمْ بِمَا شِئْتَ ○ اَللّٰهُمَّ اِنَّا نَجْعَلُكَ

فِيْ نُحُوْرِهِمْ وَ نَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

"O Allaah, let your protection suffice me against them as you choose. O Allah, We place you around their throats, and we seek your refuge from their evils."

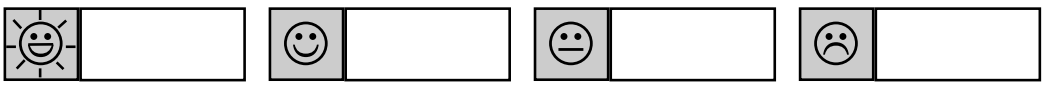
Comments **T**



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 4

Hardship

Loss

Memorise the following *Du'aa's*. C T

Du'aa for Relief from Hardship

اَللّٰهُمَّ لَا سَهْلَ اِلَّا مَا جَعَلْتَهُ سَهْلًا

وَ اَنْتَ تَجْعَلُ الْحُزْنَ اِذَا شِئْتَ سَهْلًا

"O Allaah, nothing is easy but that which You make easy, and You can make even grief easy to bear if You so wish."

Du'aa for the urgent Fulfillment of Needs

رَبِّ اِنِّيْ لِمَا اَنزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ

"O my Cherisher, I am truly in need of whatsoever blessing You may send down to me."

Du'aa for the Return of Something Lost

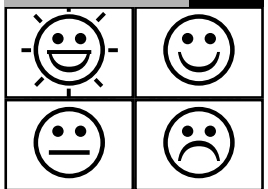
اَللّٰهُمَّ رَآدَّ الضَّالَّةِ وَ هَادِي الضَّالَّةِ ○ أَنْتَ تَهْدِي

مِنَ الضَّلَالَةِ ○ اُرْدُدْ عَلَيَّ ضَالَّتِيْ بِقُدْرَتِكَ

وَ سُلْطَانِكَ ○ فَإِنَّهَا مِنْ عَطَائِكَ وَ فَضْلِكَ

"O Allaah, the One who restores that which is lost, and the One Who Guides those who are lost. You guide from mis-guidance (to the straight path).
By Your Power and Authority, return to me what I have lost. For indeed, it was of your gifts and bounties."

Comments T

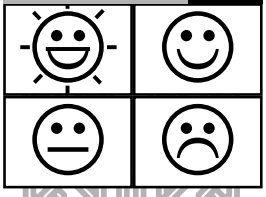


Learn the following rules and etiquettes. C T

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 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 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 is now 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.

Comments



ACTIVITY

List two etiquettes that you found most valuable. **C**

.....

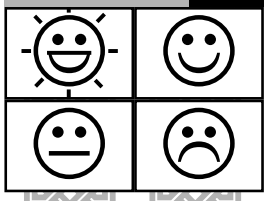
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Comments **T**



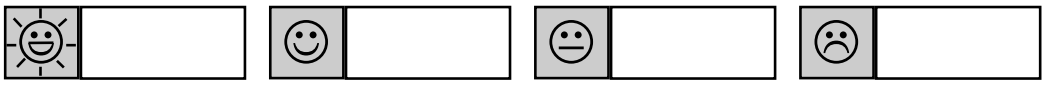
SUMMARY **P**

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 5

Arabic

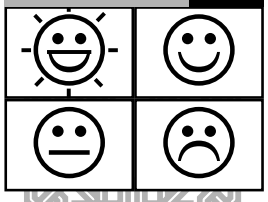
PREPOSITIONS

Memorise the following Arabic prepositions. **C** **T**

ARABIC PREPOSITIONS حُرُوْفُ الْجَرِّ

بِ	by / with	قَبْلَ	before
مَعَ	with	بَعْدَ	after
فِيْ	in	بَيْنَ	between
اِلٰى	to / towards	حَتّٰى	until
مِنْ	from	فَوْقَ	above
عَلٰي	on	تَحْتَ	below

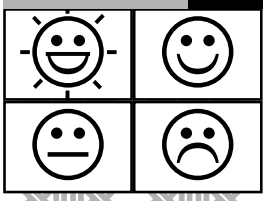
Comments **T**



Memorise the following Arabic Ordinal Numbers and Fractions. **C T**

ORDINAL NUMBERS		FRACTIONS	
اَلْأَوَّل	First	وَاحِد صَحِيْح	One Whole
اَلثَّانِي	Second	نِصْف	One Half
اَلثَّالِث	Third	ثُلْث	One Third
اَلرَّابِع	Fourth	رُبْع	One Quarter
اَلْخَامِس	Fifth	خُمْس	One Fifth
اَلسَّادِس	Sixth	سُدْس	One Sixth
اَلسَّابِع	Seventh	سُبْع	One Seventh
اَلثَّامِن	Eighth	ثُمْن	One Eighth
اَلتَّاسِع	Ninth	تُسْع	One Ninth
اَلْعَاشِر	Tenth	عُشْر	One Tenth

Comments **T**

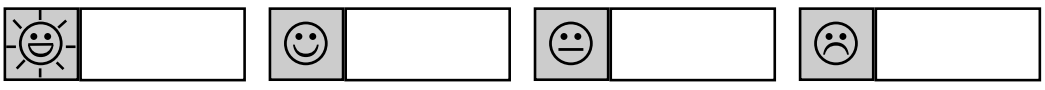


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :

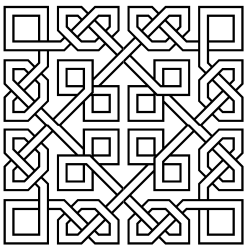
- memorized Arabic prepositions ☐
- memorized Arabic ordinals and fractions ☐

How does my teacher **rate my performance ?**



QASAS AL-AMBIYAA'
stories of the prophets

بسم الله الرحمن الرحيم



C O N T E N T S

The Story of *Nabii Huud* [a]		361
LESSON 1	Prophet of Giants	362
LESSON 2	The Great Punishment	381
The Story of *Nabii Ayyuub* [a]		401
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LESSON 4	The Mercy of *Allaah*	419

T P

Nabii Huud [a]

Huud [a] was the revolutionary prophet who defied the arrogance and brute force of the people of '*Aad* who lived in ancient southern Arabia. Their empire extended from 'Uman to Hadramawt and Yemen.

The '*Aad* were a talented people. They had fine intellects, robust physiques and health. They had built up a refined civilization and a prosperously rich social order. They were gigantic in stature, strongly built, and were great builders of palaces and temples. Their lands were well-irrigated and they raised rich crops. But they misused their natural qualities and wasted their talents in false pursuits, in selfish ways, lusts and animal passions. They became arrogant and arrogance is the enemy of truth, humility, patience, love and sincerity.

The gods which the arrogant people of '*Aad* worshipped ultimately were lust, greed and selfishness. This made them hard-hearted and insolent. When every one runs after his own selfish ends, the society begins to rot because pride and selfishness kill natural talents and capabilities of human beings by turning them into beasts and brutes who persecute and kill their own fellow human beings. The weak and the poor, the slaves, the women, workers, orphans and old people have no place in such a social order.

To the '*Aad* was sent their brother *Huud* [a]. *Nabii Huud* [a] was a righteous man, a truthful and sincere teacher who invited the '*Aad* to the path of truth, equality and justice, but they refused to follow him. The arrogant people of '*Aad* were proud of their evil ways and corrupt institutions through which they oppressed the weak and the poor. They mocked the noble *Huud* [a] and scoffed at his teachings of truth and equality.

The arrogance of the rich and powerful is a falsehood

which unduly assumes and claims privileges without any right but through brute force. A selfish person is a blind beast who destroys others for selfish ends. It's acquisitive lust does not satiate the appetites, and its desires have no end. This leads to callousness and lawlessness. A brute has no feelings and no pangs of conscience. He has no criterion to judge right from wrong and good from evil. In a society where brute force rules and where distinictions of right and wrong, good and bad are blotted out and differences blurred, only those people can survive in the jungle who are powerful. All run to acquire power.

But *Nabii Huud* [a] was inspired. He was a criterion for making clear distinctions between right and wrong, good and bad, justice and tyranny. He derived his strength from the divine source, from truth and humility, from sincerity and selflessness, and from social equality, and justice. *Nabii Huud* [a] defied the power and arrogance of the '*Aad* with the power of his higher religious principles, and ultimately prevailed inspite of the overwhelming odds pitted against him.

Nabii Ayyuub [a]

Nabii Ayyuub's [a] story occupies a unique place among the stories of the prophets, because it is both a personal history as well as a parable of fortitude and patience. His prophetic primarily mission consisted of his silent example of steadfastness and devotion to his Lord under the heaviest trials.

Prophet *Ayyuub* [a] resided in the region that is now Syria. Prior to his illness, he was an extremely wealthy man. He possessed treasures of gold and silver, and he owned land, farms, fields, and cattle. He was also blessed with many children. At the age of 70 he was afflicted with such a repulsive disease such that not a single limb of his was free from disease, except his

tongue and his heart, which he used for the remembrance of *Allaah*. Virtually everyone deserted him except his faithful wife and he was considered so vile that he was left upon a refuse heap outside the city. He lost his wealth, children and his whole family too. *Nabii Ayyuub* [a] patiently bore his affliction, never once lamenting nor rejecting the fate which *Allaah* had decreed for him. He continued to praise and glorify his Lord with whatever was left of his strength. His example, therefore, is especially relevant to sufferers whose affliction is increased by the loss of their dignity.

Nabii Ayyuub's [a] story contains vital and precious lessons for mankind. One of these is the lesson of fortifying one's heart in trials and suffering with the constant glorification and remembrance of *Allaah* most High. Another lesson is that enduring suffering and affliction with patience and steadfastness provides one of the best opportunities and surest means of strengthening our souls and attaining proximity to *Allaah*.

Obviously when we are preoccupied with worldly matters and are happy, healthy, well-off surrounded by family, friends and the good things of life, we are likely to give less time and attention to Allaah and to our spiritual life. But when this good is taken from us, we turn to Him quickly, recognising Him to be the only true refuge. The fire of suffering softens and melts hearts until they are tender and receptive, giving us an opportunity we might otherwise not have had of returning to our Lord, until, for some servants like Ayyuub [a], Allaah occupies their hearts to the exclusion of all else.

There is much to learn from the story of *Nabii Ayyuub* [a], the paragon of the afflicted believer who remained patient and faithful to His Lord. Hardship will certainly be encountered, but must be dealt with as a test, and an opportunity to exhibit trusting patience and firm belief in *Allaah*'s wisdom and providence.

lesson 1

OUTCOME OBJECTIVES T P

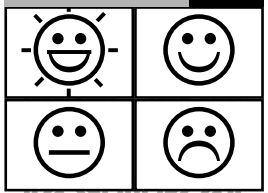
- learn about the Prophet *Huud* [a] and the giant people of '*Aad*
- recognize that all the people of the world once held firmly to the religion of *Nabii Nuuh* [a], *Islaam*, and believed in One *Allaah*, Creator of all being
- discern that with forgetfulness comes heedlessness, and with heedlessness comes the foolishness of disbelief and ignorance, the worship of the self and the pursuit of desires
- discover that the *'Aad* were a unique people, a race of giants standing thirty metres tall, with bodies like iron
- understand that the people of '*Aad* became proud, and their false sense of superiority led them to oppression
- realize that passions destroy intellect and minds, and greed destroys morality and hearts
- appreciate that *Allaah* is ever merciful to his creation and wishes that everyone be given the opportunity to learn the truth
- appreciate that judgement of the worth of men cannot be made by appearances

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 *Huud* [a]
- find suitable one-word meanings for the words in the vocabulary lists
- study a diagram & debate the topic of giants
- identify lessons learnt from the story
- complete key sentences related to the story
- study a map and answer questions about it
- prepare a sermon based on *Qur'anic* themes
- find an *Aayah* in the Holy Qur'an related to the story

Comments T



Read the following story and thoroughly discuss the lessons to be learnt.

T

LESSON 1

Huud



PROPHET OF GIANTS

CHAPTER 1

Allaah blessed all the righteous children of *Nabii Nuuh* [a] (Prophet Noah) [a], the Prophet of the Great Flood, and they spread over the earth and worshipped *Allaah* alone. Among them was his honoured son called *Saam* (Shem).

As *Nabii Nuuh* [a] felt death approaching, he instructed *Saam* to settle his family in the lands of Arabia. "*Seek out the foundations of the Heavenly House in this world, the earthly Bayt-ul Ma'muur, and settle your family there*," *Nabii Nuuh* [a] said to *Saam*.

The Heavenly House is where the *Ka'bah* now stands in *Makkah*. It had been lifted up to the heavens when the Great Flood engulfed the world and drowned humanity for their disbelief and wrondoing.

Saam dutifully followed the instructions of his father, *Nabii Nuuh* [a], and settled his family around *Makkah*, and in time they multiplied and became the Arab tribes of Arabia.

Hundreds and hundreds of years passed and the children of *Saam* still remembered the punishment of the Great Flood, and the great terror and destruction it brought. They held firmly to the religion of *Nabii Nuuh* [a], *Islaam*, and believed in One *Allaah*, Creator of all being.

Qur'an

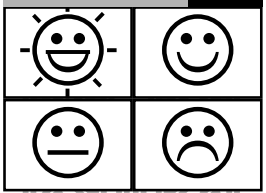
Allaah ﷻ has declared:

"We sent to the people of 'Aad their brother Huud, who said: 'O my people, worship Allaah; you have no other god but He. (As for the idols,) you are only inventing lies.

O my people, I ask no recompense of you for it: My reward is with Him who created me. Will you not, therefore, understand?

O my people, beg your Lord to forgive you, and turn to Him in repentance. He will send down rain in torrents for you from the skies, and give you added strength. So do not turn away from Him as sinners'."

Comments T



Hadiith

Our beloved Prophet Muhammad ﷺ said:

"I have been made victorious with As-Sabaa (ie. an easterly wind) and the people of 'Aad were destroyed by Ad-Dabuur (ie. a westerly wind)."

P C

Vocabulary

engulf
.....
heedless
.....
pursuit
.....
delights
.....
forge
.....
descendant
.....
irrigate
.....
fertile
.....

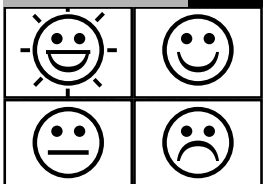
But as it happens with the ever forgetful children of *Aadam* [a], the story of the Great Flood began to fade in their memories, and in time, became only a legend, nothing more than a sorrowful tale of the ancients. And with forgetfulness came heedlessness. And with heedlessness came foolishness. And slowly, ever so slowly, the children of *Saam* turned to the foolishness of disbelief and ignorance, to the worship of the self and the pursuit of desires. They loved the delights of the world, and their own imaginings became their gods. And from those imaginings they forged their stone idols in their own image, to be worshiped and adored.

Amongst the many tribes of Arabia, all descendants of the righteous *Saam*, was the tribe of '*Aad*, who had settled in southern Arabia. They had built a mighty empire over the centuries which extended from '*Umaan* to *Hadramawt*, and over all Yemen.

The *'Aad* were a unique people, unlike any other before. They were a race of GIANTS standing upto thirty metres tall, with bodies like iron, beautiful but terrifying. They were invincible and none was able to stand in their way. They did not fear anyone... but were feared by everyone.

Allaah blessed the '*Aad* in all things. The lands of the '*Aad* were well irrigated and fertile, full of orchards, gardens and springs. Their camels, cattle and sheep filled the hills and valleys. Their

Comments **T**



men, women and children filled the streets and footpaths of their huge cities, and their gold and silver and precious jewels filled their palaces.

They were brilliant engineers and skilled artisans who built lofty towers and gigantic pillars that stretched far into the sky, and so their empire became known as the 'Land of a Thousand Pillars'. They had established an advanced and prosperous civilization. It was an empire unlike any other. *Allaah* had certainly blessed the people of '*Aad* with the very best of this world.

CHAPTER 2

Regrettably the '*Aad* misused their gifts and wasted their talents. They refused to show gratitude and humbly submit to *Allaah*, the true Giver of all blessing. The people of '*Aad* became proud, and their false sense of superiority led them to oppression. But they were unsatisfied because of ingratitude, and their discontent led them to savagely prey on the people of the world. They worshipped their own passions and impulses, and were con-

P C

Vocabulary

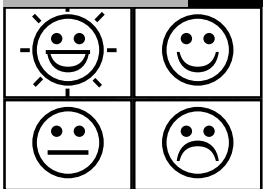
engineer
artisan
lofty
advanced
prosperous
civilization
empire
superiority
discontent
prey
impulse
passion

T C

A proud selfish man is worse than a beast.
Selfish pride leads to callousness and lawlessness, which turns men into beasts. A beast has no compassion and no conscience. A beast has no criterion to judge right from wrong, good from evil. In a world where the force of beasts rule, and where distinctions of right and wrong, and good and bad are erased, only those can survive who possess brute power.

A POINT TO REMEMBER

Comments **T**



P C

Vocabulary

intellect
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morality
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reckoning
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fled
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pursued
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servitude
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irrigate
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fancied
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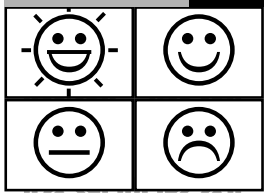
sumed in their selfishness and greed. Their passions destroyed their intellect and minds, and their greed destroyed their morality and hearts.

The strength and prosperity of the '*Aad* became a curse for them and for others around them. The 'high' among them would wrong the 'low', and the strong among them would prey on the weak. This because they did not believe in *Allaah*, nor believed in the world to come, so what was to stop them from acting unjustly? They did not think anyone was above them, nor did they fear any reckoning or punishment. They were no better than wild animals.

When they were angry, they killed whoever was in their way. When they made war, they destroyed everything. When they entered a town, they laid waste to it and enslaved its people. No traveller passed through their borders in safety, and their lands became known as the 'Valley of Hell'. Those that fled from the '*Aad* were pursued and brought back into servitude, and the lands they fancied they simply invaded and took possession by force.

They proudly thought themselves to be gods and demanded that all bow before them. They fashioned idols in their own image and took these as objects of worship. The '*Aad* had forgotten the lesson of the Great Flood which their forefathers had once taught. They worshipped idols just as the people of *Nuuh* [a] had done of old. This because the foolishness of disbelief and ignorance always leads only to the worship of falsehood and the

Comments T



pursuit of vain desires.

The '*Aad* would pray to their false gods for their needs, and would offer human sacrifices to them in their madness. Their accomplishments did not keep them from the stupidity of worshipping idols. Their cleverness in the matters of this world did not guide them in religion.



CHAPTER 3

The *'Aad*, not believing in the hereafter and seeing no greater purpose in life, did nothing but eat and drink, and play and foolishly amuse themselves. Their only goal in life was to accumulate wealth, power and prestige. They competed with each other in building ever larger palaces and towers, wasting their wealth on mud, sand and stones. Whenever they saw an empty hill, they built a tall castle on it thinking they would live forever and never die.

All this waste while so many others could find nothing to eat or drink. The poor among them could not find any shelter while the many palaces of the rich lay empty. The slaves, the women, the orphans and the old had no place in their cities of lust, greed and selfishness.

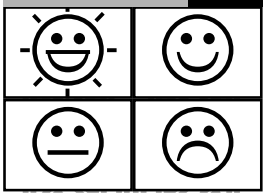
But *Allaah* is ever merciful to his creation and wished that the '*Aad* be given the opportunity to learn the truth. *Allaah* hates cruelty and corruption in the earth, and that humanity be led astray by

P C

Vocabulary

vain
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pursuit
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accomplish
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amuse
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accumulate
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prestige
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shelter
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lust
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opportunity
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corruption
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Comments **T**



P C

Vocabulary

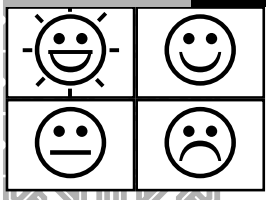
tyrant
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seclusion
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ponder
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wonderment
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assumed
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majestic
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their passions. And so Allaah decreed that a Prophet be sent to '*Aad*, a messenger from among themselves, whom they would know and whose words they could understand.

The king of the '*Aad* was a giant named *Shaddaad*. He was an oppressor and a tyrant, while his brother *'Abdullaah*, was gentle and kind. *'Abdullaah* knew the meaning of mercy and charity and tried his best to care for the poor and weak. *'Abdullaah* was blessed with one son only, and his name was *Huud*. *Huud* resembled his father in so many ways. He too was kind and charitable, and clement and forbearing, and this is the meaning of his name, 'The Clement and Forbearing'. *Huud* was to be the Prophet that *Allaah* had destined for the people of '*Aad*.

When *Huud* was twenty-five years old, he lost his parents and was orphaned. He was shattered by this loss and learnt the deep value of life. He never found pleasure in the shallow idle pastimes of his people and his heart shrank from the biting injustice and oppression he saw all around him. At the age of forty, *Huud* went into seclusion, living all by himself in the wilderness, and pondering deeply as to how to change the wicked ways of his people, or at the very least, how to keep himself safe from their wickedness. He retreated to a cave, and one night, in its darkness, he suddenly perceived a blinding light unlike any other. As he stood in wonderment, the blinding light assumed the most beautiful and majestic form. A voice then called out, "*Oh Huud, I am Jibraa'iil, the messenger of the Lord of the Worlds. You have been chosen by Allaah to be the Prophet of your people.*"

Comments T



Nabii Huud [a] was the first prophet to be sent after the Flood of *Nabii Nuuh* [a]. In the centuries that had elapsed since that time, all memory of true religion and the way of the prophets had faded away, and none of the people of his time knew *Allaah*, the One Creator of all being.

P C

Vocabulary

elapse

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immense

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admonish

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prostrate

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astounded

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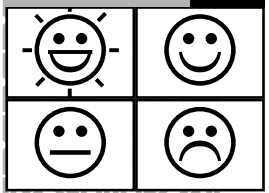
CHAPTER 4

Nabii Huud [a] stood up amongst his people and called out, "*Oh my people, worship Allaah! You have no god except Him. Will you not fear Him."* He continued, *"O people, how can you worship stones today which you had carved for yourselves only yesterday? Allaah created you and provided for you. He blessed you in your property, children, crops and cattle. He made you rulers after the people of Nuuh and gave you immense physical strength. Indeed, what you owe for these blessings is to worship Allaah alone and not to worship anything else but Him.*"

Nabii Huud [a] admonised his people saying, "*The dog to which you throw a bone does not leave you and will follow you like a shadow. Have you ever seen a dog freely leave his master and go to someone else? Have you ever seen any animal prostrate before an idol? Is man therefore inferior to an animal or superior to an animal? Surely he is superior.*"

The people of '*Aad* were astounded by what *Nabii Huud* [a] said. "*What is Huud saying? What does he mean? This is not what we have learnt from our fathers. He must be a fool or a madman,*" the

Comments T



P C

Vocabulary

consider

folly

deterred

convey

idle

extensively

stature

counsel

privilege

people said.

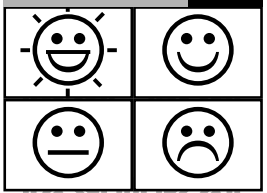
When the news was brought to the leaders of the '*Aad* they were furious. Without even considering the words of *Nabii Huud* [a], they shouted out, "*Have you come to command us to worship Allaah alone and leave what our fathers have worshipped? We see that you are in a state of folly and we think that you are a liar.*"

Nabii Huud [a] would not be deterred. "*My people, there is no folly in me. Rather, I am a messenger from Allaah, the Lord of all the worlds. I faithfully convey to you the guidance of my Lord, and I am a sincere adviser to you.*"

Turning to the leaders of the '*Aad*, he said, "*Why are you surprised at my message? Allaah sends to every nation a man from among themselves to call them to truth and to advise them. Do you wonder that a reminder from your Lord should come to you by means of a man from among you, that He may warn you? And remember when He made you successors after the people of Nuuh and increased you in stature extensively. So remember the favors of Allaah that you might succeed.*"

Nabii Huud [a] worked hard to counsel his people. He called them to *Allaah* with wisdom and kind-heartedness. "*O my people, I was your beloved brother and trusted friend just yesterday. Surely you know me to be your well-wisher? O my people, I do not ask you for any wealth or privilege. O my people, what do you have to fear if you submit to Allaah? Allaah will not lessen your riches at all if you believe in Him. Allaah will bless you in your provision and increase it.*"

Comments **T**



T C

Form two groups & carefully study the diagram below. Thereafter debate the topic of giants raised in the discussion that follows, with the supervision of yout teacher.

COMPARISON OF SKELETAL REMAINS OF GIANTS THROUGH HISTORY AND THE PEOPLE OF 'AAD

1)	MODERN Man	1.8 metres
2)	MAXIMINUS THRAX, Caesar of Rome, 238 AD	2.6 m
3)	ROBERT WADLOW, Illinois, USA, 1940 AD	2.7 m
4)	GIANT OF CASTELNAU, FRANCE, 1890 AD	3.5 m
5)	GOLIATH, Biblical Figure, 1000 BC	3.6 m
6)	Skeletal remains found in MEXICO, 1925 AD	3.6 m
7)	Skeletal remains found in California, USA, 1833 AD	3.6 m
8)	Skeletal remains found in IRELAND, 1895 AD	3.6 m
9)	Skeletal remains found in PATAGONIA, 1615 AD	3.6 m
10)	Skeletal remains found in CHINA	3.6 m
11)	Skeletal remains found in Bathurst, AUSTRALIA	3.6 m
12)	Skeletal remains found in MEXICO, 1925 AD	3.6 m
13)	Skeletal remains found in Cumberland, ENGLAND	4.0 m
14)	Skeletal remains found in TURKEY, 1950 AD	4.9 m
15)	Skeletal remains found in Kempsey, AUSTRALIA	5.2 m
16)	Skeletal remains found in PHILIPPINES	5.2 m
17)	Skeletal remains found in ALEUTIAN ISLANDS, 1942 AD	6.0 m
18)	Skeletal remains found in Valence, FRANCE, 1456 AD	7.0 m
19)	Skeletal remains found in Rome, ITALY	7.8 m
20)	Skeletal remains found in Chaumont, FRANCE, 1613 AD	8.2 m
21)	Skeletal remains found in Carthage, TUNISIA, 200 AD	11.0 m
22)	Skeletal remains found in Kimmerikan, UKRAINE, 200 AD	11.0 m
23)	Skeletal remains found in Jaffa, PALESTINE, 79 AD	13.7 m
24)	People of 'AAD, SOUTHERN ARABIA, 2000 BC	27.4 m

Comments **T**

T C

The remains of human giants have been found throughout the world, on all continents, dating back from millions of years ago right up to the very recent past.The reduced height of giants in the more recent reports suggests that human beings had slowly lost their great stature over the generations. If we consider that the original human communities had life spans of thousands of years as described in the *Qur'aan* and *Hadiith*, and that these life spans gradually became shorter and shorter over the generations, then it is quite reasonable to speculate that the stature of early human giants also decreased over the generations, and for similar reasons.

Archeological evidence that our human history and origins are quite different than what we commonly believe is deliberately hidden by anti-religious institutions. Some of these fossils and artifacts, revealing signs of advanced intelligence, date to millions of years before recorded history. All of these 'anomalies' are deceptively explained away or simply ignored by secularists in order to protect the atheistic lies about alleged human evolutionary origins. The existence of giant human communities refutes the current supposed 'theory of human evolution' and puts Darwinism into serious question.

It is true though that not all anomalous evidence is purposely misidentified or forcefully suppressed, however certain otherwise well-meaning scientists who have a preconceived notion of our past will tend to overlook certain aspects of the evidence they come across in order to better fit it with their favoured theories or 'belief sets'. What is acceptable to their 'evolutionary theory' becomes extensively promoted and enshrined in museums, while what is not acceptable is quickly dismissed or concealed. However, what we learn from revelation, history and archaeological findings is that human beings have walked on the earth for millions of years, and have left behind both skeletal remains and artifacts that show an advanced level of capability that appears to be equivalent to or even more advanced than our own.

Our planet goes through periodic upheavals that have destroyed past civilizations. Collective historical evidence proves that human civilizations have come and gone for millions of years, rather than only in the relatively short span of ten thousand or so years that is superficially believed by modern secularists and atheists.

Form groups of three students & identify at least three lessons you have learnt from each chapter. Your teacher may assist you. **C T**

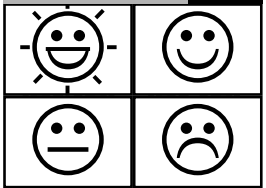
example:

Chapter 1

1) Allaah punishes people because of disbelief and wrongdoing.

2) All of humanity initially followed the religion of Islaam and believed in One Allaah.

Comments **T**



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Complete the following key sentences using the correct words. C

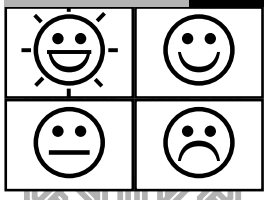
1) With forgetfulness came ....., and with heedlessness came ..... . And slowly, ever so slowly, the children of *Saam* turned to the foolishness of ..... and ..... , to the worship of the ..... and the pursuit of desires.

2) The '*Aad* loved the delights of the ..... , and their own ..... became their gods. And from those imaginings they forged their stone idols in their ..... image, to be ..... and adored.

3) Regrettably the '*Aad* ..... their gifts and ..... their talents. They refused to show ..... and humbly submit to ..... , the true Giver of all blessing.

4) The people of '*Aad* became ..... , and their false sense of superiority led them to

Comments T



..... . But they were unsatisfied because of ..... , and their discontent led them to savagely ..... on the people of the world.

5) The '*Aad* worshipped their own ..... and ..... , and were consumed in their ..... and ..... . Their passions destroyed their ..... and ..... , and their greed destroyed their ..... and ..... .

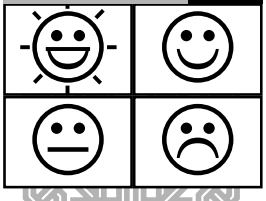
6) The ..... and ..... of the '*Aad* became a curse for them and for others around them. The 'high' among them would ..... the 'low', and the strong among them would ..... on the weak. This because they did not believe in ..... , nor believed in the ..... to come, so what was to stop them from acting unjustly?

7) The foolishness of ..... and ..... always leads only to the worship of falsehood and the pursuit of vain desires.

8) The accomplishments of the people of '*Aad* did not keep them from the stupidity of worshipping ..... . Their cleverness in the matters of this ..... did not guide them in ..... .

9) The *'Aad*, not believing in the ..... and seeing no greater purpose in life, did nothing but ..... and ..... , and ..... and foolishly ..... themselves. Their only goal in life was to accumulate ..... , ... and .....

Comments



Study the information below and the map that follows. Thereafter answer the questions. **C T**

Aad was the great-grandson of *Saam*, son of *Nabii Nuuh* [a], who migrated from the northeast of Arabia and was the progenitor of the people of '*Aad*. The lineage of '*Aad* is approximated to be : '*Aad* the son of *Awad*, son of *Iram*, son of *Saam* [a], son of *Nuuh* [a]. The people of '*Aad* are the first inhabitants of the Arabian peninsula. They belong to what is known as the 'perished Arabs'. The word '*Aad* became a collective term for all those descended from '*Aad*. After *Aad*'s death, his sons *Shadiid* and *Shaddaad* reigned in succession over the people of '*Aad*.

The city of *Iram* is named after *Iram*, son of *Saam* [a], to which the prophet *Huud* [a] was sent in order to guide its people back to the righteous path of their forefather, *Nabii Nuuh* [a]. The people of '*Aad* continued in their idolatrous ways, and *Allaah* destroyed their city in a great storm. *Suurah* 89:6-14 in the *Qur'aan* mentions *'Aad*: "*Have you not considered how your Lord dealt with 'Aad. [With] Iram – which had lofty pillars, The likes of which had never been created in the lands. And [with] Thamuud, who carved out the rocks in the valley? And [with] Fir'awn, owner of the stakes? [All of] whom oppressed within the lands, And increased therein corruption. So your Lord poured upon them a scourge of punishment. Indeed, your Lord is ever Watchful.*".

Nabii Huud [a] along with his closest family escaped the region and, according to some narrations, resettled in and around the area of *Hadramawt* in Yemen. His grave is traditionally said to be located there till this day. Some suggest that it is in the precincts of *Makkah* itself. The descendants of *Nabii Huud* [a] were the forerunners to the Pure Arabs.

In Old Testament biblical literature reference is made to a descendant of Prophet Noah [a] named Eber, after which the ancient city or land of Ubar was named. He is also referred to as 'Heber', and is identified as the father of the Hebrew language. In *Islaam* he is known as *Huud* [a] and is one of four Arabian prophets, the others being, *Saalih* [a], *Shu'ayb* [a], and *Nabii Muhammad* [s].

The lands of the '*Aad* were known as Ubar. From ancient accounts, the primary form of trade for Ubar was frankincense, a sweet smelling incense, then as valuable as gold. It was used as a fragrance, for medicinal purposes, and for embalming. The frankincense was prepared from the gum or sap of trees grown in the nearby *Qaraa* mountains. From there it was transported to the world centers of Alexandria, Jerusalem, and Damascus, and beyond to the western Mediterranean. Ubar became enormously rich from this trade in frankincense and other precious materials. Great wickedness then flourished in Ubar, and after *Allaah* destroyed its fortress city, Iram, and blotted out the roads that led to it, it was lost for thousands of years, buried under the shifting sands of the deserts of the Arabian peninsula. T. E. Lawrence called it the "Atlantis of the Sands," but he died before he could lead his own expedition to find it. However, NASA's radar imagery revealed the site of the fabled Lost City of Ubar in 1992 beneath a vast expanse of sand dunes under which lay a major streambed and remnants of large man made structures. The area is currently under excavation.

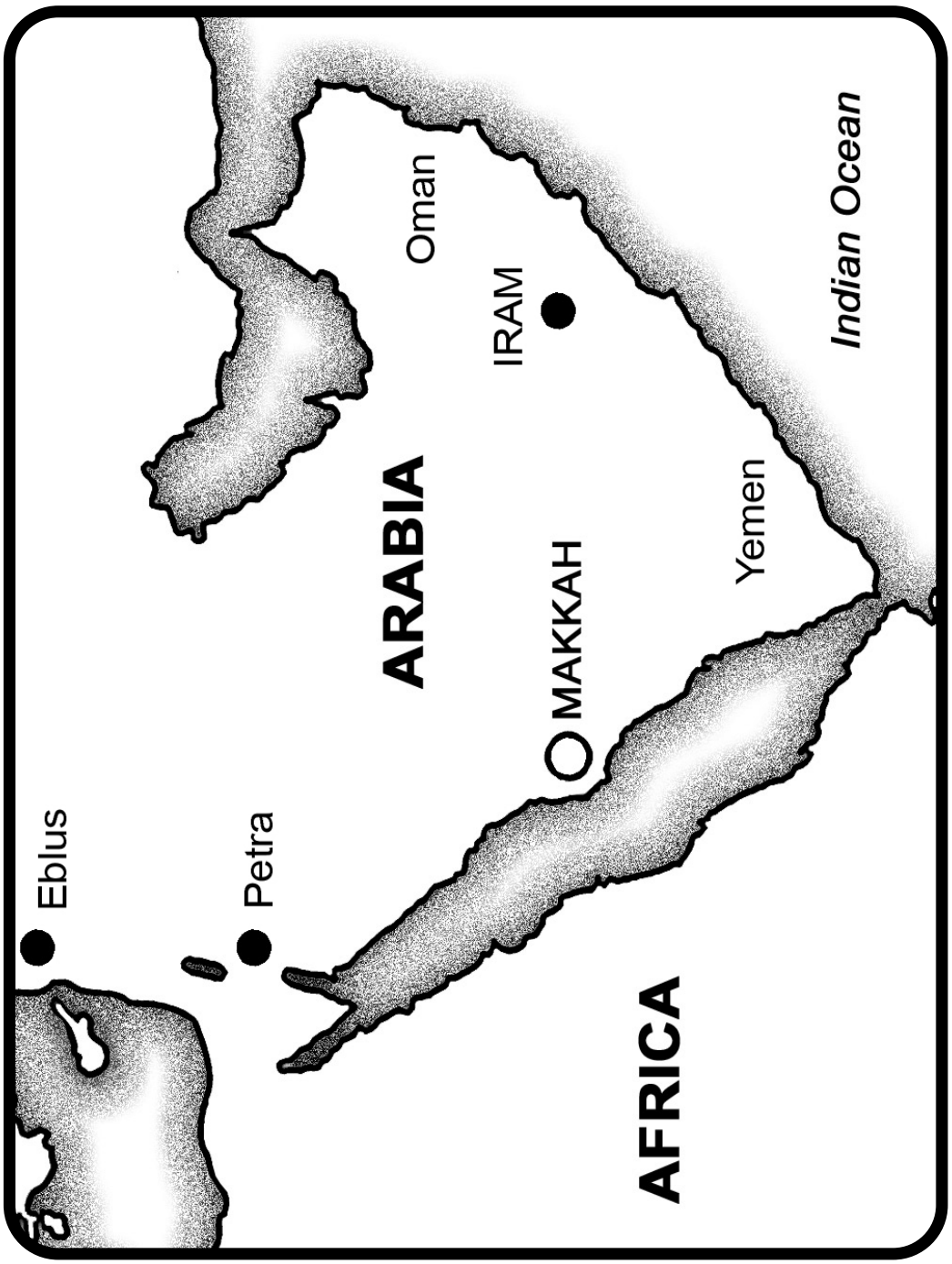
Ubar existed from about 2800 BC to about 300 AD. Ubar was mentioned in ancient records, and was spoken of in folk tales for millennia. Ptolemy's second century map of the area shows "Iobaritae". The 'One Thousand and One Nights', in the fourteenth or fifteenth century, romanticized Ubar and turned it into a city, rather than a region or a people. The ruins of Ubar suggest a fort city surrounded by eight walls with a tower at each corner, which matches the description of the legendary capital of Ubar in ancient documents and fables.

In 1973, the city of Ebla was excavated in Syria which was discovered to be 4,300 years old. Researchers found in the library of Ebla a record of all of the cities with which Ebla had traded. On the list was the specific name of the city of 'Iram'. The people of Ebla had apparently done business with the people of 'Iram' further proving it was not a mere legend.

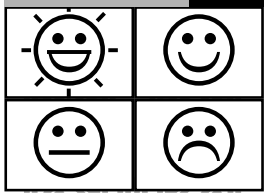
Ubar's history allows us to contemplate the vulnerability of even the most successful and technologically assured society. Ubar existed over a substantial period of time. Like

inhabitants of our modern world, the people of Ubar would not have considered the possibility that their capital city would eventually be abandoned and their nation completely obliterated.

Archaeology's most valuable contribution may be its demonstration of the transience of cities and civilizations - the realization that even the most successful eventually find themselves vulnerable to catastrophes that cannot be foreseen. Contemplating the ruin of Ubar may well be an opportunity for us all to further cherish the present moment in our own lives and show due gratitude to *Allaah*.



Comments



1) Identify the region over which the '*Aad* ruled and colour the area in red.

2) Identify the towns in which the four Arabian prophets, *Nabii Huud* [a], *Nabii Saalih* [a], *Nabii Shu'ayb* [a] and *Nabii Muhammad* [s] preached *Islaam*?

3) Research the ancient trade routes across the Arabian peninsula and draw them on the map.

4) Identify the cities of Alexandria, Jerusalem and Damascus on the map. Find out when each city was first built.

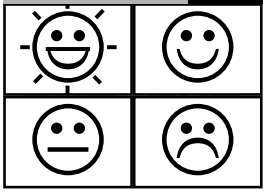
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5) Research the shape and design of the ancient city of Ubar / Iram. Then draw a sketch of how you imagined it may have looked.

6) Research two ancient cities anywhere in the world that date back more than 10 000 years. List 3 facts about each and 3 conclusions you have drawn.

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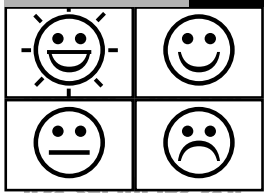


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Read the sermon of *Nabii Huud* to his people as described in Chapter 4. Then prepare a short sermon of your own that you would deliver to the non-Muslim leaders of your country based on the themes of *Nabii Huud*'s [a] sermon C P

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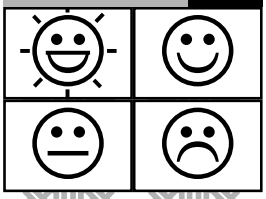


Ask your parents or elder siblings to help you find the following *Aayah* in the Holy Qur'an. Thereafter write it down in Arabic and English in the space below. **C P**

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(al-'Ankabuut, 29:38)

Comments **T**

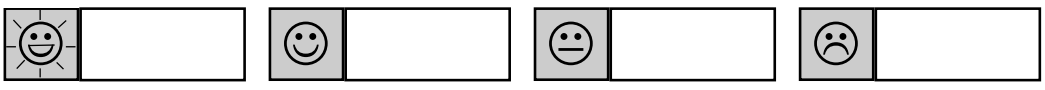


SUMMARY **P**

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

- listened to Chapters 1-4 ☐
- found suitable meanings for difficult words ☐
- studied and debated a comparitive diagram ☐
- identified lessons learnt in every chapter ☐
- completed key sentences ☐
- studied a map & answered questions on it ☐
- prepared a sermon ☐
- 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 *Allaah* can bring the most compassionate man from amongst the most cruel, and He can bring the most noble believers from amongst the weakest slaves
- discern that the Prophetic message gives hope and teaches dignified patience
- recognize that *Allaah* made life a trial of humble gratitude upon the powerful, and dignified fortitude upon the weak
- learn that firm belief in *Allaah* fills people with joy and makes their lives meaningful which leads them to dignity and beautiful creativity
- understand that pride is a falsehood which assumes privileges without any righ through brute force
- realize that violent greed is based on selfishness, and a selfish brute is a blind beast who destroys, steals and enslaves others for selfish ends
- discover that *Allaah*, who gives the strength in which people pride themselves, can remove it at any moment
- appreciate that all the privileges and delights of this world were temporary, and *Allaah* can certainly take his gifts away and inflict a painful punishment because of people's ingratitude and pride
- discover that for all their strength and power, the '*Aad* could not bring a single raindrop to fall
- understand that *Muslims* always fare so much better than *kuffaar* in times of calamity, because with the little that *Muslims* have they are blessed and their needs are always met
- learn that wisdom is a great gift that Allaah bestows upon the most fortunate of humanity

LESSON OVERVIEW (Chapter 5-8) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 5-8 from the story of Prophet *Huud* [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
- identify and discuss key concepts then submit an assignment
- sketch a scene as depicted in the story
- write an *Aayah* in Arabic with the translation



CHAPTER 5

The '*Aad* were cruel tyrants. Everyone under their yoke suffered, but the plight of the slaves of '*Aad* was worst still. They were made to live under intolerable conditions. Their food was meager, and if any slave reached for even a morsel of food without permission, they would be put to death. The '*Aad* beat the slaves severely and made them work for days on end without rest.

Nabii Huud [a] felt great compassion for them. He would show them special kindness and care. The slaves loved *Nabii Huud* [a] even though he was from among the tyrannical people of '*Aad*. *Allaah* can bring the most compassionate man from amongst the most cruel, and He can bring the most noble believers from amongst the weakest slaves. *Nabii Huud*'s [a] first followers were the slaves. They liked listening to his sermons as he gave them hope and taught them dignified patience.

Word came to *Shaddaad*, king of the '*Aad*, that *Huud* [a] had begun keeping company with the slaves. *Nabii Huud* [a] was from a noble family, and he was the nephew of the king. *Shaddaad* was furious and he summoned *Nabii Huud* [a] to question him about this. "*Do you wish to dishonor your people and live among the slaves. They are not our equal and you will upset our order,*" he thundered. *Nabii Huud* [a] calmly replied, saying,

Qur'aan

Allaah ﷻ has declared:

"And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.."

"*And they were [therefore] followed in this world with a distructive curse and on the Day of Resurrection. 'Aad denied their Lord; so away with 'Aad, the people of Huud."*

P C

Vocabulary

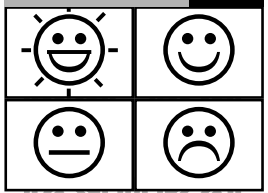
yoke
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intolerable
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meager
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morsel
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tyrannical
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dignified
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fable
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ancients
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deterred
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deluded
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overseer
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lot
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fortitude
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"*Allaah has been compassionate and has bestowed upon us every blessing. Should we not be compassionate too? Truly I fear for you the punishment of a Great Day.*" *Shaddaad* had no answer, but arrogantly retorted, "*It is the same to us whether you warn us or do not warn us. This punishment you talk about is only a fable of the ancients. We are powerful people who can not be punished by any other*." *Nabii Huud* [a] was not deterred. "*O my people! Obey Allaah! You have no other god but Him. Will you not fear Allaah.*" But *Shaddaad* was stubborn, as is every self deluded king. "*We see you as a fool and we think you to be astray*."

But *Nabii Huud [a]* was still concerened about the plight of the slaves. "*Then make me the overseer of the slaves, and I will have something to do which you find below your dignity*." "*Alright*," said the king, "*Since you are a fool with nothing else to do, you shall be the overseer of the slaves.*"

And so *Nabii Huud* [a] became the overseer of the slaves, and their lot improved tremendously. He did not beat them, but treated them with kindness and generosity, and he taught them the word of *Allaah*. Their souls were lifted and they found hope. They understood that *Allaah* made life a trial of humble gratitude upon the powerful, and dignified fortitude upon the weak. The teachings of *Nabii Huud* [a] and their firm belief in *Allaah* filled them with joy and made their lives meaningful. The slaves worked even harder than before, but now they worked with dignity and beautiful creativity. The numbers of Muslims amongst them

Comments T



increased steadily and *Nabii Huud* [a] took great joy in their company. He began to live with them in their caves. He slept on the bare ground next to them, and ate from the same plate with them. Nothing distinguished him from them except that he was not in chains, and he stood as a giant among them.



CHAPTER 6

Shaddaad, king of the '*Aad*, found out about what he thought to be the 'strange' behavior of *Nabii Huud* [a]. He was furious with his nephew. "*Why do you abase yourself so?*" *Shaddaad* thundered. "*O Huud, are you not the son of a king and a god amongst men, while the slaves are inferior and mere possessions?*". *Nabii Huud* [a] replied humbly, "*I am no more than a servant of Allaah, the creator of all men, master and slave alike*."

Shaddaad would have no more of this. He believed that he had to restore the order of supremacy of the giant '*Aad* over their dwarfish slaves. The pride of the '*Aad* was a falsehood which assumed privileges without any right, but rather with brute force. Their violent greed was based on selfishness, and a selfish brute is a blind beast who destroys, steals and enslaves others for selfish ends. In so doing the '*Aad* lost what was most precious – their humanity.

Shaddaad summoned the very slave whom *Nabii Huud* [a] was most fond of. "*Bind him!*" *Shaddaad* ordered, and turning to *Huud* [a] he instructed,

P C

Vocabulary

distinguished

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assumed

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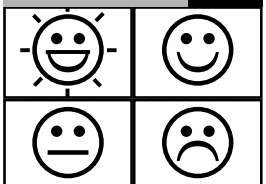
privileges

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brute

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Comments **T**



P C

Vocabulary

endure
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implore
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reluctantly
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marveled
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titanic
.....
avail
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stature
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"*Now whip him, O Huud, or you will both perish!*".

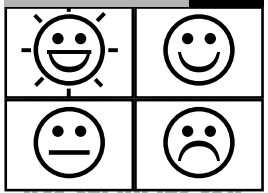
Nabii Huud [a] refused as he would have no share in this oppression. The slave was guilty of no crime. And further, *Huud* [a] knew that a mere human would not be able to endure even a single blow of a giant and still live.

Shaddaad, threatened saying, "*O Huud, either you whip him, or we shall whip you both to death, even though you are the son of a god.*" The Muslim slave implored *Nabii Huud* [a] to whip him because he did not want any harm to come to *Allaah's* beloved Prophet. *Huud* [a] would have gladly given his life for the truth, but *Allaah* wished that this be a sign to the people of '*Aad*. *Nabii Huud* [a] was inspired to take the whip, which he reluctantly raised up and with all his gigantic might he brought hurtling down on the fragile body of the slave. But miraculously, however many lashes he gave the Muslim slave, the slave did not feel the slightest discomfort whatsoever. A single blow by a giant could easily kill ten men, but the Muslim slave did not even whimper.

The people of '*Aad* marveled at this. Their iron bodies and titanic strength were overwhelming and none could withstand their violence and live. "*This must be a miracle!*" they said. "*Can our overwhelming strength be of no avail?*" they fearfully thought.

"*Who are you, O Huud, and how can your dwarfish human followers endure such punishment and live.*" *Nabii Huud* [a] replied, "*Know then, that I am the prophet of Allaah. There is no god but He. Allaah gave you power over the peo-*

Comments T



ple of the earth, and He gave you your gigantic stature among the nations. Be thankful for Allaah's blessing upon you. Use it for justice and not tyranny, that you may be successful. Be warned that Allaah who gave you the strength you pride yourself in, can remove it at any moment, and He certainly can replace you with another people."

Shaddaad, in his blind arrogance, cried out, "*What sort of nonsense is this? If we did not know that you were the son of 'Aad, our god and king, we would have certainly put you to death.*"

The '*Aad* considered *Nabii Nuuh* [a] a foolish, harmless madman, and so they left him in peace… for a while. *Huud* [a] continued his preaching and instructed his followers about life and death, and life after death, its punishment as well as its great rewards. He described to them the eternal pleasures of paradise and its overwhelming beauty - its gardens and fountains and palaces and treasures, just as Allaah had revealed to him. This news brought great joy to the Muslims and strengthened their faith.

King *Shaddaad* heard about this 'paradise', with its jeweled walls and its streams of wine and honey, it's beautiful maidens and eternal youths, and its trees of gold and silver. He laughed out loud saying, "*Paradise? Hah! I will make it for my subjects. I am a god and I will grant paradise to my people in this life even before they die. Why should they wait for the false promises of Huud?*"



P C

Vocabulary

expended

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subjugated

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exotic

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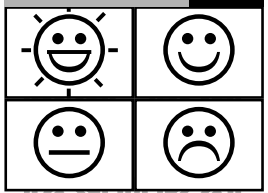
CHAPTER 7

And so king *Shaddaad* gave orders for the 'Gardens of *Iram*' to be built, with a city of palaces the like of which was never seen before, having pillars that reached into the sky. For more than twenty years the '*Aad* worked to create a paradise on earth. Their treasures of gold and their silver were expended in it, and they robbed the people of their subjugated lands of all their valuables in the madness of creating their worldly paradise.

Every stone and every precious thing went into building *Shaddaad*'s earthly paradise. It contained every tree and every fruit that could be found. Exotic flowers perfumed it and crystal streams were made to flow through it. Every imaginable delight was to be found in this fascinating expansive garden, and it certainly did resemble a paradise on earth.

News of the marvelous creation of *Shaddaad* spread throughout the lands and the '*Aad* were the envy of the nations of old. But the believers amongst the people of *Huud* [a] knew that this was only a test and that all the privileges and delights of this world were temporary. The '*Aad* had failed the test in their shortsighted foolishness and their lack of gratitude & humility.

Comments T



"*Here is your paradise!*" *Shaddaad* boastfully screamed out, "*And I am your god who provides*," he mockingly boasted to *Nabii Huud* [a].

Nabii Huud [a] was patient and with concern in his eyes he pleaded with *Shaddaad*, "*Allaah is the creator and provider of all, including you and I. Do not be proud for He can certainly take his gifts away and inflict a painful punishment upon you all for your ingratitude and pride.*"

Shaddaad burst with fury, "*You are a liar and a madman. Everything we have is of our own doing, and I am the one who provides everything. The idols we worship have favoured us and they continue to bless us*."

Nabii Huud [a] tried to reason with *Shaddaad*, "*Your idols are only stones and you are only men. Your idols cannot help nor hurt anyone. They neither speak, nor hear, nor see. And you, O people of 'Aad, do not possess any benefit nor cause harm to me. I do not believe in your gods and I do not fear you. I have put my trust in Allaah alone, my Lord and your Lord. Everything is under His control. Not even a single leaf falls from a tree without His permission. And he Sees & Hears all.*"

King *Shaddaad* and the disbelieving '*Aad* heard these simple true words, but still they would not take heed. *Nabii Huud*'s [a] wisdom and good advice were wasted on them. They arrogantly replied, "*O Huud, you have no evidence to prove what you are saying as true. We will not abandon our old gods because of your new talk. Should we leave the gods our father's worshipped for something a madman says?*" What the '*Aad* said made no sense to any rational man, but pride and disbelief leads to blindness, and the '*Aad* were blind

P C

Vocabulary

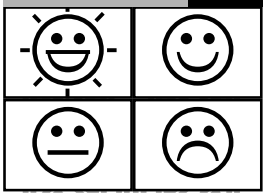
abandon

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rational

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Comments **T**



P C

Vocabulary

impudence

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perished

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to their error and foolishness. They continued in their foolishness saying, "*O Huud, you do not believe in our gods nor do you fear them. Well then, we do not believe in your God and we do not fear His punishment. You have threatened us with the punishment of your God. Where is it, O Huud, if you are true as these weak slaves believe? When will the punishment come?*"

CHAPTER 8

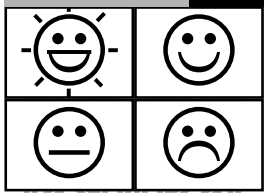
Nabii Huud [a] was astonished at their impudence and his heart filled with sadness at their foolishness. "*The knowledge of all things is with Allaah. I am only a clear warner. I plead with you to turn in repentance, that Allaah may forgive you and continue to shower his blessings upon you.*"

Shaddaad protested again, boasting, "*The blessings you speak about are ours to keep. None shall take it from us. Even the rains that fall, do so by my command for I command the earth and the heavens.*"

But *Allaah*, the Almighty, intended to teach *Shaddaad* and his proud people a lesson. And so *Allaah* withheld the rains and not even so much as a drop fell that entire year. For all their strength and power, the '*Aad* could not bring a single raindrop to fall. Their crops failed and their livestock perished. The people of '*Aad* grew hungry and restless.

Nabii Huud [a] feared for his people. "*Say: 'Laa*

Comments T



ilaaha illa'llaah, Huud Nabiiyu'llaah', 'There is none worthy of worship but Allaah, and Huud is the prophet of Allaah', and you will be successful in this world and live eternally in paradise in the next." The stubborn people of '*Aad* retorted, "*We have made a paradise for ourselves right here, and our gods will suffice us.*"

With their stubborness the draught stubbornly continued for seven painful years, and the '*Aad* were driven to desperation. They came to *Shaddaad*, their god-king, and implored him to bring them relief, and they beseeched their stone cold idols for their needs. But neither *Shaddad* nor their idols could help in the least.

All the while *Nabii Huud* [a] continued to call them to *Islaam* and the worship of One *Allaah*, but they persistently scoffed and laughed in their deluded pride. They could see that the *Muslims* were faring so much better than they were, for with the little that the *Muslims* had they were blessed and their needs were always met. The *Muslim*s always had enough to give to others more needy than themselves, while none of the unbelievers of the '*Aad* had anything to spare, and none would give a morsel even to his own mother.

Throughout the long seven-year drought the followers of *Nabii Huud* [a] lived in peace and contentment. They thanked *Allaah* for it, and *Allaah* blessed the Muslims ever more so.

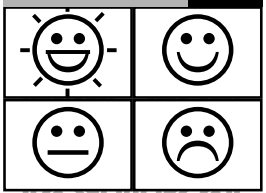
But Allaah does not allow for tyranny and disbelief to endure for ever, and at long last *Allaah* sent the

P C

Vocabulary

desperation
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beseech
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persistently
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scoff
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deluded
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endure
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Comments **T**



P C

Vocabulary

deferred
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confident
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independence
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implore
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scorching
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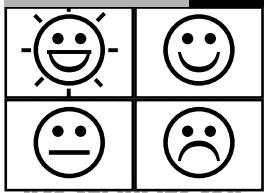
angel *Jibraa'iil* [a] to warn *Nabii Huud* [a] of the impending punishment of *Allaah*. The loving and compassionate *Huud* [a] prayed to *Allaah* to grant the '*Aad* respite saying, "*O Allaah, perhaps they would still listen and repent in this late hour.*" *Allaah* granted *Nabii Huud*'s [a] request and deferred the punishment.

Nabii Huud [a] hastened to call *Shaddaad* one last time to turn to *Allaah* in repentance, *Allaah*, the Creator of all life who is forgiving and who alone sends His merciful rain. But *Shaddaad* ignored *Nabii Huud* [a], and in his arrogance, climbed up to his towers, and gazing into the distance so confident of his independence, saw a dark cloud approaching.

"*Hah, just as I expected, the rains come at last as they should, and not because of some imaginary invisible God of Huud. So worship me and give thanks to our idols who bless us once more,*" he scoffed. "*What you have seen, O Shaddaad is the cloud which will bring you destruction, not blessing," Nabii Huud* [a] implored. *" It carries a scorching wind which none of you will escape, for it is the Wrath of Allaah*."

Jibraa'iil [a] instructed *Nabii Huud* [a] to gather the believers immediately and to flee into the wilderness. No sooner did they leave but the terrifying cloud came upon the people of '*Aad*, and for seven nights and eight days a scorching wind from hell tore through their habitations, melting the flesh from their faces and tearing their iron bodies to shreds.

Comments **T**



From the very tops of the clouds came frightful beings that looked like gigantic winged dragons. They swooped down, clawing the tyrants of '*Aad* and dragging them up into the blackened skies, then hurled them down into the rocky earth below. But these were not mythical dragons, rather the avenging angels of punishment who never disobey the command of *Allaah*.

The *Qur'aan* recounts : "*And as for 'Aad, they were destroyed by a wind, clamorous and violent, that Allaah compelled against them seven nights and eight days, uninterruptedly, and you might see the people laid prostrate in it as if they were the hollowed stumps of fallen palm-trees. Now do you see any remnant of them?*"
(*Qur'aan,* 69:6)

The terrified king *Shaddaad* and his closest companions had hidden themselves in a nearby cave, blocking the entrance with huge boulders in an attempt to escape the horrific punishment. The scorching winds laid waste to everything around and covered the cave with burning ash. The cave had become a broiling oven and every day one of *Shaddaad*'s companions succumbed, until only he was left alive.

Nabii Huud [a] called from outside the cave, "*O King of the 'Aad, you have now seen with your very own eyes that the promise of your Lord is true. Will you not believe?*"

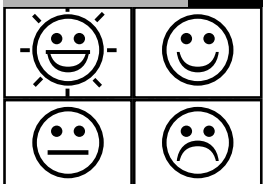
Shaddaad replied from within his broiling tomb,

P C

Vocabulary

mythical
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avenging
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clamorous
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compelled
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remnant
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broiling
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succumb
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Comments **T**



P C

Vocabulary

tomb

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courted

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retorted

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bowels

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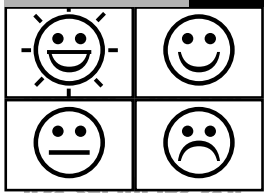
"*Are those the armies of your god, O Huud?*" "*Yes*", replied *Nabii Huud* [a], "*Those are His tormenting angels, and this is what I have warned you of. You should have believed and not courted destruction*."

"*Well I have not been destroyed*," *Shaddaad* proudly retorted. In the blinking of an eye, the scorching winds reached into the bowels of the cave, seized *Shaddaad* and hurled him against the rocky cliffs and sharp boulders, smashing every proud bone in his gigantic body to pieces.

As for those sincere *Muslims* who were with *Nabii Huud* [a] and who believed in *Allaah*, the winds of punishment did not so much as touch even a strand of their hair. Miraculously, these very same scorching winds which consumed the iron bodies of the giant '*Aad* melted the chains and shackles off the slaves without harming them in the least. They sat all the while and watched the destruction of the tyrants of '*Aad* until the will of *Allaah* was done. Not a trace remained of their fine palaces, their tall pillars and temples and their wondrous cities. All had been laid to waste.

"*We must leave this place immediately for it is cursed till the Day of Resurrection*", *Nabii Huud* [a] said to his followers. And so they migrated until they came to the Valley of *Bakkah*, and there, near the foundations of the sacred *Ka'bah*, *Nabii Huud* [a] settled and lived on until he was 150 years of age. When he died he was buried near what became the *Maqaam Ibraahiim*. Peace and blessings be upon *Huud* [a] and upon all the

Comments T



prophets of *Allaah,* and may His favours upon the Muslims endure - *Aamiin*.

"*The 'Aad rejected their Lord. So away with the 'Aad, the people of Huud!*"

(*Qur'aan*, 11:60)

ACTIVITIES

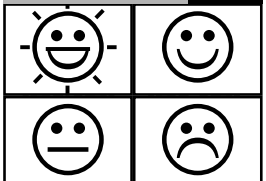
Form groups of three students & identify at least two lessons you have learnt from each chapter. Your teacher may assist you. **C T**

example:

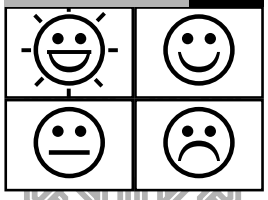
Chapter 1

1) Allaah can bring the most compassionate man from amongst the most cruel, and He can bring the most noble believers from amongst the weakest slaves.

Comments **T**



Comments



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

1) Did the people of '*Aad* treat slaves as equals and show them compassion ?

Yes ☐ No ☐

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

2) Did *Shaddaad* think *Nabii Huud* [a] to be a fool and astray ?

Yes ☐ No ☐

Why?.....
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3) Did the slaves who embraced *Islaam* work with dignity and beautiful creativity ?

Yes ☐ No ☐

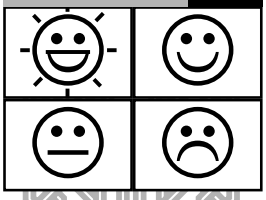
Why?.....
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.....

4) Did the people of '*Aad* lose their humanity ?

Yes ☐ No ☐

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

Comments **T**



5) Did lashings of a giant kill the Muslim slave?

Yes ☐ No ☐

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

6) Did *Shaddaad* build a 'paradise' on Earth ?

Yes ☐ No ☐

Why?.....
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7) Did the '*Aad* eventually believe in *Huud* [a] ?

Yes ☐ No ☐

Why?.....
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C T

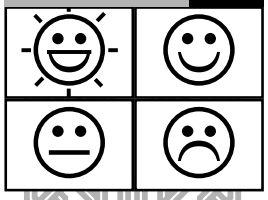
Form groups of three. Then read the following passage from the story of the People of '*Aad* very carefully.

Identify key words like 'pride', 'privilege', 'brute force', etc. Write these on a board and discuss how each relates to the other in diagram form. Draw that diagram in the space provided on the next page

Then discuss your observations with the class and identify a current tyrannical form of rule that exhibits the same characteristics.

Lastly, write down your thoughts on the subject and submit as an assignment.

Comments T



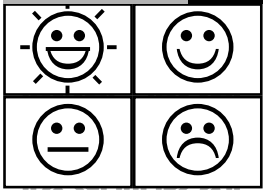
The pride of the '*Aad* was a falsehood which assumed privileges without any right, but rather with brute force. Their violent greed was based on selfishness, and a selfish brute is a blind beast who destroys, steals and enslaves others for selfish ends. In so doing the '*Aad* lost what was most precious – their humanity.

Key Word Diagram

C

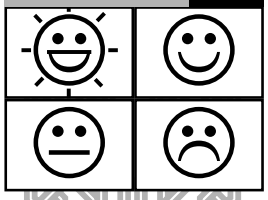
Sketch the following terrifying scene as you imagined it to be.
Be sure not to depict the face of *Nabii Huud* [a]

Comments **T**



... the terrifying cloud came upon the people of 'Aad, and a scorching wind from hell tore through their habitations, melting the flesh from their faces and tearing their iron bodies to shreds. From the very tops of the clouds came frightful beings that looked like gigantic winged dragons. They swooped down, clawing the tyrants of 'Aad and dragging them up into the blackened skies, then hurled them down into the rocky earth below. But these were not mythical dragons, rather the avenging angels of punishment who never disobey the command of Allaah.

Comments

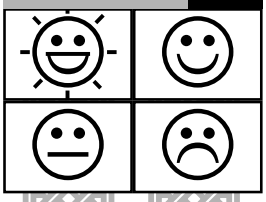


Find the following *Aayah* in the Holy Qur'an. Thereafter write it down in Arabic and English in the space below. **C**

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(Fussilat, 41:15)

Comments **T**

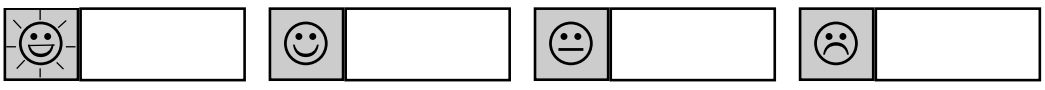


SUMMARY **P**

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

- listened to Chapters 5-8 ☐
- found suitable meanings for difficult words ☐
- identified lessons learnt in every chapter ☐
- answered questions related to the story ☐
- identified key concepts ☐
- submitted an assignment ☐
- sketched a scene depicted in the story ☐
- wrote and translated a verse from *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- understand that Prophets of *Allaah* are created perfect, both physically and morally
- discern that the righteous never forget to thank *Allaah* for all His bounties and are ever humble servants
- recognize that *true leaders* never want temporal power but rather wish for people to turn their hearts to *Allaah* as obedient servants
- learn that humanity will always be enslaved to that which they fear, and if they feared only *Allaah*, then *Allaah* would not allow for anything else to enslave them
- ascertain that strangers sincerely seeking truth appreciate a man of virtue even more than his own people who have become complacent
- realize that envy leads to wickedness
- discover that *prophets can never be deceived by the* trickery of *shaytaan and nothing can* seduce them from the love and worship of *Allaah*
- appreciate that only steadfastness in worshipping and praising *Allaah*, inspite of all challenges, can ultimately lead to success in both worlds and crush the mischievious schemes of *ibliis*

LESSON OVERVIEW (Chapter 1-3) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 1-3 from the story of Prophet *Ayyuub* [a]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- identify the odd word in a group
- match columns correctly
- sketch two scenes as depicted in the story
- write an *Aayah* in Arabic with the translation

Read the following chapters. **T**

LESSON 3

Ayyuub



THE PATIENT ONE

CHAPTER 1

In the blessed lands of Syria, near the great city of Damascus, there is a small town called *Qudsiyyah* which was settled by the sons of *Ruum* (ie. Romans) centuries before. It is a beautiful town, situated in a luscious green valley between two majestic mountain slopes and abounding in sweet running water. There lived *Ayyuub* [a], which means "The Patient One". He was the son of *Muus*, son of *Raazih*, son of '*Iis*, son of *Nabii Is'haaq*, son of *Nabii Ibraahiim* the 'Friend of *Allaah'*, may the Peace and Blessings of *Allaah* be upon them all. *Nabii Ayyuub* [a] was a very handsome man, of tall stature, well built and curly haired. He was admired by all for his piety and generosity. Like *Nabii 'Iisaa* [a], who would come one thousand five hundred years later, it was well known by all that *Nabii Ayyuub* [a] would show greater kindness to the stranger than a mother would show to her child .

Nabii Ayyuub [a] was blessed by *Allaah* with great wealth and many stately homes, each of which looked like an exotic palace. He had numerous gardens and orchards which bore every type of delicious fruit. His cattle and sheep grazed over his rich verdant lands which stretched for miles on end. *Nabii Ayyub* [a] was also blessed with many wives, the most strikingly beautiful of which was named *Rahmah* who was descended from the handsome *Nabii Yuusuf* [a]. She was a pious and loyal woman whom *Nabii Ayyuub* [a] loved very

Qur'aan

Allaah ﷻ has declared:

"And Indeed, We have revealed to you, [O Muhammad], as We revealed to Nuuh and the prophets after him. And we revealed to Ibraahiim, Ismaa'iil, Is'haaq, Ya'quub, the Descendants, 'Iisaa, Ayyuub, Yuunus, Haaruun, and Sulaymaan, and to Daawuud We gave the book."

Hadiith

Our beloved Prophet Muhammad ﷺ said:

"*The most severely tried among the people are the Prophets. Then after them the right-eous and then their like, and so on."*

"And man is put to trial according to the strength of his religion. Thus if his religion was strong, his trial would increase."

C

Vocabulary

luscious
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majestic
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abounding
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stature
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stately
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exotic
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orchard
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verdant
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descended
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heedless
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temporal
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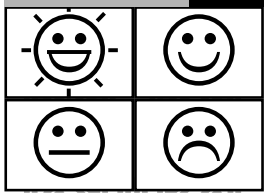
much. *Allaah* blessed them with many, many children and grandchildren. Each child was more beautiful than the next and every one of them was successful in everything that they did. They all loved each other dearly and every day they invited each other in turn to their own beautiful homes, and they feasted together and were joyful. *Allaah* had showered all the delights of life upon them and they were all grateful and happy.

Nabii Ayyuub [a] did not forget to thank *Allaah* for all of these bounties, for he was a humble and grateful servant to his Cherisher. He spent his nights in prayer and part of his days too, praising and thanking *Allaah* in a small *masjid* he had built for the purpose. After his *salaah*, he would go out to attend to his work in the fields and orchards, take care of his animals, and fulfill the many duties he had, to both his family, and the many people who lived in the town.

Allaah had certainly given to *Ayyuub* [a] more than He had given to any other man. While treasures like these distract most men, *Nabii Ayyuub* [a] never grew heedless of his Creator. He was a model of gratitude, virtue and devotion to *Allaah* for all humanity.

Nabii Ayyuub [a] was the chosen prophet of *Allaah* in that land. The people had often asked him to be their leader, but *Ayyuub* [a] always refused. He did not want temporal power but rather wished for the people to turn their hearts to *Allaah* as obedient servants. Sadly, the people of that valley worshipped idols, and the largest ones

Comments T



amongst their false gods they named *Anuur* and *Zannuus*. Nobody living in the town would accept *Nabii Ayyuub*'s [a] invitation to *Islaam*, yet they all respected him and considered him a good man because of his kindness and generosity towards everyone, without distinction. What blinded them to the truth was their superstitious fear that if they abandoned the worship of *Anuur*, this god of their own making would be angered and afflict them with a terrible disaster.

So they ignorantly avoided the challenging message of *Nabii Ayyuub* [a] calling them to the worship of the true creator of all being, *Allaah*. They would foolishly attempt to warn him not to go too far so as to provoke their idol and court his vengeance.

Humanity will always be enslaved to that which they fear. And if they feared only *Allaah*, then *Allaah* would not allow for anything else to enslave them. But this is the gift of the true *Muslim* alone. For the *Kaafir*, there is enslavement to every superstitious fear.

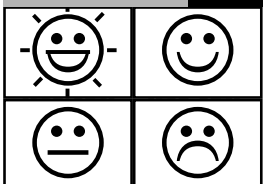
But all was not lost. One day three travellers came from a distant land and, after hearing the message of *Islaam*, they believed in *Nabii Ayyuub* [a] and became *Muslims*. It is often found that strangers sincerely seeking truth appreciate a man of virtue even more than his own people who have become complacent.

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Vocabulary

distinction
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superstitious
.....
abandoned
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provoke
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court
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vengeance
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complacent
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Comments T



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Vocabulary

exalted

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stirred

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rendered

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diminish

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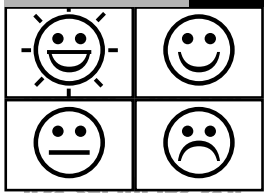
CHAPTER 2

One day, the arch-enemy of all mankind, *ibliis* the accursed *shaytaan*, flew up to the heavens, for before the time of our beloved Prophet Muhammad [s] he was still permitted to do that. There *ibliis* overheard the Angels praising Ayyuub [a] in the most exalted terms, admiring him as a blameless and upright man, second to none in *Allaah*'s creation. They recounted how much service he rendered in the path of *Allaah*, Almighty, how much charity he gifted to the poor, and how none of his worldly riches, his beautiful children, and his loving family could ever turn him away from the constant remembrance of the Giver of all bounties, *Allaah*, the Lord of the heavens and the earth.

Hearing the Angels sing *Nabii Ayyuub*'s [a] praises, *ibliis* flew into an envious rage and wickedness stirred within him. He approached *Allaah* saying, "O my Lord, *You have certainly given that servant of Yours, Ayyuub, much wealth and possessions. You have given him superb health and many children, and virtuous wives who love and obey him. It is no wonder that he loves and praises You so much. He is lacking in nothing at all. If You only left matters up to me for a little while, we would soon see what is truly in his heart*."

Allaah, Lord of all being, answered, "*O ibliis, whatever you do to him, you will not see his heart and thoughts turn away from Me. Nothing will diminish his loving devotion.*" The devil said, "*Oh Lord, give me leave to launch an attack on his properties,*

Comments T



then we will see who is right." As a lesson to all, *Allaah* granted the accursed devil permission to tamper with *Nabii Ayyuub*'s [a] worldly goods.

It so happened that one seemingly fine day, while *Nabii Ayyuub* [a] was performing *Salaah* in his small masjid, a terrifying windstorm suddenly arose, carrying deafening thunder, lightning and piercing hail. It ravaged his lands destroying all the crops on his fields, withering his fruit-gardens, drowning all his flocks, and even carrying off his camels which were grazing on the mountainside.

Everything *Ayyuub* [a] owned was taken away from him in a single day. *shaytaan* assumed the form of one of the labourers and came running to the *Masjid* where *Nabii Ayyuub* [a] was praying. He screamed out, "*Hey, foolish Ayyuub, why are you still in here praying? Have you not heard what has just happened?*"

Nabii Ayyuub [a] completed his prayer and then calmly turned to the screaching 'devil man', asking, "*Now tell me, what has happened?*"

"*A massive storm arose which has destroyed all your crops. Your flocks are drowned, your orchards have been burnt by lightning and even your camels have been carried away. Nothing remains of your wealth! It's a catastrophe, and you just sit here carelessly praying, worshipping a God you cannot even see,*" shouted the disguised *ibliis*.

Nabii Ayyuub [a] answered sternly saying, "*Had*

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Vocabulary

withering

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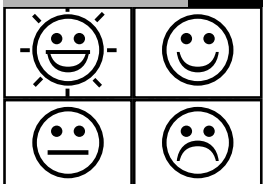
catastrophe

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disguised

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Comments **T**



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Vocabulary

perished
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rejoicing
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seduce
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accomplish
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console
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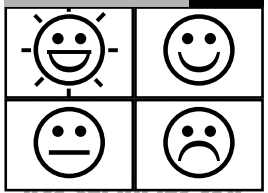
there been any good in you, you too would have perished with them." Looking to the heavens he then said, " *Innaa lillaahi, wa innaa ilayhi raaji'u-un*, *To Allaah we all belong and to him we all return,*" Thereafter *Nabii Ayyuub* [a] calmly turned around and continued his *Salaah*.

ibliis almost exploded with anger and his jealousy became even more poisonous. The next day he raced back up to the heavens only to find all the angels rejoicing and cheering at his failure. They sang about how admirably *Ayyuub* [a] had withstood the trickery of *shaytaan*, how nothing could seduce him from the love and worship of *Allaah,* or distract him from the remembrance of his Lord, They cheered at how his faith had grown even stronger after the loss of all his worldly belongings

ibliis was even more enraged. he approached *Allaah* a second time saying, "*My Lord! Ayyuub's is no remarkable accomplishment, for why should he grieve at the loss of property while he still has his whole family assembled around him to comfort and console him? You have given him a good many strong and loving children and grandchildren who love and serve him. That is what matters most to him? If You would just let me loose upon his family, then we would soon see what is truly in his heart.*"

Allaah Almighty granted the devil permission once more, but He said, "*O accursed one, even if you carry out all of your schemes, you still will not succeed in turning his heart and thoughts away from My worship for a single moment.*"

Comments T



ibliis went away grinning to himself wickedly. It so happened that on that day, all of *Nabii Ayyuub*'s [a] children were assembled in the house of their eldest brother, everyone of them present - children, grandchildren, sons-in-law and daughters-in-law, and his other wives too. *shaytaan* hastily set about his wicked plan calling together all the great and small demons and devils to assemble around his unsuspecting victims. With all their dark strength, they shook the house with a mighty earthquake till it crashed down upon all those in it, killing them to the last one. This was not enough for the malevolent devils. They then let a raging fire flare up, burning the bodies of their victims beyond recognition. It was a ghastly calamity to behold.

Again *shaytaan,* in the guise of one of the labourers, raced to *Nabii Ayyuub* [a] who was praying in his small *Masjid. He* screamed out, "*Go, Ayyuub ! Go now and see what has happened. Look what dreadful calamity has befallen your family. Why are you still in here carelessly praying and worshipping a God you cannot even see, while the mighty idols that we worship have brought down the house on your beloved ones crushing them all. You foolish man, you have finally succeeded in angering our gods & unleashing their fury upon us.*"

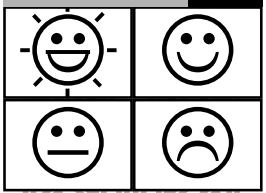
Nabii Ayyuub [a] turned and glanced briefly at the messenger of evil tidings, and he knew to whom he was speaking. "*Had there been any good in you, you too would have perished with them,*" he answered sternly. Looking to the heavens he again said, " *Innaa lillaahi, wa innaa ilayhi raaji'u-*

C

Vocabulary

unsuspecting
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victim
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malevolent
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ghastly
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calamity
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behold
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fury
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tidings
.....
perish
.....

Comments **T**



C

Vocabulary

surpassed
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infirmity
.....
convinced
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stealthily
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contemplation
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un, *To Allaah we all belong and to him we all return,*" Thereafter *Nabii Ayyuub* [a] calmly turned around and continued his *Salaah*.

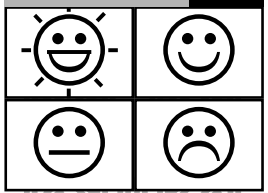
Nabii Ayyuub's [a] patience grew more until it surpassed even the patience of the angels. And it pleased *Allaah* to inform the angels that the patience of *Ayyuub* [a] was endless.

ibliis could not contain his anger. Frustrated, he approached *Allaah* a third time saying, "*O Lord, it is no wonder that Ayyuub is not affected by any of this because he still has his health and strength, and with his remaining wife, he calculates that he can have more children and make up for his losses. That is why he really doesn't care. Everything he has lost can be replaced. Therefore, nothing will be proven unless You let me attack his body and test the truth of his heart through disease and infirmity*."

Yet again *Allaah* Almighty granted the devil permission, but He said, "*O accursed one, you may visit his whole body with disease, except for his heart and mind and tongue. Every other part you shall have to your mischief, but you still will not succeed in turning his heart and thoughts away from My worship for even a single moment.*"

ibliis was convinved that he would succeed this time for what does a man value more than his own wellbeing. On that day as usual, *Nabii Ayyuub* [a] was performing *Salaah* in his little *Masjid*. *shaytaan* stealthily creeped up to him while he was deep in contemplation of *Allaah*, and blew some

Comments T



of the poisonous vapour of hell into his nostrils. It scorched *Nabii Ayyuub* [a] and as he rose to his feet, his whole body began to swell up in painful blisters. The swelling continued the entire day and by the second day his body turned black. By the third day his body began to ooze yellow pus, and on the fourth day all the blisters burst open and festered. On the fifth and sixth day, worms and maggots formed in his wounds.

On the seventh day *shaytaan* rejoiced and, taking the form of a man, went around the town gleefully informing people of *Nabii Ayyuub*'s [a] affliction. "*See what has become of him now. He refused, for so long, to worship our gods, and now they have taken horrific revenge on him.*" The unwitting townsfolk believed in the words of the devil and turned against the noble *Ayyuub* [a], disregarding all the good he had done to them in the past. His servants stood aside and looked askance, and nobody could bear to be near him because of the nauseating stench his wounds exuded.

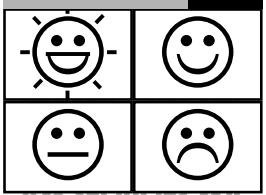
Even though *Nabii Ayyuub* [a] was a beloved prophet of *Allaah*, the Wise Almighty sent great tribulations upon him that he might serve as a noble example to us all. *Allaah* wishes us to learn that only steadfastness in worshipping and praising *Allaah*, inspite of all challenges, can ultimately lead to success in both worlds and crush the mischievious schemes of *ibliis*

C

Vocabulary

vapour
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scorched
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ooze
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festered
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rejoiced
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gleefully
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affliction
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unwitting
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disregarding
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askance
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nauseating
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stench
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exuded
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schemes
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Comments T



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Vocabulary

endured
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fortunes
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dutiful
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insinuations
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possessed
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dutiful
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infected
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contagious
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dread
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hospitality
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contaminate
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loathsome
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CHAPTER 3

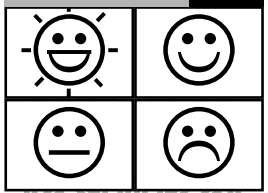
And so *Nabii Ayyuub* [a] patiently endured the test. All the doctors and medicine-men had tried their cures and failed. Nothing remained of *Nabii Ayyuub*'s [a] great fortunes. His wealth was gone, his children were gone, and his health was gone. All that was left was his dutiful wife, *Rahmah,* who stood firmly by his side.

But *shaytaan* was not finished yet. He came upon a man named *Himaar* and whispered into his heart evil insinuations. This man had seen nothing but charity and kindness from *Ayyuub* [a] in bygone days, but he was a mean and lowly man, and easy prey for the devil. *Himaar* ran all over town, as if possessed, shouting out to all, "*Hear me! Ayyuub has been infected with a dangerous and contagious disease. If you continue to shelter him in this town, he will infect you and your children. Beware that the same will happen to you as has happened to him*."

The people were filled with dread and inspite of *Nabii Ayyuub*'s [a] generosity, kindness and hospitality towards them for so many, many years they cried out to him, "*Stay away from us so you do not contaminate us with your loathsome disease!* " They drove him out of his own home and did not even permit him to stay in a humble corner of his own property. They threatened his wife saying, "*If you do not take him away from here, we will set fire to you both.*"

Nabii Ayyuub [a] felt great compassion for his

Comments T



wife. Turning to her he said, "*O Rahmah, I will set you free from my mariage if you so wish*." But *Rahmah* was no ordinary woman. She was a descendant of the patient and forgiving prophet of *Allaah*, *Nabii Yuusuf* [a]. With love and compassion in her eyes, she looked at her husband and said, "*Whatever happens, I will always be with you and care for you. I would sooner die than leave you.*"

And with that she shouldered him upon her back, and since nobody was willing to help them, she dragged him until they came to an old ruin in the comer of a field. But people would not let them stay there either. It was not far enough, they said. So *Rahmah* dragged herself on, and they passed through a wooded region, but that too was too close. Finally they came to a wasteground, and there they found a rough shelter which was no more than a miserable half-collapsed hut. *Rahmah* bedded her husband in some soft earth and placed a stone beneath his head for a pillow.

There she tended him lovingly and looked after his needs as best she could. But how was she going to feed him and herself, since they had nothing left to their name, and nobody would give them anything from charity, for they believed that the curse of the gods was upon them. *Rahmah,* who had been used to all the comforts and luxuries of life that a wealthy noblewoman enjoys, went out and humbly cleaned the houses of the people of the town who would give her a little food in return for her labour. But *shaytaan* would not rest. He was spitefully going about warning peo-

C

Vocabulary

descendant

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miserable

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labour

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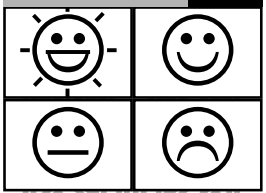
spitefully

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leper

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Comments T



ple not to give any work to the 'woman of the cursed man', not even a piece of bread nor help in any little way. "*Her husband is a leper, and his illness is carried by all who are near him*," *shaytaan* would threaten.

And so *Rahmah* was forced to go further and further away from her own town to find villages and homes where she was not known, and where the story of *Ayyuub* [a] had not been told.

ACTIVITIES **C**

Form groups of three students & identify at least three lessons you have learnt from each chapter. Your teacher may assist you.

example:

Chapter 1

1) While the treasures of the world distract ordinary people, the true Muslim never grows heedless of Allaah and is always grateful & worshipful.

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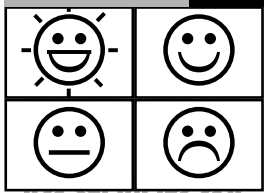
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Comments **T**



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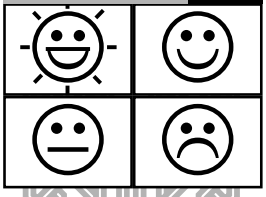
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Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red. **C**

Qudsiyyah	*Muusaa*	*Damascus*	*Ruum*
Is'haaq	*Ayyuub*	*Rahmah*	*Ibraahiim*
wealth	rulership	wives	children
heedlessness	prayer	remembrance	gratitude
idols	superstition	freedom	fear
envy	success	rage	wickedness
loss	*Allaah*	belong	return

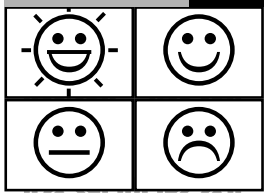
Comments **T**



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

COLUMN A	COLUMN B
Only steadfastness in worshipping and praising *Allaah*, inspite of all challenges	*you will not see his heart and thoughts turn away from Me*
You may visit his whole body with disease	even more than his own people who have become complacent.
To Allaah we all belong	could ever make him heedless of the constant remembrance of the Giver of all bounties, *Allaah*
Whatever you do to him	and if they feared only *Allaah*, then *Allaah* would not allow for anything else to enslave them
None of his worldly riches, his beautiful children, and his loving family	can ultimately lead to success in both worlds and crush the mischievious schemes of *ibliis*
While people had often asked *Ayyuub* [a] to be their leader	*and to him we all return*
It is often found that strangers sincerely seeking truth appreciate a man of virtue	*except for his heart and mind and tongue*
Humanity will always be enslaved to that which they fear	he rather wished for them to turn their hearts to *Allaah* as obedient servants

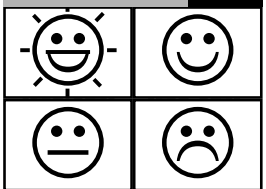
Comments **T**



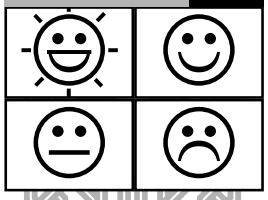
C

Research the art of Islamic miniatures. Then draw two miniatures depicting two events described in the previous chapters as you imagined it to be. Be careful not to depict the face of any Prophet.

Comments **T**



Comments

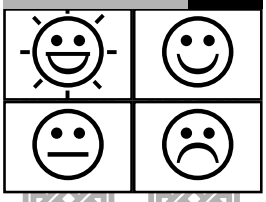


Find the following *Aayah* in the Holy Qur'an. Thereafter write it down in Arabic and English in the space below.

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(Baqarah, 155-157)

Comments **T**

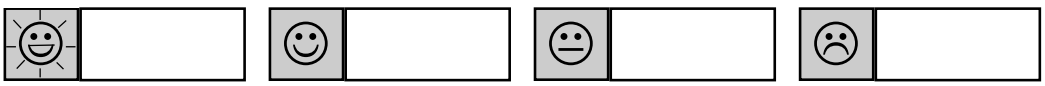


SUMMARY **P**

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

- listened to Chapters 1-3 ☐
- found suitable meanings for difficult words ☐
- identified lessons learnt in every chapter ☐
- identified the odd word in a group ☐
- matched columns correctly ☐
- sketched 2 scenes as depicted in the story ☐
- wrote and translated a verse from *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- discern that absorbing oneself in worship removes worldly pain and suffering, and engenders patience and proximity to *Allaah*
- understand that the human body is a sacred trust which cannot be degraded as a cheap commodity to be bought and sold for the fleeting entertainments of this world
- recognize that even strong love can be poisoned by the disease of suspicion
- ascertain that patience and commitment to truth will always prevail, even over the raging storms of the heart
- learn that righteousness begins with assuming the goodness of all people and their innocence, inspite of the circumstances
- realize that the law of *Allaah* is more precious than you & I
- appreciate that suffering, like prosperity, is transient , therefore we must be patient for the sake of *Allaah* and never be dissatisfied with the fate decreed by *Allaah*
- discover that ordinary men easily accept truth because they associate it with success, and success they see in worldly accomplishments. But when there seems to be worldly affliction and failure befalling a man of truth then many ordinary men simply turn away
- understand hat *Allaah* expects a *Muslim* to always accept truth for it's own sake no matter the circumstances
- appreciate that no Prophet can ever bear to see even one *Muslim* led astray and damned to hell forever
- learn that The mercy of *Allaah* encompasses all things and taht the truth always reveals itself in the end
- discern that *shaytaan* is quickly defeated when we are quick to forgive
- appreciate that a Prophet is always true to his very last word

LESSON OVERVIEW (Chapter 4-6) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 4-6 from the story of *Nabii Ayyuub* [a]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- complete key sentences related to the story - sketch a scene as depicted in the story
- write an *Aayah* in Arabic with the translation



Read the following chapters. **T**

CHAPTER 4

Seven difficult years went slowly by, but *Nabii Ayyuub* [a] suffered his affliction with beautiful patience. Every part of his body was diseased except for his heart, mind and tongue. He sang *Allaah*'s praises day and night and so absorbed was he in worship that he did not feel the pain of the worms eating him alive. All the same, his suffering was grievous, but the more he suffered, the more patient he grew and the closer his heart drew to his Lord.

The lady *Rahmah* was a strikingly beautiful woman and her hair was exquisitely long such that it fell down to below her knees. Whenever *Nabii Ayyuub* [a] wished to raise himself up from his sickbed, he held on to her thick plaits and she would pull him up by the other end to eat his meals. *shaytaan* saw this and said to himself, "*Well, we shall deal with this. I will strike him in the heart yet*."

He went around the houses where *Rahmah* had found work and said to the people, "*When that woman comes again, you should rather take something from her in lieu of the gifts you wish to give her. If she enters your homes the accursed disease will certainly spread among you. So take her beautiful hair instead for that will be a fitting exchange for a fine wig to be made*."

During that time it was the custom in the land to

Qur'aan

Allaah ﷻ has declared:

"And Ayyuub, when he cried to his Lord, saying: 'Harm has afflicted me, and You are the most Merciful of the merciful.' Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: A mercy from Us and a reminder to the worshipful."

C

Vocabulary

grievous

exquisitely

lieu

lewd

adultery

prostitute

handsomely

degraded

commodity

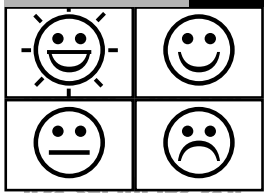
fleeting

cut off the hair of women who were lewd and had committed adultery, and prostitutes were forced to wear their hair cut short. This was a sign of great shame.

Now *Rahmah* used to go every week to a family where she would clean their house and bake their bread. In return she would receive a little bread herself and some food. This she took home to feed herself and her sick husband. One day *Rahmah* came as usual and seeing that there was a lot of work to be done - the goats had to be milked, the floors washed, the food cooked and the bread baked - thought that she would be handsomely paid and this would bring some relief to them. But *shaytaan* had already planted his poisonous seed and the lady of the house refused to let her in. "*I cannot give you any work today.*" "*Why is that?*" asked *Rahmah*. "*It is because of that sick person you are looking after. We have heard that it is an evil spell cast on him by our gods, and we have been warned that the disease will be passed on to us if we allow you in. However, even though I can't take your services in exchange for food, I can certainly take your beautiful long hair as my hair has fallen*."

What could *Rahmah* do? She understood that the human body was a sacred trust, and even hair could not be degraded as a cheap commodity to be bought and sold for the fleeting entertainments of this world. But her husband was at home and he was sickly, and no one else would give her any work or charity, so she had no choice but to let the woman cut off her long, beautiful hair. She

Comments T



received some warm bread in exchange for it and gratefully hurried home with the food.

Before she could reach the house however, *shaytaan* had come by and, standing at some distance from the hut of *Nabii Ayyuub* [a], called out to him, "*Hey, Ayyuub! I will tell you something which you may not like to hear. That woman whom you love and trust so much has been guilty of indecency and committed adultery. For her crimes, the townsfolk have cut off her hair, as is the right custom. So if you don't believe me, you will soon see for yourself.*" *Nabii Ya'quub* [a] was not to be poisoned by the slander of a miscreant, but this was a deep matter of the heart, and the matters of the heart are most profound. Would it be swayed ? True, *ibliis* was not given authority to afflict *Nabii Ayyuub*'s [a] heart, but would *Ayyuub* [a] allow the disease of suspicion to enter it?

Meanwhile *Rahmah* was hurrying home, glad because of the freshly baked bread she had obtained that day. As she entered she joyfully said, "*Look, today I have brought you delicious, fresh bread. Eat it while it is still warm.*" "*Well, let your hair down then, and pull me up by it that I may eat,*" *Nabii Ayyuub* [a] said. *Rahmah* was reluctant, but she remembered that *Ayyuub* [a] was the forebearant prophet of *Allaah* and that his commitment to truth and righteousness would always prevail, even over the raging storms of the heart. And so she uncovered her head to reveal her cut hair. *Nabii Ayyuub* [a] was shaken because the custom of people seemed to indicate that the accusation was true. But righteousness

C

Vocabulary

indecency

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adultery

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slander

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miscreant

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profound

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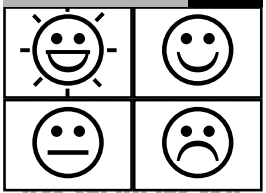
forebearant

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prevail

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Comments **T**



C

Vocabulary

innocence
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slander
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dishonourable
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wiles
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futile
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deterred
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quest
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frantically
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consulted
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humiliation
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was not about custom or what is assumed to be true but rather begins with assuming the goodness of all people and their innocence, inspite of the circumstances. "*Is what I have heard true, that you have fallen into evil ways*," asked *Nabii Ayyuub* [a]. "*Certainly not*," cried *Rahmah*. "*I am pure and innocent of any slander. I have done nothing dishonourable, but the woman I work for refused me work and offered me bread on condition that I give her my hair, for she has none. While my body is a sacred trust and my hair no cheap commodity, I did it only for you, that you would have something to eat, for you are dearer to me than I am to myself.*"

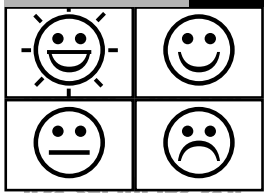
"*May Allaah forgive you, my dear wife, but the law of Allaah is certainly more precious than both you and I*," replied the righteous *Ayyuub* [a]. *shaytaan* was enraged. His wiles had proven futile yet again. But he would still not be deterred from his insane quest. Such is the maddening blindness of *shaytaan*'s jealousy of the children of *Aadam*.



CHAPTER 5

ibliis had now became desperate. He frantically consulted his helpers but they asked him, "*How is it that your cunning cannot work against Ayyuub, yet you succeeded in misleading Aadam, the father of mankind?* " The patience of *Nabii Ayyuub* [a] had become the cause of *shaytaan*'s humiliation.

Comments T



Now *shaytaan* changed his strategy. He went to *Nabii Ayyuub*'s [a] wife in the form of a sincere man. "*Where is your husband, my dear?*" he asked her. She pointed to an almost lifeless form crumpled on the bed and said, "*There he is, as if suspended between life and death*."

shaytaan, in a deceptively sympathetic tone, then reminded her of the days when they had both enjoyed good health and beauty, wealth and luxury and the love and companionship of their children. The painful memory of years of hardship overwhelmed her. She burst into tears and called out to her husband Nabii Ayyuub [a], "*For how long are you going to bear this torture from our Lord? Are we to remain without health, wealth, children or friends forever? For once, why don't you call upon Allaah to remove this suffering?*"

The noble *Ayyuub* [a] sighed patiently, and replied softly, "*My beloved Rahmah ! ibliis has certainly whispered to you and made you distressed. Tell me, for how long did I enjoy good health and riches and comforts?*" She replied, "*For seventy years.*" "*Well then*," he asked, "*How long have I been suffering like this?*" She replied, "*Seven years*."

Then he said to her, "*In that case, I am ashamed to call on my Lord to remove the hardship, for I have not suffered longer than the years of good health and plenty that I enjoyed. I lived for seventy years in prosperity and health, therefore why should I not be patient for the sake of Allaah for at least seventy years as well. Your faith seems to*

C

Vocabulary

suspended

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sympathetic

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tone

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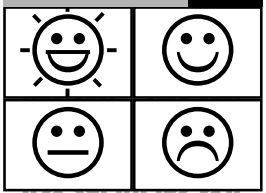
overwhelm

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prosperity

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Comments **T**



C

Vocabulary

fate
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decreed
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inclined
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beset
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accomplish-ment
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affliction
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circumstance
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counsel
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muse
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humiliate
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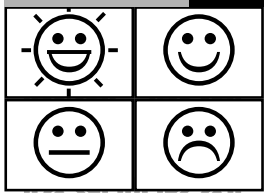
have weakened and you are dissatisfied with the fate decreed by Allaah. If I ever regain health, I swear by Allaah that I will punish you with a hundred strokes! From this day, I shall not eat or drink anything from your hand. Leave me and let my Lord do with me as He pleases."

Crying bitterly, with no other choice given that this was an instruction of a Prophet of *Allaah*, she left with a crushed heart.

It just so happened that the three men whom *Nabii Ayyuub* [a] had aforetime invited to *Islaam* passed by that way again. They heard about what had befallen their Prophet and had come to see with their very own eyes. Though they were sound of heart and inclined to be righteous, they were beset by doubt when they beheld *Nabii Ayyuub*'s [a] condition. Ordinary men easily accept truth because they associate it with success, and success they see in worldly accomplishments. But when there seems to be worldly affliction and failure befalling a man of truth then many ordinary men simply turn away. But *Allaah* expects much more from a *Muslim* who must always accept truth for it's own sake no matter the circumstances. This was ceratinly a difficult test.

The three men began to take counsel among themselves. "*Could it be*," they mused, "*That we were mistaken? We took him to be a Prophet and we believed his teaching to be true, but if this was really the case, how could Allaah have punished him so? If he was really on the path of truth, Allaah would never allow for him to be humiliated*

Comments T



in this way. We may have been deluded in taking him to be a true prophet."

So they went away and turned back to the temples of the idols. They now considered building a great new temple to appease their idol *Zannuus*, for they feared they might have incurred its wrath by following *Ayyuub* [a].



CHAPTER 6

This shocking news reached *Nabii Ayyuub* [a]. While he could bear every tribulation that afflicted him with patience, *Nabii Ayyuub* [a] could not bear to see even one *Muslim* be led astray and damned to hell forever. His heart burnt within his breast and in this helpless state, *Nabii Ayyuub* [a] turned to Allaah, not to complain but to seek His mercy, "*O Allaah ! Indeed distress has seized me, and You are the Most Merciful of all those who show mercy.*"

Allaah, the One who brings ease after difficulty, heard his call and answered immediately. The mercy of *Allaah* encompasses all things and the truth always reveals itself in the end. *Allaah* instructed *Nabii Ayyuub* [a] to go out to a waterless open plane in the desert. *Nabii Ayyuub* [a] immediately obeyed. Crawling out of his sick-bed, he pulled himself over the dust. This was a strange sight to behold and a lot of curious folk began to follow him, including the three men who had once believed and were now uncertain. At the

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Vocabulary

deluded

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appease

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incurred

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wrath

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tribulation

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afflicted

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damned

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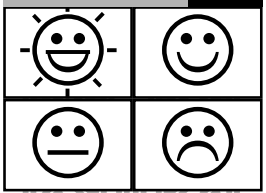
distress

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encompass

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Comments **T**



C

Vocabulary

appointed

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spouting

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immersed

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overwhelmed

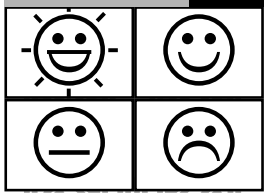
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appointed barren spot which seemed a fitting place for death and a grave to be dug, *Allaah* commanded, "*Now strike the earth beneath you with your foot*." *Nabii Ayyuub* [a] obediently struck the ground, and from what people thought to be a dusty grave and certain death, there was to be life, and all at once water gushed forth miraculously, spouting high up into the sky. Everyone present cried out in astonishment, "*A miracle, a miracle!* " A large lake of sparkling crystal cool water quickly formed around the miraculous fountain. *Allaah* then commanded, "*Now bath your body in it my servant, and quench your thirst, for there is relief and cure for you in it, and offer sacrifice on behalf of your companions and seek forgiveness for them for verily they have disobeyed Me concerning you.*"

Nabii Ayyuub [a] immersed himself in the miraculous water and, to the amazement of all, his diseased body began to heal before their very eyes. *Allaah* restored his health, and as *Nabii Ayyuub* [a] emerged from the lake *Allaah* rained on him glittering golden locusts which covered his naked body like a robe from heaven. "*O Ayyuub*," *Allaah* said, "*Are you satisfied and content with my blessings?*" *Ayyuub* [a] joyfully replied, "*O my Lord, who can ever have enough of Your Mercy!*"

Ayyuub [a] stepped forward, and everyone was overwhelmed by the striking beauty of his body and the heavenly light that shone from his handsome face. He was now blessed with even more beauty, health and strength than before. The faith of so many who were in doubt was restored too

Comments T



and they sang the praises of *Allaah* in hope and fear.

Allaah then instructed *Ayyuub* [a] , "*Now go to your family for I have returned them to you, and the like of them along with them. And I have given you increase in your wealth and possessions*." No sooner were the words of *Allaah* pronounced but *Nabii Ayyuub's* [a] children were all miraculously brought back to life, as were the animals and orchards and palaces and treasures, all restored to their former glory, and multiplied many times more. The heavenly golden locusts swarmed over his fields, not to destroy but to fill his lands with golden treasure, and wonder was everywhere to be seen... But where was *Rahmah*?

Immediately *Nabii Ayyuub* [a] hastened back to his hut to begin his search for her. Meanwhile *Rahmah*, his faithful wife, who could no longer bear to be parted from her beloved husband, returned to beg his forgiveness, and to pledge to serve *Allaah* and his Prophet dutifully. As she entered she looked for him in the bed of ashes which she had raked together for him as a resting place, but she did not find him there. Suddenly a handsome stranger entered, and startled, she turned around and shyly asked, "*I am looking for a sick person whom I have been nursing, have you perchance seen him?*" The strange man replied, "*Whom did this invalid you are looking for resemble, ?*" *Rahmah* raised her gaze to look at the man, and tears came to her eyes, as she answered, "*Had he been strong and healthy, I would have said, he looked a bit like you.*" *Nabii*

C

Vocabulary

hastened

.....

swarmed

.....

pledge

.....

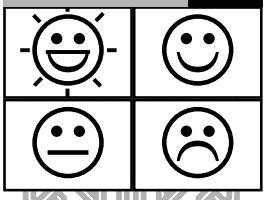
perchance

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invalid

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Comments **T**



C

Vocabulary

behold

affliction

wonderstruck

resentful

fate

decreed

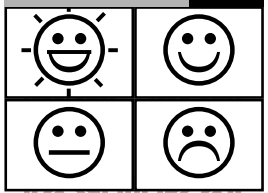
dispatched

Ayyuub [a] smiled and gently said, "*Come now, O Rahmah, and behold the Mercy the Lord has shown to us. I am indeed Ayyuub and I have been cured. You too must now bathe in the blessed waters Allaah has sent which has restored my health, and you too will become youthful and beautiful as you were before these days of affliction.*"

And so it was. The beautiful couple, led by the three men who had once doubted, returned to their village, and the wonderstruck people came out to meet them. There was great celebration and they all begged *Allaah*'s forgiveness and *Nabii Ayyuub*'s [a] pardon. *Nabii Ayyuub* [a], the patient prophet of *Allaah,* would always be quick to forgive them, and *shaytaan* was driven away, humiliated and resentful at his failure. But there was one more thing to be resolved.

Nabii Ayyuub [a] had sworn to punish his wife with a hundred stripes for being dissatisfied with the fate decreed by *Allaah.* But is was *Rahmah* now who reminded him of his oath, that he might not fall back upon his word, for it was witnessed by *Allaah* himself, and a Prophet always has to be true to his very last word. *Nabii Ayyuub* [a] was ashamed of his harsh words, and so he prayed to the all Merciful *Allaah*, "*Oh my Lord, how can I be guilty of hurting this virtuous, innocent woman, and also not fulfilling my oath to you*." Immediately *Allaah* dispatched the Arch Angel *Jibraa'iil* [a] for the sake of *Rahmah* with the following instruction, " *'Take in your hand a bundle of one hundred grass reeds, and strike her therewith once. And break not your oath'. Truly We found him full of*

Comments T



patience and constancy. How excellent in Our service was Ayyuub! Ever did he turn to Us."

This was the merciful way out of their dilemma and a relief from *Allaah* for the patient wife who bore the illness of her husband and feared *Allaah*. *Rahmah* was a pious and rightly guided woman. *Allaah* blessed her with twenty more children and her beauty only increased. May *Allaah* be pleased with her forever more.

Nabii Ayyuub [a] lived in the Roman lands for a further seventy years after his affliction. He preached to them the religion of *Islaam* and the belief in One God, Creator of all, *Allaah*.

Before *Nabii Ayyuub* [a] passed away, he entrusted his mission to his son *Hawmal* and after him to his son *Bishr,* who would be the Prophet *Dhul Kifl*. And a wonderful story will be told of him too.

C

Vocabulary

constancy

.....

dilemma

.....

bore

.....

entrust

.....

C T **Form groups of three students & identify at least two lessons you have learnt from each chapter. Your teacher may assist you.**

ACTIVITIES

example:

Chapter 1

1) The human body is a sacred trust which cannot be degraded as a cheap commodity to be bought and sold for the fleeting entertainments of this world.

.....

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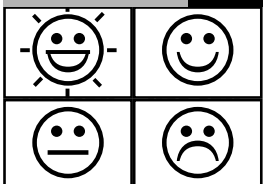
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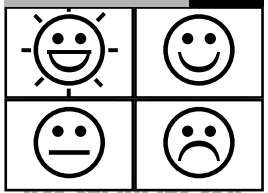
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Comments **T**



Comments T



Complete the following key sentences using the correct words. C

Nabii Ayyuub [a] was the ..... prophet of *Allaah* and his commitment to ..... and ..... would always prevail, even over the raging storms of the ..... .

Righteousness is not about ..... or what is assumed to be true, but rather begins with assuming the ..... of all people and their ..... , inspite of the circumstances.

The law of ..... is more precious than both ..... and ..... .

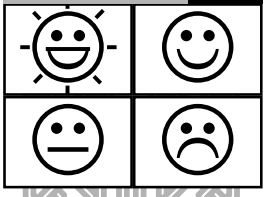
The cunning of ..... cannot succeed against the ..... of a believer.

"*I lived for ..... years in prosperity and health, therefore why should I not be ..... for the sake of Allaah for at least ..... years as well. Your ..... seems to have weakened and you are ..... with the fate decreed by ..... .*"

.... easily accept truth because they associate it with success, and success they see in ..... accomplishments. But when there seems to be worldly ..... and ..... befalling a man of truth then many ..... men simply turn away.

A *Muslim* must always accept ..... for it's own sake, no matter the ..... .

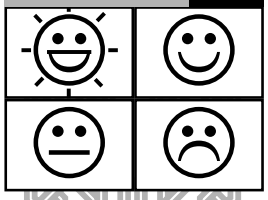
Comments T



C

Research the art of Islamic miniatures. Then draw a miniature depicting an event described in the previous chapters as you imagined it to be. Be careful not to depict the face of any Prophet.

Comments **T**

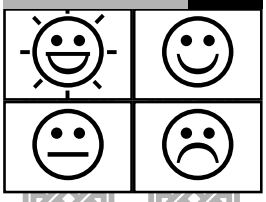


Find the following *Aayaat* in the Holy Qur'an. Thereafter write it down in Arabic and English in the space below. **C**

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(Saad, 41-43)

Comments **T**

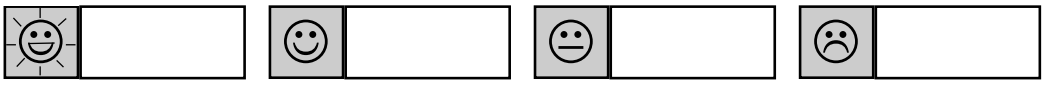


SUMMARY **P**

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

- listened to Chapters 4-6 ☐
- found suitable meanings for difficult words ☐
- identified lessons learnt in every chapter ☐
- completed key sentences related to the story ☐
- sketched a scene as depicted in the story ☐
- wrote and translated a verse from *Qur'aan* ☐

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	*Madiinah* & Battle of *Badr*	437
LESSON 2	Battle of *Uhud*	461
LESSON 3	Battle of *Khandaq*	483
LESSON 4	Treaty of *Hudaybiyyah*	503

Only the Early *Madiina*n period of the life of the Prophet Muhammad [s] from the arrival in *Madiinah* till the Treaty of *Hudaybiyyah* will be covered in this grade. The Late *Madiina*n period of the Prophet's [s] mission will be covered in Grade 7. 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 his arrival in *Madiinah* till the Treaty of *Hudaybiyyah* and the Year of Deputations. It highlights the nature and characteristics of the true Islamic society the Prophet [s] was able to establish. It describes his glorious victories on the battlefield as well as his fortitude in the face of tragic setbacks. His statemanship and piety as well as his acumen in dealing with the enmity of the hypocrites and the conspiracies of the Jews against his message, their attempts on his life and collusion with his enemies. All these ramarkable events culminate in the Treaty of *Hudaybiyyah* which sets the stage for Prophet's ultimate triumph and the assertion of his august stature amongst the monarchs of his time. 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 Prophet *Muhammad's* [s] arrival in *Madiinah*, the policies of the *Islaamic Khilaafah* that he instituted and the main features of the new Muslim society
- recognize that a *Muslim* leader must never show partisanship nor cause inconvenience to his followers
- understand that the *masjid* is pivotal to realizing *Islaam*'s vision and the blossoming of it's just social order
- discern that charity is one of the main features of *Islaamic* society where greed and selfishness are replaced by compassion and concern for all living things
- ascertain that the two Pillars of *Islaam*, *Zakaah* and Fasting were instituted in *Madiinah*
- appreciate that *Muslims* are under an obligation to assist each other preferring their fellow brother in faith over themselves in every way
- realize that wealthy *Muslims* are expected to display great benevolence while *destitute Muslims are expected* display profound dignity
- recognize that *non-Muslims* are guaranteed the freedom to practise their religion under *Islaamic* rule rule and their property rights are safeguarded
- appreciate that the true *Muslim* is ever willing to sacrifice his life to protect *Islaam*
- discern that success, even in battle, depends not just on good preparations but more importantly on beseeching *Allaah's* assistance
- learn that captives of war must be treated well, fed and sheltered like their captors

LESSON OVERVIEW (Chapter 1-3) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 1-3 of the life of the Prophet Muhammad [s]
- identify the specific teachings being conveyed
- research the Prophet's [s] battle strategy
- 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 grades four and five dealing with the early life and mission of the Holy Prophet *Muhammad* [s] before commencing this lesson.

Read the following chapters. T

LESSON 1

Madiinah



THE BATTLE OF BADR

CHAPTER 1

The blessed Prophet of *Allaah*, *Muhammad* [s], had arrived in *Madiinah*. It was Monday, the 12th of *Rabii' al-Awwal*, a date which marks the beginning of the *Islaam*ic calendar.

The *Muslims* were overjoyed at the arrival of the Messenger of *Allaah*. The women and children called out joyously, "*Behold the Messenger of Allaah has come! This is indeed the Messenger of Allaah.*" In their delight, the girls of the *Ansaar* sang in unison :

"*Tala 'al Badru 'Alaynaa*
Min Thaniyaat-il-Wadaa',
Wajaba-sh-Shukru 'Alaynaa
Ma da'aa lillaahi daa'.

O the white moon rose over us
From the valley of *Wadaa*',
And we owe it to show gratefulness
Where the call is to *Allaah*.

Ayyuh-al-Mab'uuthu fiinaa
Ji'ta b-il amr-il-mutaa',
Ji'ta sharraft-al-Madiinah
Marhaban yaa khayra daa'.

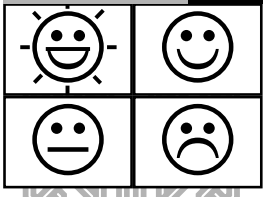
Oh you, who were raised among us
Coming with a word to be obeyed,

Qur'aan

Allaah ﷻ has declared:

"Permission (to wage war) is given unto those who are being fought against because they have been wronged. And indeed Allaah is able to give them victory. They are those who have been driven out of their homes unjustly, only because they said, "Our Lord is Allaah."

Comments T



P C

Vocabulary

radiant

.....

outskirts

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suburb

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halter

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inspired

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maternal

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alighted

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You have brought to this city nobleness
Welcome best caller to *Allaah*'s way."

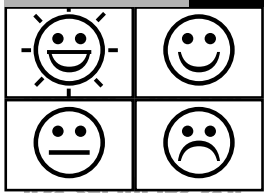
A more radiant day had never been seen before in the city. The Prophet *Muhammad* [s] spent four days at *Qubaa*, a suburb on the outskirts of *Madiinah*, where he established the first *Masjid* of *Islaam, 'Masjid Qubaa'.* On Friday morning, he set off towards the city centre and at noon he stopped among the *Banuu Saliim ibn 'Awf* where he performed the *Jum'ah Salaah*. This was the first *Jum'ah Salaah* of *Islaam*.

In *Madiinah* the Messenger of *Allaah* [s] was greeted by all, each inviting him to stay with them. They enthusiastically grabbed the halter of his camel but he said, "*Let the camel go her own way, for she is inspired.*"

Eventually the camel stopped in an open sandy ground near the homes of the *Banuu Maalik ibn an-Najjaar* family and kneeled down at the very place which would mark the future door of the Prophet's *masjid*. The grounds were used for drying dates and belonged to two orphan boys of the *Banuu Najjaar* who were the Prophet *Muhammad*'s maternal relatives.

The Messenger of *Allaah* [s] alighted from his camel and *Abuu Ayyub Khaalid ibn Zayd* quickly carried his luggage into his house nearby. *Abuu Ayyuub* [r] showed the Prophet generous hospitality and great respect, inviting him to occupy the upper story of his house. But *Nabii* Muhammad [s] insisted on staying on the lower floor of the house although *Abuu Ayyuub* [r] disliked occupying the top floor above him, thinking it an insult. The Prophet [s], reassured him, saying, "*O Abuu*

Comments T



Ayyuub, it will be more convenient for your family as well as those who call on me that I stay on the lower floor."

The Messenger of *Allaah* [s] called for the two orphans who owned the sandy grounds and asked them if he could purchase it from them. "*We gift it to you for free, O Messenger of Allaah*," they replied, but the Prophet [s] refused and insisted on paying them a fair price. And so it was purchased and preparations for building a *Masjid* began in earnest.

The blessed Prophet [s] helped in the building of the *Masjid*, carrying bricks alongside the other *Muslims*. As he worked he recited, "*O Allaah, the only true reward is the reward of the Hereafter, so shower your mercy upon the Ansaar and Muhaajiruun (*ie. the inhabitants of *Madiinah* and the emigrants from *Makkah)!*"

In *Madiinah*, the Prophet Muhammad [s] became the political leader of the *Muslim* <u>*Kh*</u>*ilaafah* (ie. *Islaamic* system of governance). From here, *Islaam* was to blossom. A new brilliant and just social order was born. Its base was the *masjid* where *Islaam*'s vision for peace amongst all the peoples of the world, of all faiths and races, took shape in what was effectively the first 'Constitution' and 'Charter of Human Rights and Liberties' ever. It guaranteed every citizen, Muslim as well as non-Muslim alike, freedom, security and justice

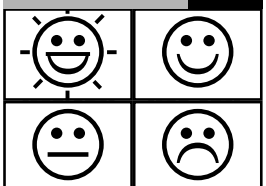
Charity was one of the main features of this new society; greed and selfishness became strangers and were replaced by compassion and concern for all living things. The Prophet [s] declared,

P C

Vocabulary

convenient
.....
earnest
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constitution
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charter
.....
liberties
.....
citizen
.....
liberties
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Comments **T**



P C

Vocabulary

inconvenient
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instituted
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pact
.....
obligation
.....
benevolence
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"*Doing justice between two people is a charity; and assisting a man upon his beast and lifting his baggage is a charity; and answering a questioner with mildness is a charity; and removing that which is an inconvenience to people (such as thorns and stones) is a charity; and a smile to your brother is a charity*."

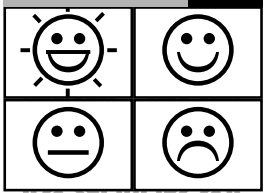
Here in *Madiinah*, another two more important Pillars of *Islaam* were established. The *Muslims* were ordered to pay *Zakaah* to help the poor and needy, and Fasting in the month of *Ramadaan* was instituted.

The Messenger of *Allaah* [s] stayed in the house of *Abuu Ayyuub al-Ansarii* [r] for seven months until his *masjid* and the rooms for his family were ready. The remaining *Muhaajiruun* also joined him by this time. The Prophet [s] established a pact of brotherhood between the *Muhaajiruun* and the *Ansaar* called *'Mu'aakhaah'*, putting each one under an obligation to assist the other.

The *Ansaar* were so eager to form this brotherhood that they gave their *Muhaajiruun* brothers in *Islaam* half of everything they owned, their homes, their land and their animals, preferring them over themselves in every way. An *Ansaari* would say to a *Muhaajir*, "*Have whichever half of my property you prefer*," and the *Muhaajir* often would reply saying, "*May Allaah bless you ever more in your family and property! But show me to the market place, that I may earn my keep*." The *Ansaar* displayed great benevolence while the *Muhaajiruun* displayed profound dignity.

The area of *Madinah* was also populated by a number of Jewish tribes. The Muslims already felt

Comments T



a close affinity with these 'People of the Book', as the coming of the Prophet *Muhammad* [s] had been foretold in the *Tawraah* (ie. Torah). The *Tawraah* recounts *Allaah* addressing *Nabii Muusaa* [a], "*I will raise them up a Prophet from among their brethren (Arabs), like unto you (Muusaa), and I will put my words in his mouth, and he shall speak to them all that I shall command him.*"

The constitution of the Prophet extended to the Jews as well. They were confirmed in their freedom to practise their religion and in their title to their wealth. Conditions of mutual support were made for them and accepted from them. Up to this time, Muslims had even prayed in the same direction as the People of the Book, facing the Holy City of Jerusalem. The Muslims were now ordered to turn their faces for *Salaah* towards the Holy *Ka'bah* in *Makkah*. This historic change in the direction of the prayer symbolized the distinction and honour given to the new *Muslim Ummah*. As the *Muslims* were returning to the original faith of *Nabii Ibraahiim* [a], so in prayer they turned to the first House of *Allaah* erected by him.

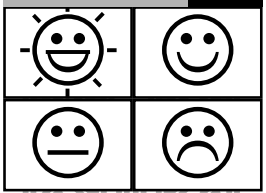
Up to that time, *Muslims* would join the Prophet *Muhammad* [s] at prayer without a call. The Prophet [s] disliked the way the Jews and Christians used horns and bells to announce their calls to prayer. *Allaah* then blessed the *Muslims* with the *Adhaan*. The method was inspired in a true dream of one of the *Sahaabah* (Companions) and the Messenger of *Allaah* [s] confirmed it and prescribed it for his followers. He chose *Bilaal ibn Rabaah al-Habshii* to call the *Adhaan* because of his strong melodious voice. *Bilaal* [r] was the first *Mu'adh dhin* of the Messenger of *Allaah* [s] and

P C

Vocabulary

constitution
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title
.....
symbolize
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distinction
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inspired
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prescribed
.....
melodious
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Comments **T**



P C

Vocabulary

anxious
.....
hypocrite
.....
authority
.....
determined
.....
persecution
.....
torture
.....
enmity
.....
burden
.....
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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the *Imaam* of all the *Mu'adh dhins* till the end of time.



CHAPTER 2

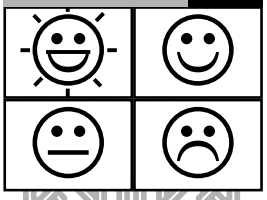
Islaam spread throughout *Madiinah* and some of the rabbis and Jewish scholars also embraced *Islaam*. They included a learned rabbi named '*Abdullaah ibn Salaam* whose conversion to *Islaam* angered the Jews. The Jews were feeling anxious. They envied *Islaam*, but at the same time they were afraid of it. Between the Jews and the remaining *Kuffaar* in *Madiinah* a group of hypocrites emerged. Their leader was '*Abdullaah ibn Ubayy ibn Saluul.* He was an Arab chief of *Madiinah* whose authority was not questioned before the arrival of *Islaam*, but now his people were flocking to the new faith. He and others like him who were greedy for power became open enemies of *Islaam,* while some became secret hypocrites, pretending to be *Muslim* but working to destroy *Islaam* from within.

Apart from the Jews, the *Makkan* chiefs too were displeased. They were still determined to wipe out the new Muslim community and were plotting to attack *Madiinah*. But now, at last, after years of persecution, and torture, permission was given by *Allaah* for Muslims to defend themselves.

> "*Permission (to wage war) is given unto those who are being fought against because they have been wronged. And indeed Allaah is able to give them victory*."

The result was the Battle of *Badr* which took place

Comments T



in the second year after the *Hijrah* during the month of *Ramadaan*. The Messenger of *Allaah* [s] had heard that *Abuu Sufyaan ibn Harb*, one of the chiefs of the *Quraysh* who was extremely hostile to *Islaam*, was returning from Syria with a large trading caravan belonging to the *Quraysh*. The *Quraysh* had been spending their wealth on fighting *Islaam,* so the Prophet [s] dispatched a small force of Muslim soldiers to intercept the caravan.

When *Abu Sufyaan* became aware of this he sent a message to *Makkah* appealing for help from the *Quraysh*. This plea reached *Makkah* and the *Quraysh* saw in it an ideal excuse to attack *Madiinah* and do away with the *Muslims* once and for all. They made haste in preparing an army of one thousand strong and well equipped soldiers led by all their nobles.

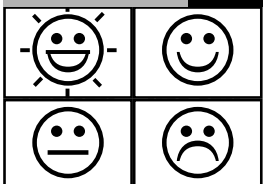
When the Messenger of *Allaah* [s] heard that the *Quraysh* had set out from *Makkah* to attack the *Muslims*, he consulted his Companions. He was concerned about the *Ansaar* because their original pact included the condition that they only defend him within their own territory. Since he resolved to leave *Madiinah* and march towards *Badr*, he wanted to know where they stood. The *Muhaajiruun* assured him of their support, but the Prophet looked towards the *Ansaar* and they fully understood the reason why he was concerned about them. *Sa'd ibn Mu'aadh*, one of the chiefs of the *Ansaar* stood up and said, "*O Messenger of Allaah, perhaps you are concerened that the Ansaar do not think it their duty to help you outside their own territory. I speak for the Ansaar and answer for them. Go wheresoever you wish, join whomsoever you wish and sever ties with whomsoever you wish. Take what you wish from our*

P C

Vocabulary

hostile
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dispatch
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intercept
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appealing
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plea
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haste
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nobles
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consulted
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resolved
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territory
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sever
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Comments **T**



P C

Vocabulary

martyrdom

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detected

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expedition

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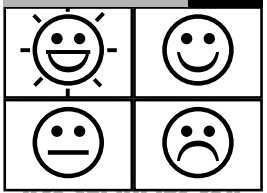
property and give us what you wish, for what you take from us is dearer than what you leave. Whatever you command, we will obey. By Allaah, if you were to travel until you reached the ends of the world, we would go with you. By Allaah, if you were to cross the ocean, we would plunge into it with you."

Another Companion, *Al-Miqdaad*, stood up and said, "*O Messenger of Allaah, we do not say to you what the Jews said to Muusaa: 'Go forth, you and your Lord, and do battle. We will wait here'. Rather, we will do battle on your right, and on your left, and in front of you, and behind you*." When the Prophet *Muhammad* [s] heard this, his face shone brightly with happiness and he said to his Companions, "*Now, be Steadfast!* "

The *Muslims* began their preparations for battle. Amongst them was a boy called *'Umayr ibn Abii Waqqaas* who was only sixteen years old. Afraid that the Prophet [s] would not accept him into the army because of his young age he tried to avoid being seen, but his elder brother, *Sa'd ibn Abii Waqqaas* [r], recognised him and asked him what he was up to. "*I am afraid that the Messenger of Allaah will send me back, while I want to join the army of Islaam*," he answered. "*I wish that Allaah honour me with martyrdom*".

That was indeed the case. The Prophet [s] detected him and, inspite of '*Umayr* [r] being strong and able bodied, stopped him from joining the army. '*Umayr* [r] could not bear this and began to weep. When the Prophet [s] was informed of his eagerness and disappointment, he made an exception and permitted '*Umayr* to join the expedition where he would eventually be honoured with martyrdom.

Comments T



The Messenger of *Allaah* [s] set off for a small village called *Badr* where he planned to intercept the *Makkan* army. The disbelieving *Makkans* marched forward with one thousand men, outnumbering the small *Muslim* army three to one. The Muslim army numbered a mere three hundred and thirteen men with only two horses and seventy camels. Three men rode on a camel in turns, with no distinction being made between a soldier and a general. The Messenger of *Allaah* [s], his closest friend *Abuu Bakr* [r], his general *'Umar* [r] and the other great Companions were among them.

The Prophet gave the banner of the *Muslim* army to the youthful *Mus'ab ibn 'Umayr* [r]. The flag of the *Muhaajiruun* was entrusted to *'Alii ibn Abii Taalib* [r] and the flag of the *Ansaar* to *Sa'd ibn Mu'aadh* [r].



CHAPTER 3

Abuu Sufyaan had by now turned his caravan towards the coast to evade the *Muslim* force dispatched to intercept him. When he saw that they were safe, he sent word to the *Quraysh* telling them to return as there was now no danger to their merchandise. But *Abuu Jahl* insisted on attacking and doing away with *Islaam* once and for all. He was the most inveterate of the Prophet's [s] enemies. The *Quraysh* army included all their famed warriors, chieftains and horsemen. Learning about this, the Messenger of *Allaah* [s] said to his Companions, "*Makkah has certainly sent you its treasures*."

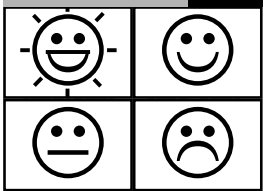
The Messenger of *Allaah* [s] and his Companions

P C

Vocabulary

evade
.....
dispatched
.....
intercept
.....
merchandise
.....
inveterate
.....

Comments **T**



P C

Vocabulary

cistern

hillock

predict

vanity

squadrons

decree

averted

discussion

separate

festival

reached the wells of *Badr* first. They arrived at midnight and built cisterns which they filled with water. The blessed Prophet *Muhammad* [s] allowed unbelievers to drink from this water, too.

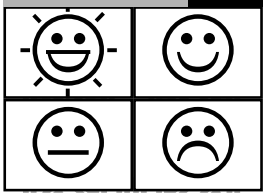
Allaah sent down heavy rains that night. It turned the sands into sinking mud and prevented the disbelieving *Makkans* from advancing to higher ground. This was a mercy for the *Muslims* as it made the ground firm under their feet.

A shelter was built for the Messenger of *Allaah* [s] on a small hillock overlooking the battlefield. He walked down to the battlefield and began to point with his hand, miraculously predicting, "*So-and-so will die here. So-and-so will die here. So-and-so will die here, if Allaah so wills.*" And it came to pass that none of those disbelievers mentioned went any further than where the Prophet [s] had pointed.

The disbelieving *Qurayshii* army set up camp on the opposite end of the battlefield. The blessed Prophet Muhammad [s] looked to the heavens and said, "*O Allaah, this is the Quraysh who have come with their vanity and their pride. They have come to challenge You and deny Your Messenger.*"

It was the morning of Friday, the 17th of *Ramadaan* 2AH. The *Quraysh* advanced towards the *Muslims* in their squadrons and the two groups took up positions ready for battle. The Messenger of *Allaah* [s] organized the ranks of the *Muslim* soldiers and returned to his shelter where he prayed again, "*O Allaah, Whose judgement cannot be turned aside and Whose decree cannot be averted. There is no help but from you*

Comments T



O Allaah. If this group of men die, none on earth will worship You after them . O my Lord, I beseech your help which You have promised." He raised his hands to the sky until the cloak fell from his strong shoulders. *Abu Bakr* [r], as always, was by his side consoling and comforting him.

The Prophet of *Allaah* [s] then stood up, and went out to encourage his soldiers. The *Quraysh* sent their bravest warriors forward first, to challenge the *Muslims* to single combat. The disbelieving '*Utbah ibn Rabii'ah*, his brother *Shaybah* and his son *al-Waliid* marched forward shouting, "*Send us our equals!*" The Prophet [s] responded, "*Go forward, 'Ubaydah ibn al-Haarith, Hamzah and 'Alii*."

'*Ubaydah* [r], the oldest man chosen, went out against '*Utbah*, *Sayyidunaa Hamzah* [r] against *Shaybah* and *Sayyidunaa 'Alii* [r] against *al-Waliid*. *Hamzah* [r] and '*Alii* [r] quickly did away with their opponents but '*Ubaydah* [r] and '*Utbah* exchanged many blows, each seriously wounding the other. Immediately *Hamzah* [r] and '*Alii* [r] turned their swords against '*Utbah* and killed him where he stood. They carried the wounded '*Ubaydah* [r] back, but he soon succumbed to his wounds and died a *shahiid* (ie. martyr).

The armies marched forward. As the disbelievers approached the Messenger of *Allaah* [s] called out to his troops, "*Arise to a Paradise as wide as the heavens and the earth!* " One of the *Sahaabah*, '*Umayr ibn al-Humaam al-Ansaari* asked, "*O Messenger of Allaah! A Paradise as wide as the heavens and the earth?*" "*Yes, indeed*," he replied. "*Wonderful, wonderful, O Messenger of Allaah! I hope that I will be among its people.*" The blessed Prophet [s] smiled and

P C

Vocabulary

beseech

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consoling

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combat

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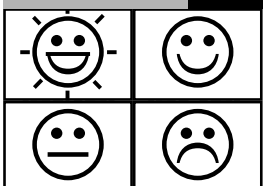
opponent

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succumbed

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Comments **T**



P C

Vocabulary

determined
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exterminate
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conduct
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defensive
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ceaselessly
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steed
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furnace
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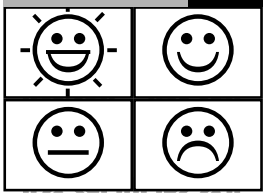
said, "*You are certainly one of its people*."
'*Umayr* looked down at the dates he was eating and said, "*If I live to eat these dates, it will be too long a life*." So he threw the dates aside and immediately charged into the battlefield fighting the disbelieving enemy till he was killed. '*Umayr ibn al-Humaam* was the first martyr on that glorious day.

The *Quraysh* army charged forward, falling upon the *Muslims* from all sides. They were determined to exterminate *Islaam* once and for all. The Prophet [s], however, commanded the *Muslims* to hold their positions and conduct a defensive war. It was a successful plan & the *Quraysh* were soon suffering terrible losses. All the while, the Prophet [s] prayed to his Lord ceaselessly, stretching forth his hands towards the *Qiblah*. *Abu Bakr* [r] held him by the shoulder and said, "*O Prophet of Allaah, you have cried out enough to your Lord. He will surely fulfill what He has promised to you.*"

Immediately the Messenger of *Allaah* [s] saw Angels descending from the heavens and swooping down upon the the heads of the disbelievers. "*O Abuu Bakr, glad tidings to you. Allaah's victory has come. By Allaah, I can see Jibraa'iil on his heavenly battle steed descending upon the disbelieving enemy.*"

Angle *Jibraa'iil* [a] instructed the Prophet [s] to take a handful of sand and, in the name of *Allaah*, cast it at the enemy. No sooner did the Messenger of *Allaah* [s] do so but confusion seized the *Qurayshii* army and a blinding sandstorm blew like a furnace blast into their eyes. Now the Prophet *Muhammad* [s] gave orders to the *Muslim* soldiers to launch a counter-attack. The army of

Comments T



Islaam was carried forward by the power of their *iimaan* (faith) and the unseen angelic forces which fought by the side of the *Muslims*. On that day Muslim soldiers pursued the disbelievers, and before even reaching them they could hear the slicing of swords on flesh and thundering voices from above calling out, "*Charge ahead, O Hayzuum !* " All of a sudden, the heads of the disbelievers roled off their shoulders and they fell to their ghastly deaths. The Prophet [s] seeing this called out, "*Behold, O my Companions, these are the angels on their steeds from the third heaven come to assist you*."

The *Muslims* fought steadfastly, constantly remembering and praising *Allaah* through the thick of battle. The Messenger of *Allaah* fought by their side, and none was braver that day than him. The young believing men competed with each other as they raced for martyrdom and paradise. *'Abd-ur-Rahman ibn 'Awf* [r], one of the Prophet's [s] famously brave Companions, was in the ranks of the believers on the day of *Badr* when two young *Ansaarii* boys joined him, one on his right and the other on his left. *'Abd-ur-Rahman* [r] was disappointed at first that he did not have two strong men next to him instead. But to his surprise, one of the boys asked him, in a quiet voice such that his friend could not hear, "*Dear uncle, point Abuu Jahl out to me, leader of the enemies of Allaah*." *'Abd-ur-Rahman* [r] replied surprised, "*My dear boy, what can you possibly do to him? He is well guarded and you are only a boy.*" The brave boy replied, "*I have made a pledge with Allaah that if I see him, I will kill him or die trying.*" The other boy then secretly whispered the same to him. *'Abd-ur-Rahman* [r] was now so happy to be between two courageous young men like

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Vocabulary

pursued

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ghastly

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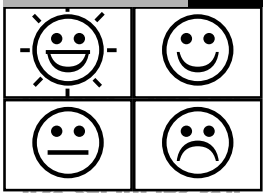
steadfastly

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pledge

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Comments **T**



P C

Vocabulary

swoop

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prey

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retreating

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captive

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retreat

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rout

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humiliating

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sustained

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casualties

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slain

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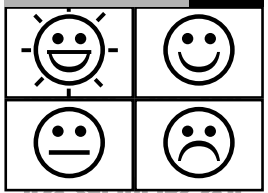
them. He pointed *Abuu Jahl* out and immediately they attacked him like two falcons swooping on their prey. They struck *Abuu Jahl* down from his horse and finished him with their swords. And so came to an end the arrogant leader of disbelief, humiliated by being slain at the hands of two believing boys.

The ranks of the *Quraysh* began to give way and their numbers added nothing but confusion. The Muslims eagerly followed their retreating steps, slaying or taking captive all that fell within their reach. The *Qurayshii* retreat soon turned into humiliating rout, and they fled, casting away their armour and abandoning their friends and brothers.

When the victory of the Muslims and the defeat of the idol-worshippers became clear, the Messenger of *Allaah* [s] called out, "*Allaah is greater than all! Praise belongs only to Allaah Who was true to His promise, assisted His servant & Who alone defeated the enemies of truth*."

The outcome of the battle was a humiating defeat for the disbelieving *Makkans*, and a glorious victory for the *Muslims*. Fourteen *Muslims* were martyred that day, of whom six were *Muhaajiruun* and eight were *Ansaar*. The *Quraysh* sustained heavy casualties, seventy of whom were killed and a like number taken prisoner. Many of the chieftains of *Makkah* and the most bitter enemies of *Islaam* were among the slain.

Comments T



The Messenger of *Allaah* [s] went out to look at the deceased disbelievers, and said, "*What an evil tribe you were in your behaviour towards your Prophet. You disbelieved me when others believed in me, you abandoned me when others*

supported me, and you expelled me when others sheltered me."

The Messenger of *Allaah* [s] ordered the *Quraysh* dead to be thrown into a deep unused well. Then he stood over it and, calling each one of them by name, said, "*Would it not have been better for you had you obeyed Allaah and His Messenger? O denizens of the well, have you found what Allaah promised you to be true? I have certainly found what my Lord promised me to be true.*"

Hearing this *Sayyidunaa* '*Umar* [r], the Prophet's [s] general said, "*Messenger of Allaah! Why do you speak to bodies that have no souls?* " Upon which the Prophet [s] answered, "*By Allaah, in Whose hand is my soul! You do not hear me better than they now do.*"

The Messenger of *Allaah* [s] then divided the disbelieving captives among his Companions and instructed them to treat them well. For the first time in history, prisoners of war were fed and sheltered like their captors and treated humanely.

The Prophet [s] then returned to *Madiinah* confirmed in victory. This battle was a major turning point for *Islaam*. The strength and courage of the *Muslims* shocked the disblievers. All the Prophet's [s] enemies, both in the city and beyond, feared him. Many more people in *Madiinah,* having witnessed the chivalry and unmatched nobility of the Muslims on the battle field, were encouraged to embrace *Islaam*.

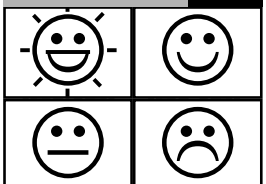
The Messenger of *Allaah* [s] pardoned the captives and accepted a ransom from them. Among the captives were those who had nothing with which to ransom themselves. The Messenger of

P C

Vocabulary

abandoned
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expelled
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sheltered
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denizen
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chivalry
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nobility
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ransom
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humanely
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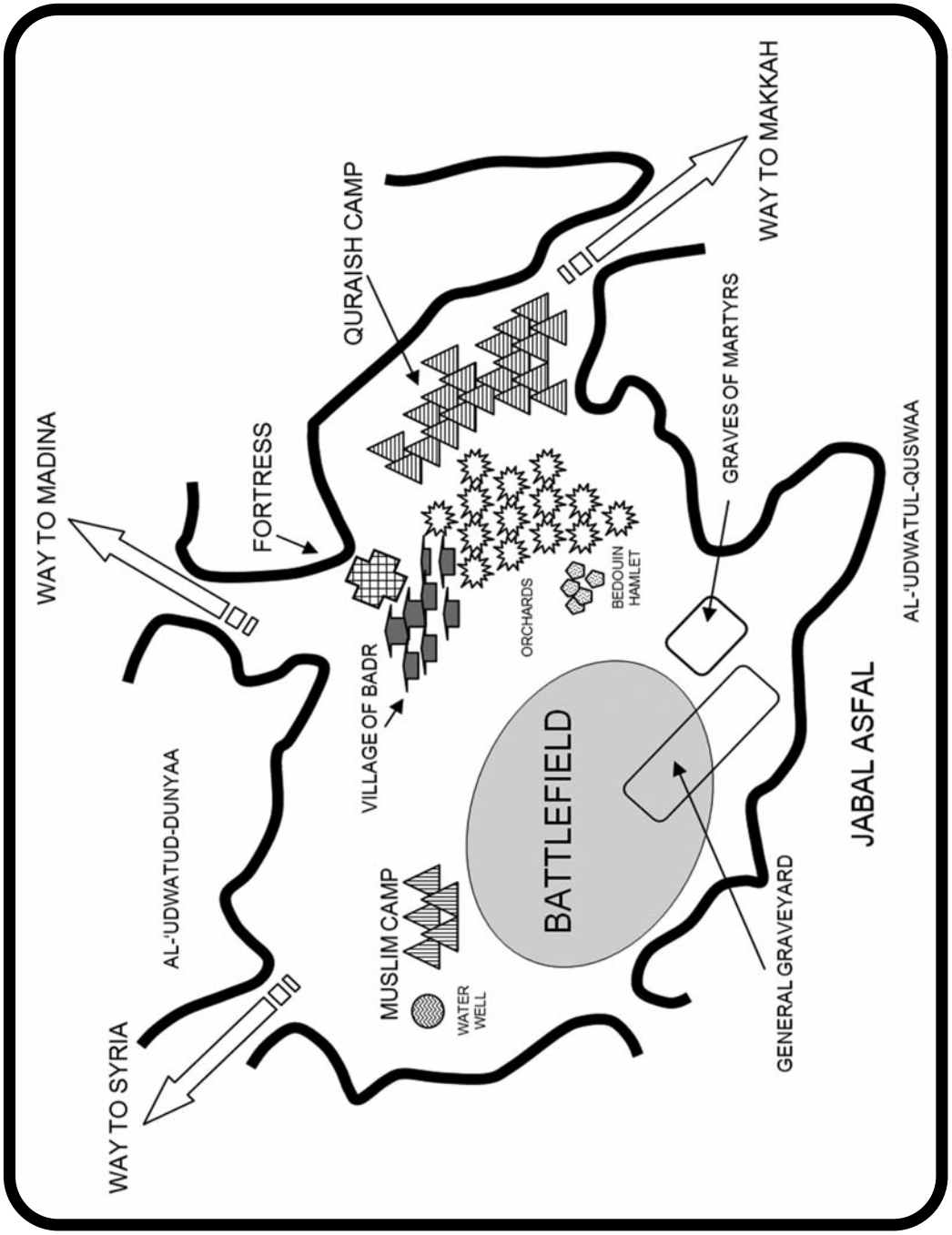
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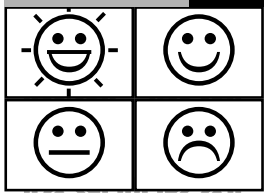
Allaah [s] allowed them to earn their freedom by teaching the children of the *Muslims* to read and write. The prisoners of war earned their freedom by teaching ten children each, and so giving education to the very people whose lives they intended destroying. Education was to be the lifeblood of *Islaam*ic societies for all time to come.

ACTIVITIES

C **Study the map of the battle of *Badr*. Research the battle strategy of the Prophet [s] in groups of 3.**



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Form groups of three students & identify at least four lessons you have learnt from each chapter. Your teacher may assist you.

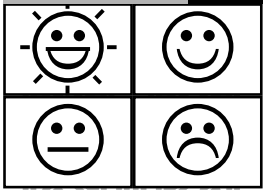
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example:

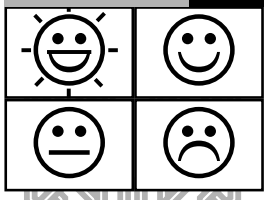
Chapter 1

1) A Muslim leader must never show partisanship nor cause inconvenience to his followers.

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Answer the following question. C

1) What were the first three things the Prophet *Muhammad* [s] did when he arrived at *Madiinah* ?

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2) What does the word *Khilaafah* mean, both literally and technically ?

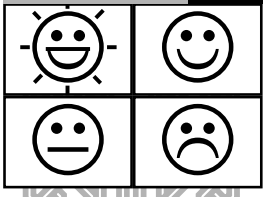
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3) List two important policies of the *Islaamic Khilaafah* that the Prophet [s] instituted in *Madiinah.* What was one of the main features of this new society?

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4) Which two important Pillars of *Islaam* were

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established soon after the Prophet [s] arrived at *Madiinah* ?

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5) Explain what the pact of *'Mu'aakhaah'* between the *Muhaajiruun* and the *Ansaar* was ?

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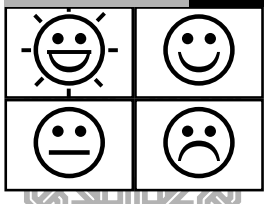
6) What was the Prophet *Muhammad's* [s] attitude towards, and relationship with, the Jews of *Madiinah* ?

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7) Why did the *Qiblah* change and how was the *Adhaan* instituted?

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Below are some descriptions of important personalities described in chapters 2 and 3. Read each description carefully and then identify the person who you think is decribed in the sentences below.

1) He was the leader of the hypocrites.
He was an Arab chief of *Madiinah.*
His authority was not questioned before the arrival of *Islaam*.
He was greedy for power.

Who was he?

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2) He was one of the chiefs of the *Quraysh*.
He commanded large trading caravans and spent his wealth on fighting *Islaam*.
He appealed to the *Quraysh* for protection from *Muslim* forces sent to intercept him.

Who was she?

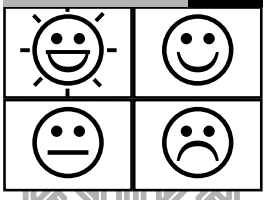
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3) He was one of the chiefs of the *Ansaar*.
He said to the Prophet [s], "*By Allaah, if you were to travel until you reached the ends of the world, we would go with you*."
The flag of the *Ansaar* was entrusted to him at the Battle of *Badr.*

Who was he?

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Comments **T**



4) He was only sixteen years old.
His brother was the famous *Sa'd ibn Abii Waqqaas* [r].
He wished for martyrdom.
The Prophet [s] made an exception and permitted him to join the expedition to *Badr*.

Who was he?

.....

5) He was a powerful disbelieving uncle of the Prophet [s].
He insisted on attacking *Madiinah* and doing away with *Islaam* once and for all.
He was well guarded on the battlefield.
He was killed by two *Ansaarii* boys.

Who was he?

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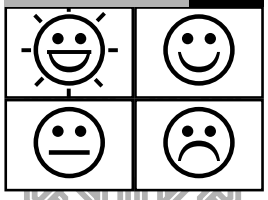
6) He commanded an army of Angels.
He brought revelation.
He rode a battle-steed named '*Hayzuum*'.
He was sent by *Allaah* to assist the Prophet.

Who was he?

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In groups of four, recount the first few initiatives and new policies the Prophet Muhammad [s] implimented when he arrived in *Madiinah*. Then ask each other what you would do if you became the leader of a city state. Then compare your responses to the conduct of the Holy Prophet [s]. Lastly, discuss why you think the Prophet *Muhammad* [s] was such a great man. C T

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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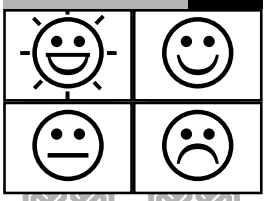
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(*Nisaa', 3:133*)

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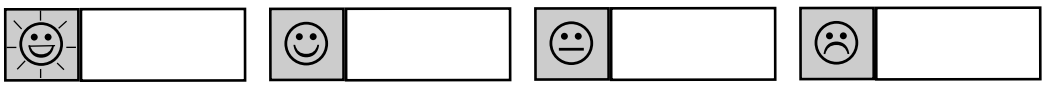


SUMMARY **P**

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

- listen to Chapters 1-3 ☐
- identified specific teachings ☐
- researched the battle strategy ☐
- 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 treachery of the Jewish tribes of *Madiinah* and their conspiracy against *Islaam*
- understand that war is not an end in itslef and that the wellbeing of *Muslim*s is always paramount
- recognize that the hypocrites amongst *Muslim*s are are the greatest threat to *Islaam*
- discern that true *Muslim*s always welcome martyrdom and are ever willing to courageously fight the enemies of *Islaam*
- ascertain that *Allaah* always confirms His promise to the obedient *Muslim*s and always sends down His unseen help to them
- understand that disobedience to the commander and the temptations of riches are sure to undo the best army
- appreciate that true *Muslim*s even pray for the guidance of their enemies
- realize that true *Muslim*s love the Prophet [s] more than their own children and even their very own lives
- discover that even the enemies of *Islaam* cannot be deprived of hearing *Allaah*s' word
- learn that, with faith, *Muslim*s strike fear into the hearts of their enemies when they threaten, but *Muslim*s also show compassion when their enemy relents
- discern that the primary goal of a true *Muslim* is the propagation of *Islaam* and spreading the final message of *Allaah* to the whole world

LESSON OVERVIEW (Chapter 4-6) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 4-6 of the life of the Prophet Muhammad [s]
- find suitable one-word meanings for the words in the vocabulary lists
- research the Prophet's [s] battle strategy
- identify the specific teachings being conveyed
- match quotations with the people who uttered them
- identify locations of important events on a map
- complete paragraphs about important events

CHAPTER 4

The battle of *Badr* was a turning point for *Islaam*. The strength and courage of the Muslims shocked the *Makka*ns and their allies, but they were still determined to destroy *Islaam*. The danger was much closer and precarious though. Treachery from within was waiting to spring it's wicked snares.

From among the three Jewish tribes living around *Madiinah*, the *Banuu Qaynuuqah* were the strongest. So it came as no surprise that this was the first Jewish tribe to challenge the rising *Muslim* power and violate their treaty with the Holy Prophet [s]. One of the clauses of this treaty was that '*Both parties would join hands in the event of an attack on Madiinah*'. During the battle of *Badr* no help was forthcoming from the Jews. To exacerbate matters, they began to satirise the Holy Prophet [s] and incite others against *Islaam*. Also, while the *Muslims* were preoccupied with the *Badr* campaign, a *Muslim* woman in *Madiinah* was molested by a Jew. Hearing her call for help, a *Muslim* passer-by came to her assistance. In the fight that ensued, the Jew was killed whereafter a large number of Jews attacked and killed the *Muslim* man unjustly.

Upon the Prophet Muhammad's [s] return, he was informed of all that had transpired. He came to the leaders of the *Banuu Qaynuuqah* and said, "*Fear Allaah lest Allaah's scourge should befall you as it*

Qur'aan

Allaah ﷻ has declared:

"And Allah had certainly fulfilled His promise (of victory) to you when you routed the enemy by His permission, until you lost courage and fell to disputing about the order (given by the Prophet) and disobeyed after He had shown you that which you longed for. Among you are some who desire this world, and among you are some who desire the Hereafter. Then in order that He might put you to the test, He prevented you from defeating your foes. But now He has pardoned you: Allaah is most gracious to the believers."

C

Vocabulary

precarious
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treachery
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snare
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appease
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treaty
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violate
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clause
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preoccupied
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forthcoming
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exacerbate
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satirise
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incite
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molested
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transpired
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scourge
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befell the disbelievers in Badr." Instead of being ashamed, the Jews arrogantly replied , "*We are not Quraysh. In case of a war, it is we who will teach you a lesson*." They had violated their treaty obligations and had declared war on *Islaam*. The *Banuu Qaynuuqah* barracaded themselves in their fortress. The Prophet [s] immediately gave orders to lay siege to it. The siege lasted fifteen gruelling days and, being hard pressed, the perfidious Jews eventually surrendered.

The leader of the hypocrites, *Abdullaah ibn Ubay* who was an ally of the Jews, pleaded with the blessed Prophet Muhammad [s] that the lives of the *Banuu Qaynuuqah* be spared. The Prophet [s] graciously acceded to his request but instructed that they be expelled from *Madiinah* because of their untrustworthiness. The *Banuu Qaynuuqah* were permitted to leave with their belongings and resettle in the, then non-Muslim, lands of Christian Syria with whom they shared a common hatred of *Islaam*.

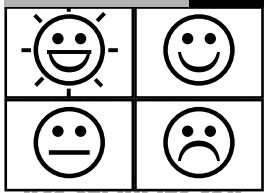


CHAPTER 5

The Battle of *Badr* was a severe humiliation for the *Quraysh* of *Makkah*. They were bent on revenge because their pride had been shattered by a small band of ill-equipped soldiers. As soon as they returned to *Makkah* they began preparing for battle.

The *Quraysh* enlisted the help of the tribes living around *Makkah*. An army of three thousand well

Comments T



equipped and trained soldiers was raised in a short period of time. *Abuu Sufyaan* was chosen to lead the *Qurayshii* army. Women too joined the army in order to encourage their men to fight and not to desert the battlefield. Poets were also enlisted to arouse the feelings of the soldiers in readiness for battle.

The well-equipped *Quraysh* army set out from *Makkah* in the month of *Shawwaal* 3 AH. The chieftains, accompanied by their wives, advanced until they reached the outskirts of *Madiinah* and set up camp near the mountain of *Uhud* located three kilometers from the city.

The blessed Prophet of *Allaah* [s] discussed this grave situation with his *Sahaabah.* The Prophet [s] thought it better that the Muslims stay within the city and fight a defensive war, but some of the younger *Muslim*s who had missed the opportunity of fighting at *Badr* insisted on marching out to the enemy. "*Messenger of Allaah*," they said, "*Lead us out to face our enemies in open battle so that they will not think us cowards and weaklings.*"

Inspite of his concern for their wellbeing, they kept urging on the Prophet [s], until he stood up, and without hesitation, put on his armour. Those who had insisted on going out of the city now regretted their overbearing attitude and said, "*We have insisted on a matter, O Messenger of Allaah, for which we had no right. If you wish, stay and may Allaah bless your decision*."

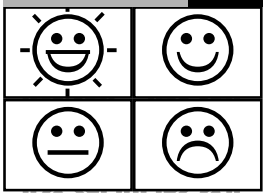
The Prophet Muhammad [s] replied, saying, "*It is*

C

Vocabulary

treaty
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barracade
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siege
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gruelling
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accede
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humiliation
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grave
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situation
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defensive
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overbearing
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attitude
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Comments **T**



C

Vocabulary

devoted
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circumstance
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relatives
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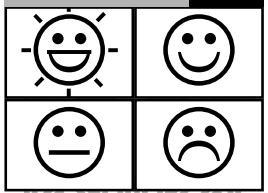
not fitting that a Prophet who has put on his armour should put it aside until Allah has decided between him and his enemy."

The Messenger of *Allaah* [s] marched out to mount *Uhud* on Friday, the 7th of *Shawwaal*, with a thousand Companions. On seeing the huge *Qurayshii* army the hypocrites, numbering three hundred led by *'Abdullaah ibn Ubay,* turned on their heels and cowardly returned to *Madiinah*.

The Messenger of *Allaah* [s], now left with seven hundred men, pushed forward until he reached *Uhud*. The Muslims set up camp at the foot of the mountain. On one side was a mountain pass where the Prophet [s] placed fifty archers under the command of *'Abdullaah ibn Jubayr* [r]. The archers were given strict orders not to leave their post under any circumstances. "*Guard our army from the rear,*" he instructed. The Prophet [s] then appointed *Mus'ab ibn 'Umayr* [r] to carry the flag of the *Muslim* army.

The *Quraysh* were well prepared for this Battle. Their poets and women, led by *Hind*, the wife of *Abuu Sufyaan*, beat drums and sang war songs to encourage their soldiers to fight bravely and not to flee the battle field. This battle was a severe test indeed because the Muslims faced their relatives amongst the *Quraysh*, father faced son and brother faced brother.

Comments T



The battle commenced as usual with single combat. *Sayyidunaa Hamzah* [r] and *Sayyidunaa 'Alii* [r] stepped forward and killed many notable and

strong *Qurayshii* leaders. The two sides closed in and a fierce battle was soon in progress. *Abuu Dujaanah* [r] flashed through the enemy ranks with the sword of the *Messenger of Allaah* [s] in his hands. He fought cutting right to the centre of the *Quraysh* army killing all the disbelievers in his path.

Sayyidunaa Hamzah [r] cleared row upon row of the enemy in which ever direction he charged, killing many *Qurayshii* heroes. In the previous Battle of *Badr*, *Hamzah* [r] had killed *Hind's* father and she bayed for revenge since. She had promised the slave *Wah'shii* his freedom if he killed *Sayyidunaa Hamzah* [r]. *Wah'shii,* who was an expert at javelin throwing and seldom missed his mark, waited for the right opportunity to strike *Hamzah* [r]. When *Sayyidunaa Hamzah* [r] came within his range, *Wah'shii* stealthily approached him while he was distracted and threw the javelin straight at him with such force that it pierced right through his body. *Sayyidunaa Hamzah* [r] welcomed martyrdom and died bravely fighting the enemies of *Islaam.* But this was not enough for the vengeful *Hind*. She raced up to *Hamzah*'s [r] lifeless body and began to mutilate it, cutting his liver out and chewing on it like a frenzied animal.

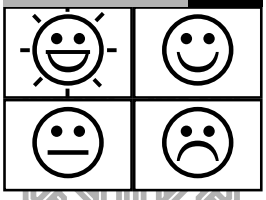
The *Muslims* were undeterred by this tragic loss and fought on bravely. Soon the *Quraysh* army took to their heels and fled the battlefield. *Allaah* had confirmed His promise and sent down His unseen help for the *Muslims*. When the *Muslim* archers saw that the idolworshippers had been routed and had turned in flight they left their posts

C

Vocabulary

bayed
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mutilate
.....
frenzied
.....
undeterred
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routed
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Comments T



C

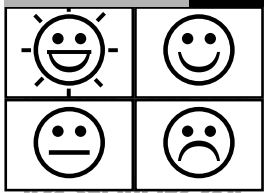
Vocabulary

rejoice
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booty
.....
cavalry
.....
valiantly
.....
devastating
.....
manoevered
.....
disheartened
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forgetting the strict orders of the Prophet [s] not to leave under any circumstances. The archers were tempted by the promise of riches and, certain of victory, they called out in celebration, *"Rejoice in victory brothers! Booty awaits! Booty awaits!"*

Their commander reminded them of the Prophet's [s] order not to leave their posts, but they did not obey. They were convinced that the idolworshippers would not dare return and so they left the *Muslim* army unguarded from the rear. *Khaalid ibn Waliid,* the leader of the *Quraysh* cavalry, was waiting for an opportunity to attack the *Muslims*, and finding the mountain pass now partly unguarded, attacked from the rear. The few *Muslim* archers still guarding the pass fought valiantly but the *Quraysh* cavalry broke through and struck a devastating blow to the *Muslim* army from behind. The *Muslim* army, though not put to flight, were out-manoeuvred and forced to resume the fight, but now the army was in a state of confusion. The rest of the fleeing *Quraysh* soldiers saw the surprise attack of *Khaalid* and returned to the battlefield killing many *Muslim* soldiers amongst whom was *Mus'ab bin Umayr* [r], the flag bearer of *Islaam* who resembled the Messenger of *Allaah* [s]. In the confusion, a rumour spread that the Prophet [s] was killed. The surprise attack and the false rumour disheartened the *Muslims* who began to retreat.

Comments T



The *Quraysh* fought their way close to the Prophet of *Allaah* [s] who was struck by a rock flung at him by one of the *Quraysh* soldiers. He [s] fell to his side. One of his [s] teeth was broken, his

[s] face was gashed by his [s] helmet which pierced his [s] cheek and his [s] lip was cut. The blood ran down his [s] face, and as he [s] wiped it away, he [s] said, *"How can a people prosper who have stained their Prophet's face with blood while he calls them only to worship their Lord? O Allaah, forgive my people for they do not understand!"*

The *Quraysh* directed all their fury towards the Prophet [s] but the Companions rallied to his side and called out to the others, "*The Prophet lives. Come to him!*" The *Muslims* regained their confidence and turned on the *Quraysh* a second time. They succeeded in repelling them, and the *Quraysh* army was forced to retreat. As the *Quraysh* army left, *Abuu Sufyaan*, the chief of the *Quraysh* shouted out at the Prophet [s] "*I challenge you to battle at Badr next year,*" and the Messenger of *Allaah* [s] immediately replied, "*Yes, it is certainly an appointment between us*."

The *Muslims* suffered greatly from this reversal. The archers disobedience led to the martyrdom of many strong and dedicated *Sahaabah* (Companions). *Allaah* declares in the Holy *Qur'aan* :

> *"And Allah had certainly fulfilled His promise (of victory) to you when you routed the enemy by His permission, until you lost courage and fell to disputing about the order (given by the Prophet) and disobeyed after He had shown you that which you longed for. Among you are some who desire this world, and among you are some who desire the Hereafter."*

C

Vocabulary

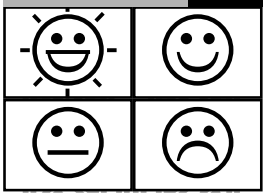
prosper

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rallied

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Comments **T**



C

Vocabulary

vicinity
.....
misfortune
.....
pursue
.....

Seventy *Muslims* were martyred on that day. They were buried in the vicinity of the battle-field. As the Prophet *Muhammad* [s] and his army returned to *Madiinah*, they passed by a *Muslim* woman who had lost her husband, brother and father in the battle. When she learnt of their deaths all she could be heard crying out was, *"What has happened to the Messenger of Allaah? What has happened to the Messenger of Allaah?"* The soldiers said, *"He is well, do not fear." "Al-hamdu Lillaah, Praise be to Allaah,"* she sighed but then insisted, *"Point him out to me so that I may see him with my very own eyes."* When the Messenger of *Allaah* [s] was pointed out to her she came to him and said, *"Now that you are safe, every misfortune and all sorrow is gone."*

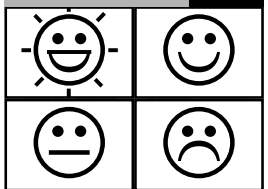
The *Muslim* army returned to *Madiinah* exhausted with many *Sahaabah* wounded, but the day after, the Messenger of *Allaah* [s] announced that they will pursue the retreating *Quraysh* army. All the *Muslims* immediately obeyed and marched out with the Prophet [s]. They pursued the *Quraysh* for three days and then returned to *Madiinah* when there were no signs of the enemy returning. Although not a clear victory, the Battle of *Uhud* was certainly not a defeat for *Islaam*.



CHAPTER 6

Soon after the battle of *Uhud* some of the neighbouring Arab tribes requested the Prophet

Comments T



Muhammad [s] to send them *Muslim* teachers who could instruct them in *Islaam*. The Prophet sent some of his best Companions including *Zayd ibn al-Dathinah* [r] and *Khubayb ibn 'Adii* [r] to teach them. However the tribesmen had wicked motives and double-crossed them killing all except *Zayd* [r]. He was handed over to the *Quraysh* for execution. *Abuu Sufyaan*, the chief of the *Quraysh* presided over *Zayds* [r] execution. Just before *Zayd* was killed *Abuu Sufyaan* asked him, *"O Zayd, don't you wish that Muhammad was in your place so that we might sever his head, and that you were with your family?"*

Zayd [r] replied, "*By Allaah, I don't wish that Muhammad be hurt by even a thorn while I am safe with my family.*"*Abu Sufyaan*, inspite of being a disbeliever, was struck with admiration, "*I have never seen a man more beloved by his companions than Muhammad is,*" he said.

When *Khubayb* [r] was about to be executed he requested to be allowed to perform two *rak'ah*s (cycles) of *salaah*. *"Go ahead, because it will still not save your from death,"* his captors mocked. He performed two *rak'ah*s serenely and then turned to his captors saying, "*By Allaah, if it were not that you would think I prolonged my salaah out of fear of death, I would have prayed longer.*" He then recited these verses of poetry :

"By Allaah I fear not if I die a Muslim,
On whichsoever side I fall when I depart.
I will never show subservience to the enemy,
And if Allaah wishes He will bless my limbs when they are torn apart."

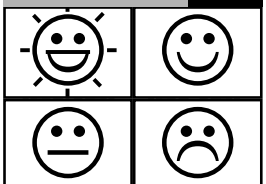
Another act of treachery took place shortly there-

C

Vocabulary

motive
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preside
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captor
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prolong
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subservience
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treachery
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Comments **T**



Vocabulary

deprive

precaution

fateful

pledge

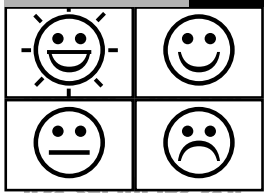
reparations

after. A tribal chief named *'Aamir ibn Maalik*, expressed the desire to have the religion of *Islaam* explained to his people. He requested that *Muslim* teachers be sent to his tribe but the Messenger of *Allaah* [s] was reluctant because *Aamir* was newly converted. However, none could be deprived of hearing *Allaah*s' words and so the Prophet eventually sent a large number of seventy *Sahaabah* as a precaution, all of whom were *Haafizh-ul-Qur'aan* (Memorisers of the *Qur'aan*).

They journeyed to the tribe of *Aamir* but when they reached the place called *Bi'r Ma'uunah*, the tribesmen of *Banii Sulaym, Usayya, Ri'l* and *Dhakwaan* treacherously ambushed them. The Muslims fought bravely but sadly all except one were killed. Amongst the slain was a *Sahaabii* named *Haram ibn Milhaan* [r]. His killer, *Jabbaar ibn Sulmaa* surprisingly became a *Muslim* on that fateful day. *Jabbaar* explained, "*The reason I embraced Islaam inspite of my hatred was that on the day of Bi'r Ma'uunah, as I thrust my spear between the shoulders of Haram and seeing its point come out of his chest, I heard him calling out, 'I have won, by the Lord of the Ka'bah, I have won!' I said to myself, 'What has he won? Haven't I just killed the man with my own hands?' I then enquired from others, and they told me that he meant Shahaadah, martyrdom and paradise. Yes, he certainly won the pleasure of Allaah, and that was the reason I became a Muslim*."

But greater treachery was to be found closer still. The second of the three Jewish tribes, the *Banuu Nadiir* who pledged their mutual support to the *Muslims* in times of war, were called upon to assist with reparations for the mistaken killing of two men from a neighbouring non-Muslim tribe by

Comments



the lone survivor of the *B'ir Ma'uunah* tragedy. The *Banuu Nadiir* were in alliance with them and were thus liable to pay the bloodwit. The Prophet Muhammad [s] came to their fortress accompanied by *Abuu Bakr* [r] and *'Umar* [r] to collect the bloodwit, but the *Banuu Nadiir* were plotting to take advantage of this opportunity and rid themselves of the Prophet [s]. "*Never would we get such a golden opportunity again to kill Muhammad. We will welcome him and settle him comfortably beside the wall of the house and then have one of our accomplices hurl a rock on him from the top of the house when he least expects. Others may think it an accident but we know our purpose,*" they wickedly whispered.

However, *Allaah* who is All-Hearing and Knowing informed the blessed Prophet [s] of their treacherous plan, and the Prophet [s] immediately returned to *Madiinah* and ordered the *Sahaabah* to make preparations for war against the *Banuu Nadiir.* The *Muslim* armies marched to the fortress of *Banuu Nadiir* and besieged it. The hypocrites of *Madiinah* promised the *Banuu Nadiir* help but, as with all hypocrites, their promise was never honoured and the Jews were abandoned. *Allaah* cast terror into the hearts of the perfidious Jews and after a six day siege they finally surrendered. The *Banuu Nadiir* pleaded with the Prophet [s] that if he spared their lives they would quit the city of *Madiinah* altogether, taking only their belongings except their weapons. The Prophet [s] was lenient and accepted their offer, and so the *Banuu Nadiir* departed from *Madiinah* after destroying their fort with their very own hands. Remarkably, the *Muslims* had achieved a complete victory and the total destruction of a dangerous and wealthy adversary without losing a single soldier and with

C

Vocabulary

liable

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bloodwit

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besiege

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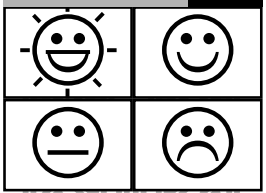
perfidious

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lenient

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Comments **T**



C

Vocabulary

suppress
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provocation
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missionary
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contemplating
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pagan
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encounter
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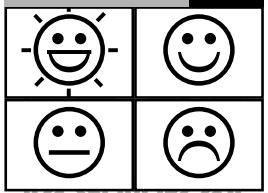
very little effort. Many of the Jews of *Banuu Nadiir* settled in *Khaybar* in the north of Arabia and others fled even further, like the *Banuu Qaynuuqah* before them, to the non-Muslim lands of Syria with whom they joined forces against *Islaam*.

The *Muslims* of *Madiinah* had ridden themselves of yet another dark corner of deception in their very midst, and for this they were grateful to *Allaah*. Now the Messenger of *Allaah* [s] could direct all his energies at suppressing the desert bedouins and curbing their harmful provocations and the wicked practice of killing his missionaries and even contemplating an invasion of *Madiinah* itself. So the *Prophet* [s] decided to raid the rebellious pagan tribes of the *Najd* in central Arabia.

The *Muslim* army had to cover the long distance mostly on foot and it was therefore called *Dhaat-ur-Riqaa'*, the 'Expedition of Bandaged Feet'. The Messenger of *Allaah* [s] and his faithful soldiers approached the enemy, but they would not dare engage the *Muslim* army. The rebellious hard-hearted bedouins were terrorized and fled into the deserts and mountains. *Madiinah* would be safe from their mischief and the Prophet [s] could now turn his attention to prepare for the second encounter with the *Quraysh* at *Badr*.

While the Prophet [s] was on his way back to *Madiinah*, he stopped to take rest under the shade of a thicket of acacia trees. After hanging his sword to a branch, he lay down to sleep when, suddenly, a *kaafir* bedouin stealthily sneaked up on him, grabbed his sword and thrust it at him screaming, "*O Muhammad, who can save you now?*". The blessed Messenger of *Allaah* [s] calmly opened his eyes and answered firmly, *"Allaah!"*

Comments **T**



The bedouin was filled with awe and paralyzing fear, and dropped the sword. The Prophet [s] picked up the sword and, pointing it at the bedouin, asked, *"And who will save you?"* The bedouin bowed his head in shame and the merciful Prophet of *Allaah* [s] forgave him and set him free. This was to be the rule for all Muslims - 'With faith, strike fear into the heart of your enemy when he threatens you, but show him compassion when he relents'.

In the month of *Sha'baan* 4AH, the Messenger of *Allaah* [s] marched out to *Badr* in keeping his word to meet the challenge of *Abuu Sufyaan*. He remained at *Badr* for eight days with an army one thousand five hundred strong awaiting the arrival of the *Quraysh* army.

Abuu Sufyaan left *Makkah* with an army numbering two thousand five hundred soldiers and cavalrymen to vindicate his challenge. But being extremely terrified of the consequences of the approaching battle he did not venture more than a few miles into the desert. He persuaded his men to return inspite of them having the larger army. They were also fearful and apprehensive and readily obeyed him without the least hesitation.

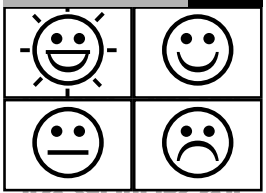
With the *Quraysh* declining to fight, the balance of power now shifted in favour of the *Muslims*. The Prophet's [s] prestige and authority now imposed it's awe-inspiring presence over the whole of Arabia and the *Muslims* now seemed in full control. This security created a perfect environment for the Muslims to resume their primary goal of propagating *Islaam* and spreading the final message of *Allaah* to all the world.

C

Vocabulary

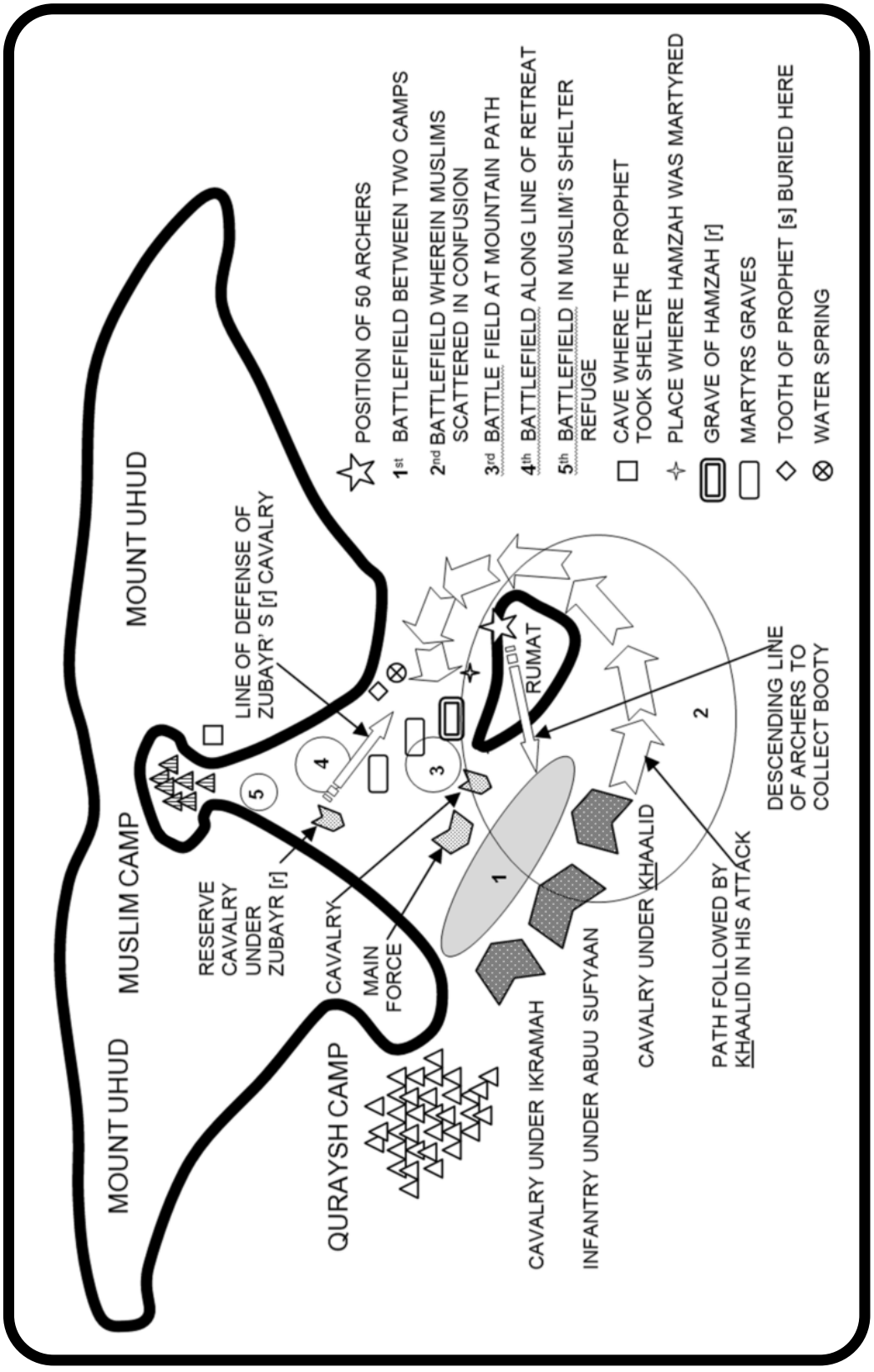
paralyze
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relent
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compassion
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vindicate
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awe
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resume
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propagating
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primary
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Comments **T**

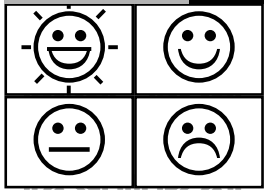


ACTIVITIES

Study the map of the battle of *Uhud*. Research the battle strategy of the Prophet [s] in groups of 3. **C**



Comments **T**



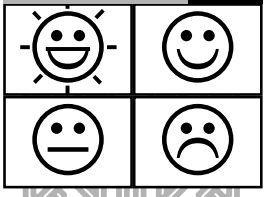
Form groups of three students & identify at least two lessons you have learnt from each chapter. Your teacher may assist you. **C T**

example:

Chapter 4

1) The greatest danger to Muslims has always been treachery from within their own ranks.

Comments **T**

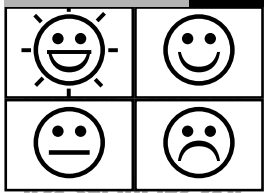


Match the quotations in column A with the person who said it in column B. Link the two with a line.

C

COLUMN A	COLUMN B
"*We are not Quraysh. In case of a war, it is we who will teach you a lesson*."	*Jabbaar ibn Sulmaa*
"*It is not fitting that a Prophet who has put on his armour should put it aside until Allah has decided between him and his enemy.*"	*Khubayb ibn 'Adii* [r]
"How can a people prosper who have stained their Prophet's face with blood...? O Allaah, forgive my people for they do not understand!"	*Zayd ibn al-Dathinah* [r]
"Now that you (O Prophet) are safe, every misfortune and all sorrow is gone."	Prophet Muhammad [s]
"*By Allaah, I don't wish that Muhammad be hurt by even a thorn while I am safe with my family.*"	The Jews of *Banuu Nadiir*

Comments T



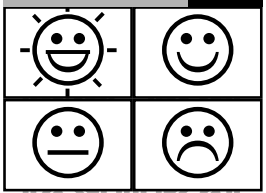
COLUMN A	COLUMN B
"...I will never show subservience to the enemy, And if Allaah wishes He will bless my limbs when they are torn apart."	A *Muslim* woman who had lost her husband, brother and father in the battle
'I have won, by the Lord of the Ka'bah, I have won!'	Prophet Muhammad [s]
"...the man ... meant ...martyrdom and paradise. Yes, he certainly won the pleasure of Allaah, and that was the reason I became a Muslim."	Jews of the *Banuu Qaynuuqah*
"Never would we get such a golden opportunity again to kill Muhammad.	*Haram ibn Milhaan* [r]

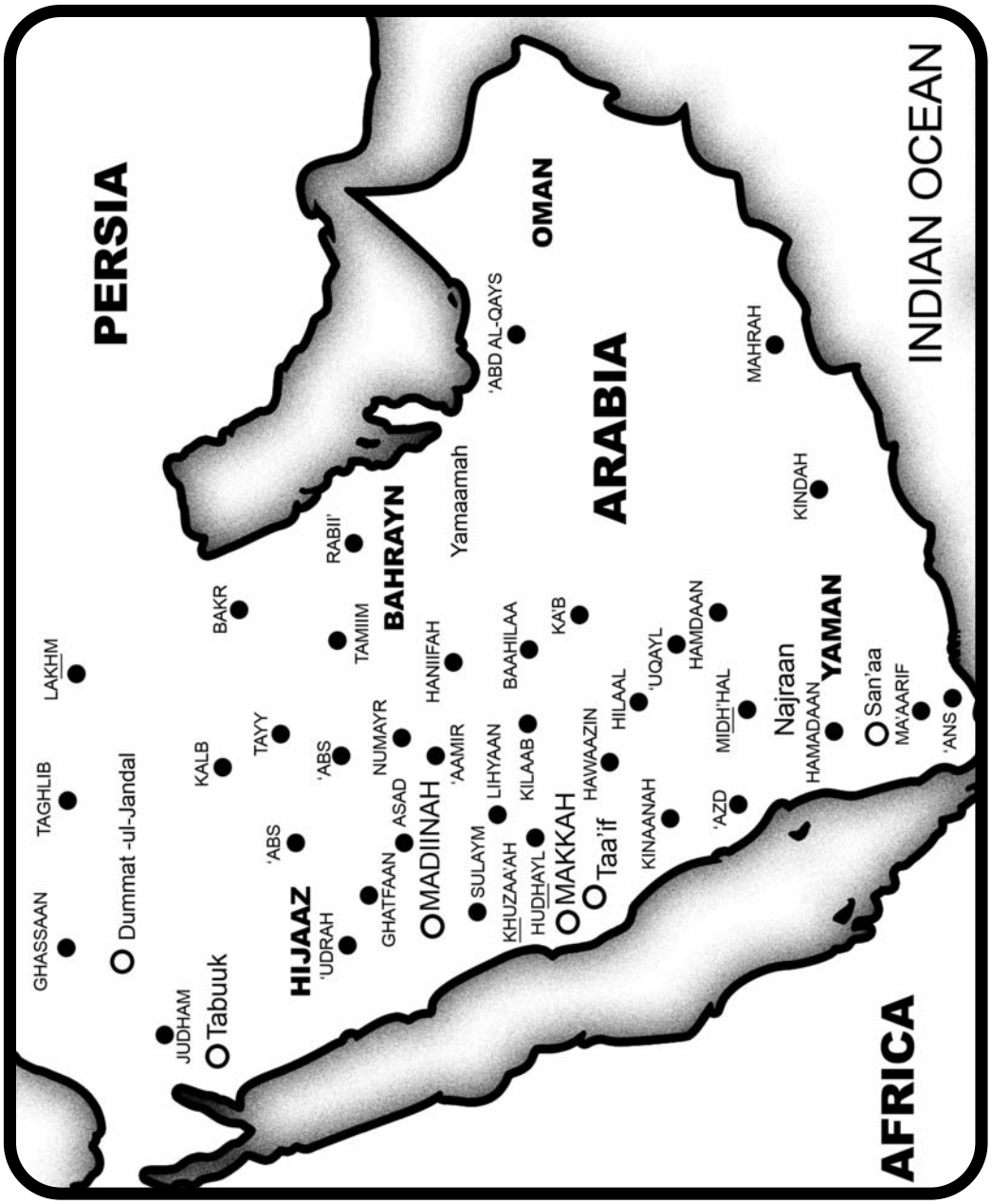


C T

Study the following map indicating the principle Arab tribes during the time of the Prophet Muhammad [s]. Identify the location of *Khaybar*, the route taken during the *Dhaat-ur-Riqaa* expedition, *Badr*, *B'ir Ma'uunah* and historical Syria.

Comments **T**





What happened next?
Complete the paragraphs below.

C

1) From among the three Jewish tribes living around *Madiinah*, the *Banuu Qaynuuqah* were the strongest, so it came as no surprise that .....

.....

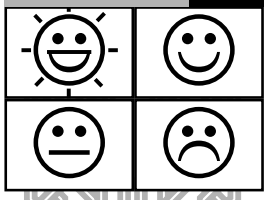
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Comments T



2) The Prophet [s] thought it better that the Muslims stay within the city and fight a defensive war, but .....
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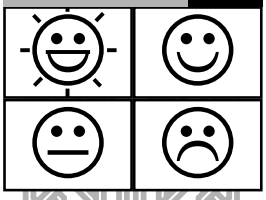
3) The Battle of *Badr* was a severe humiliation for the *Quraysh* of *Makkah*. They were bent .....
.....
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4) On one side was a mountain pass where the Prophet [s] placed fifty archers. The archers were given strict orders .....
.....
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.....

5) When *Sayyidunaa Hamzah* [r] came within his range, *Wah'shii* stealthily approached him .....
.....
.....
.....

6) The *Muslim* army, though not put to flight, were out-manoeuvred and forced to resume the fight, but .....
.....

Comments T



7) They pursued the *Quraysh* for three days and then returned to *Madiinah* when there were no signs of the enemy returning. Although .....
.....
.....

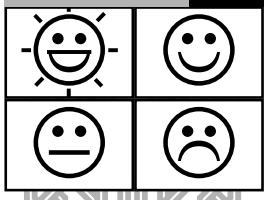
8) *Abu Sufyaan*, inspite of being a disbeliever, was struck with admiration, "*I* .....
.....
.....

9) *'Aamir ibn Maalik* requested that *Muslim* teachers be sent to his tribe but the Messenger of *Allaah* [s] was reluctant because *Aamir* was newly converted. However, ...
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.....

10) The hypocrites of *Madiinah* promised the Jews of *Banuu Nadiir* help but .....
.....
.....

11) The Prophet [s] asked, *"And who will save you?"* The bedouin bowed his head in shame and the merciful Prophet of *Allaah* [s] forgave him and set him free. This was to be the rule for all Muslims - .....
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.....

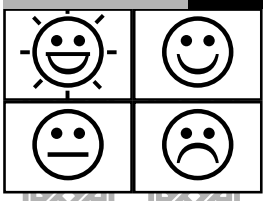
Comments T



12) *Abuu Sufyaan* left *Makkah* with an army numbering two thousand five hundred soldiers and cavalrymen to vindicate his challenge. But .....
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13) The *Muslims* now seemed to be in full control. This security created a perfect environment for the Muslims to resume their primary goal of.....
.....

Comments T

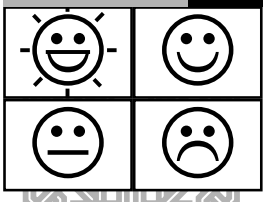


SUMMARY P

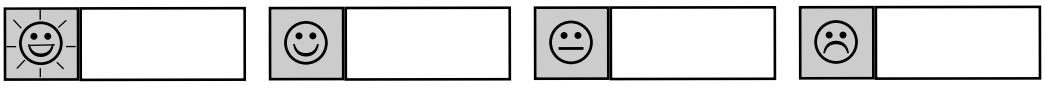
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listen to Chapters 4-6 ☐
- researched the battle strategy ☐
- identified specific teachings ☐
- matched quotations to personalities ☐
- identified locations of important events ☐
- completed paragraphs on important events ☐

Comments T



How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn that Jewish adversaries have always been the most insiduous enemies of *Islaam* and *Muslim*s, as well as the most cunning
- understand that the forces of *Kufr* wil never let an opportunity to harm *Muslims* go by without attacking first
- discern that the blesssed Prophet *Muhammad* [s] was always accepting of good ideas and innovation
- recognize the many miracles of the Messenger of *Allaah*
- ascertain that no matter the odds, the *Sahaabah* were always obedient and undaunted
- appreciate that the hypocrites amongst *Muslim*s always reveal their hypocrisy and contempt for *Islaam* when tested by adversity
- recognize that *Islam*ic duty precedes even family ties
- realize that *Allaah*'s help comes in the most unexpected ways
- discern that *War is deception*
- understand that a *Muslim*'s most powerful weapon against an enemy is patience and fortitude
- learn that and enemy within always represent a far more dangerous threat than any onslaught on an open battlefield
- recognize that the punishment for treachery in war is death
- appreciate that good *Islaam*ic character and piety are sure to win the hearts of even the most inveterate enemies
- recognize that Muhammad [s] was the Prophet of Mercy to all, even to the most hardened enemies.

LESSON OVERVIEW (Chapter 7-9) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 7-9 of the life of the Prophet Muhammad [s]
- find suitable one-word meanings for the words in the vocabulary lists
- research the Prophet's [s] battle strategy
- identify the specific teachings being conveyed
- research important trade routes and complete a map
- complete a crossword puzzle on the subject

CHAPTER 7

In battle after battle, the Muslims proved they could withstand all attacks. The Jews of the *Banuu Nadiir*, after having been expelled from *Madiinah*, began to incite the *Quraysh* in *Makkah* to undertake another battle against *Islaam*. The *Quraysh,* who had already experienced war with the Prophet *Muhammad* [s], were reluctant to get involved again. However, the Jewish delegation insisted, "*We will support you until you obliterate him, and we promise that our wealth will be at your disposal.*"

This delighted the *Quraysh*. They gathered their forces and prepared for battle. The Jewish delegation also approached the *Ghatfaan* tribes and invited them to join the *Quraysh*. After the *Ghatfaan* agreed to participate, they went to other tribes, offering them the very same promises and, in a short period of time, an alliance was formed between the *Quraysh*, the Jews, the *Ghatfaan* and numerous other pagan tribes against the *Muslim*s of *Madiinah*.

A powerful army of ten thousand well equipped soldiers marched out towards *Madiinah* commanded by *Abuu Sufyaan ibn Harb*, chief of the *Quraysh*.

The Prophet *Muhammad* [s] consulted his *Sahaabah* and they decided to fortify themselves in *Madiinah* and defend the city. Their army num-

Qur'an

Allaah ﷻ has declared:

"Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and you imagined various (vain) thoughts about Allaah! In that situation were the Believers tried: tand shaken most mightily."

C

Vocabulary

incite
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expel
.....
reluctant
.....
delegation
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obliterate
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disposal
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alliance
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consult
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fortify
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trench
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at bay
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exposed
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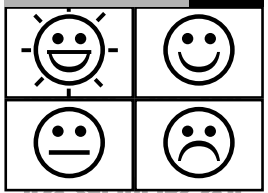
bered less than three thousand so *Salmaan al-Faarsii* [r] suggested that a trench should be dug around the city for protection. "*In Persia*," *Salmaan* [r] said, "*When we feared invaders, we would dig a trench around us to keep them at bay*."

The Messenger of *Allaah* [s] agreed to his suggestion and a trench was dug on the exposed side of *Madiinah* from where they feared the enemy would attack.

As was expected, the *munaafiquun* (hypocrites) and the last remaining Jewish tribe, the *Banuu Qurayzah*, made all sorts of excuses not to take part. The Messenger of *Allaah* [s] planned the work carefully and assigned about 25 meters of digging to each group of 10 *Muslims*. The depth of the trench was approximately 5 meters. The width was also 5 meters and the length approximately eight kilometres in total. The trench was timeously completed by 3000 *Sahaabah* in 20 days.

The Prophet Muhammad [s] helped to dig the trench with own blessed hands and encouraged the *Muslim*s working alongside him. Although it was bitterly cold and food was in short supply, the work proceeded smoothly. One of the *Sahaabah* named *Abuu Talhah* [r] said, "*We complained to the Messenger of Allaah of hunger and we showed him the stones that we had tied round our bellies to ease the pain. To our surprise the Messenger of Allaah showed us that he had two stones on his belly to ease the pangs of hunger.*"

Comments T



In spite of all this they were happy, praising *Allaah* and chanting poems. No one complained in the least. *Sayyidunaa* Anas [r] described that , "*Once, the Messenger of Allaah went out to the trench when the Muhaajiruun and Ansaar were digging in the bitterly cold morning air. They had no servants to do the work for them. Seeing their state of fatigue and hunger, the Prophet said, 'O Allaah! Certainly, the only True life is the life of the Hereafter, So please do forgive the Muhaajiriin and the Ansaar.'* Immediately they responded, calling out joyfully, *'We are those who have pledged our allegiance to Muhammad, To fight for Allaah for as long as we may live'.*"

While digging, the *Muslim*s came upon a large boulder which they simply could not remove. They informed the Prophet [s] of the obstacle. He took up a pick-axe, and saying, "*Bismillaah, In the name of Allaah*," he struck it with such force that a third of the rock was split away, sending sparks flying in all directions. "*Allaahu Akbar, Allaah is greater!"*, he exclaimed, *"I have been given the keys of Syria, In-shaa' Allaah. By Allaah, I see its red castles even now."*

He struck the rock a second time and another third was split away. "*Allaahu Akbar!"*, he exclaimed again, *"I have been given the keys of Persia, In-shaa' Allaah. By Allaah, I see the white palaces of Madaa'in."*

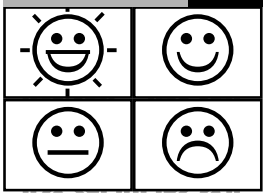
With his third powerful blow, he invoked the name of *Allaah* and the rest of the boulder was completely shattered. "*Allaahu Akbar!"*, he exclaimed

C

Vocabulary

chanting
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fatigue
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pledge
.....
allegiance
.....
obstacle
.....
exclaimed
.....
invoke
.....

Comments **T**



C

Vocabulary

multitude
.....
confer
.....
scarcely
.....
undaunted
.....
attrition
.....
co-religionist
.....

once more, *"I have been given the keys of Yemen, In-shaa' Allaah. By Allaah, I see the gates of San'aa' from here."*

A number of other miracles were witnessed by the Companions at this time. Once the ground was too hard to dig into. The Messenger of *Allaah* [s] called for some water, spat his blessed saliva into it and then prayed earnestly to *Allaah*. Then he poured the water over the hard ground and it suddenly became as soft as sand. Furthemore, on numerous occasions while digging, a small amount of food presented by the Prophet [s] would suffice for the multitude of three thousands Muslims working on the trench. Such was the blessing *Allaah* conferred upon the Muslims who had united in their noble task of defending the true religion of *Islaam*.

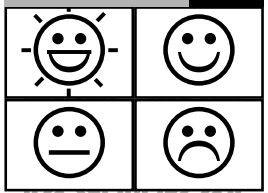


CHAPTER 8

The Muslims had scarcely completed the trench when the *Quraysh* and the *Ghatafaan* armies arrived. They encamped outside *Madiinah* with ten thousand warriors. The Messenger of *Allaah* [s] assembled his three thousand undaunted *Muslim* soldiers behind the trench defenses ready for this war of attrition.

A treaty existed between the *Muslim*s and the Jewish tribe of *Banuu Qurayzah* to defend *Madiinah* in the event of an attack. However, just like their co-religionists before, they would resort to treachery again. *Huyayy ibn Akhtab,* the chief

Comments T



of the exiled *Banuu Nadiir,* encouraged the Jews of *Banuu Qurayzah* to break their treaty. When the Messenger of *Allaah* [s] heard of this, he realized its dangerous implications. Seeing the vulnerable position of the *Muslim*s, many of the hypocrites of *Madiinah* also began to reveal their hypocrisy and contempt for *Islaam*.

Fearing that the *Ansaar* of *Madiinah* would have to make the most sacrifices, and given that they always bore the greatest hardships during wars, the Messenger of *Allaah* [s] compassionately considered a peace treaty with the *Ghatfaan* by offering them one-third of *Madiinah*'s date harvest.

But the *Ansaar* insisted on sacrificing their all for *Islaam*. Their two chiefs, *Sa'd ibn Mu'aadh* and *Sa'd ibn 'Ubaadah,* courageously stood up and said in a single voice, "*O beloved Messenger of Allaah, when we and the Ghatfaan were idol worshippers, neither serving Allaah nor knowing Him, they got not a single date from us... Shall we give them our property now after Allaah has honoured us with Islaam and your guidance? Certainly not. We swear by Allaah that we shall not give them anything except the point of our swords until Allaah decides between us and them*." The blessed Prophet of *Allaah* [s] was overjoyed at this answer and said with a smile on his lips, "*As you please, O Ansaar, As you please*."

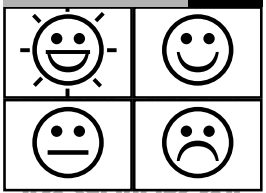
The seige continued for days, which then turned to weeks, but no fighting took place. In frustration, some of the mounted *Quraysh* galloped their horses up to the edge of the trench and then, hav-

C

Vocabulary

exiled
.....
implications
.....
vulnerable
.....
contempt
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hypocrisy
.....
seige
.....
mounted
.....
galloped
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Comments **T**



C

Vocabulary

alternatives

.....

retort

.....

confront

.....

hamstrung

.....

parrying

.....

retreat

.....

ing found the narrowest part, they beat their horses until they were able to leap over the trench into the territory of *Madiinah*. Among them was the renowned horseman *'Amr ibn 'Abd Wudd* who was famed to be the equal of a thousand horsemen. He raced up to the Muslim defenders and shouted out, "*Who dares to face me in combat.*"

Without hesitation, *Sayyidunaa 'Alii ibn Abii Taalib* [r] sprang forward and called out, "*O 'Amr! You swore by Allaah that if a man of the Quraysh offered you two alternatives, you would accept one of them!*"

"*Yes, I did,*" replied *'Amr*. "*Well then, I invite you to Allaah, His Messenger and Islaam," 'Alii* [r] said.

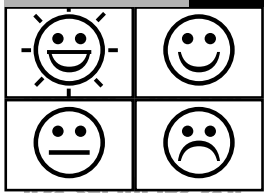
"*I have no need for any of that,*" *'Amr* arrogantly retorted. "*In that case, I call on you to confront me," Sayyidunaa 'Alii* [r] called out.

"*Nephew*," replied 'Amr, "*By Allaah, I do not wish to kill you*."

"*But, by Allaah*," *Sayyidunaa 'Alii* [r] roared, *"I want to kill you!"*

'Amr was enraged. He leapt from his horse, hamstrung it, and charged towards *'Alii* [r] who fought back like a lion. They circled one another, thrusting and parrying, when suddenly, with a lightning swift move, *Sayyidunaa 'Alii* [r] beheaded *'Amr* with a sweeping blow of his sword. Seeing their champion fall, the other horsemen rapidly retreated back across the trench.

Comments T



The *Quraysh* and their confederates continued their siege of *Madiinah* for a month. They invaded the surrounding areas creating severe hardship for the people. The hypocrites amongst the *Muslim* army showed their true colours by making every excuse to flee from the battlefront. The Beloved Messenger of *Allaah* [s] and his *Sahaabah* (Companions) kept a vigilant eye on the enemy, both those beseiging them as well as those within their own rank. The situation was dire. But then, unexpectly, a man by the name of *Nu'aym ibn Mas'uud* from the *Ghatfaan* tribe secretly visited the Prophet [s]. *"O Messenger of Allaah,"* he said. *"I have embraced Islaam without the knowledge of my people. Instruct me and I will do whatever you wish."*

The Messenger of *Allaah* [s] replied, *"Stay among our enemies and fracture their ranks. War is deception." Nu'aym* [r] bowed his head and said, *"I hear and I obey, O Messenger of Allaah [s]."*

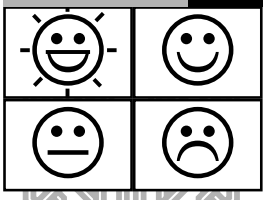
Nu'aym ibn Mas'uud [r] first went to the Jewish tribe of *Banuu Qurayzah* to create doubts in their minds about their alliance with the *Quraysh* and *Ghatfaan* who were distant tribes. He warned them that their antagonism towards the *Muslim*s who were their close neighbours would lead to devastating consequences if the seige failed. He therefore suggested they should only allign themselves with the Quraysh and their confederates when they had taken some leaders as hostages as a security measure. *"You have given us good advice,"* they replied. *Nu'aym* [r] then shrewdly went to the *Quraysh* saying that the Jews were

C

Vocabulary

confederate
.....
vigilant
.....
dire
.....
fracture
.....
deception
.....
alliance
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antagonism
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devastating
.....
consequence
.....
hostage
.....
shrewd
.....

Comments **T**



C

Vocabulary

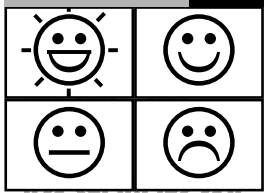
regret
.....
pitted
.....
decisive
.....
pact
.....
infinite
.....
hurricane
.....
dishearten
.....
desperate
.....

regretting their alliance and would be insisting that some of the confederate leaders be held hostage as security so that the agreement with them would not be broken. But he warned them against the Jews saying that, "*If you agree, then the Jews may hand your men over to Muhammad and his Companions, and they will strike off their heads.*" In so doing, the seeds of distrust that he planted in their minds pitted them against each other and very soon fractures began to develop between the confederates and their allies.

Abuu Sufyaan, the leader of the *Quraysh*, along with chiefs of the *Ghatfaan* prepared for a decisive battle with the Muslims. However, no sooner did the Jews in *Madiinah* hear of it but they put it off and demanded hostages from them first. The *Quraysh* and *Ghatfaan* were now convinced that *Nu'aym* [r] had told them the truth and refused to grant the Jews' request. The Jews in their turn were also convinced that *Nu'aym* [r] had been correct. Thus their distrust led to disunity and their pact was destroyed.

Soon thereafter, *Allaah,* by His infinite Wisdom and Mercy, sent His miraculous assistance to His Prophet [s] and the sincere Muslims by causing a violent hurricane to rip through the Confederate camp which tore up the enemy's tents and over-turned their cooking-pots. No shelter was to be found against the cutting winds until eventually the *Quraysh* and their disheartened confederates desperately turned to *Abuu Sufyaan*, their leader. *"Company of Quraysh!" Abu Suyaan* said, *"Our Camp is being uprooted, the horses and camels*

Comments T



are dying, the Banuu Qurayzah have broken their pact with us. We have suffered from the harshness of the wind as you can see and we are left without even a fire to warm ourselves. Therefore, leave now, for I am going."

Withour hesitation, *Abuu Sufyaan* mounted his camel and left without even properly unhobbling it. No sooner did the *Ghatfaan* chiefs and confederate tribes hear that the *Quraysh* had retreated but they too left. The Blessed Messenger of Allaah [s] was standing in *salaah* when his spy, *Hudhayfah ibn-al-Yamaan* [r] brought the good news of the retreat of the enemies of *Islaam*. *"Allaahu Akbar, Allaah is Greatest!"* the Muslim called out in unison. The moring sun shone brightly that day and the Messenger of *Allaah* [s] and his loyal Companions returned to *Madiinah* to celebrate their miraculous victory. *Allaah* revealed the following verses on this occasion:

> *"O you who believe, remember the favour of Allaah upon you when armies came to attack you and We sent upon them a wind and armies of angels you did not see. And Allaah is ever watchful over what you do."*
>
> *"Allaah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allaah for the believers in battle, and Allaah is ever Powerful, Exalted in Might."*

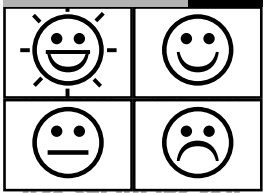
The Messenger of *Allaah* [s] stood up and addressed his *Sahaabah* saying, *"The Quraysh will never again attack you after this encounter.*

C

Vocabulary

hesitation
.....
unhobble
.....
retreat
.....
rage
.....
exalted
.....
encounter
.....

Comments **T**



C

Vocabulary

martyred
.....
violate
.....
treaty
.....
collaborate
.....
poised
.....
threat
.....
onslaught
.....
perilous
.....
torment
.....

Rather, you will be the ones attacking them from now on."

Seven *Muslim*s were martyred during the seige while four idol-worshippers were killed by the *Muslim*s in the skirmishes.



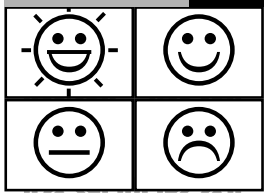
CHAPTER 9

The Jews of *Banuu Qurayzah* had violated their treaty with the *Muslim*s and had collaborated with the *Quraysh* during the seige of *Madiinah.* The *Banuu Qurayzah* were poised to attack the *Muslims* from within *Madiinah* which represented a far more dangerous threat than any onslaught on an open battlefield. The situation was extremely perilous for the *Muslim*s.

No sooner did the Blessed Prophet of *Allaah* [s] and his Companions lay down their weapons from the Battle of the Trench but the angel *Jibraa'iil* [a] appeared saying, *"Have you laid down your weapons, O Messenger of Allaah? For the angels have not yet laid down their weapons. Allaah, the Mighty and Exalted, commands you to march to the Banuu Qurayzah, for I too am to go there to torment them."*

The Prophet Muhammad [s] immediately announced, *"Whosever of my soldiers hears and obeys, should not perform the 'Asr salaah until arriving at the forts of Banuu Qurayzah."*

Comments T



The Muslims made haste and pitched their battle camps ouside the Jewish forts. The *Banuu Qurayzah* were completely surrounded by the Muslim army. The beleaguered Jews stubbornly defied the seige for twenty-five days. But their hearts were so overwhelmed with fear that they eventually gave in and offered to surrender.

Although the *Banuu Qurayzah* submitted to the judgement of the Messenger of *Allaah* [s], the *Ansaarii* leaders of the *'Aws* tribe interceded on their behalf because they were old allies before *Islaam*.

The blessed Messenger of *Allaah* [s] said, *"O people of 'Aws! Will you be satisfied if one of your leaders gives judgement over them?" "Yes, O Prophet of Allaah,"* they replied.

'Sa'd ibn Mu'aadh [r], the chief of the *'Aws* was summoned. He was a just and sincere believer. The *'Aws* pleaded with him to deal kindly with his old allies, the Jews. He replied, *"Destiny has brought me an opportunity where I care little about the praise or blame of anyone in fulfilling the command of Allaah. I judge that the men be executed, their property divided amongst the Muslims and their children and women be taken as slaves."*

The Messenger of *Allaah* approved [s], saying, *"You have awarded them Allaah's decision."*

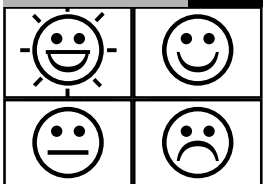
The judgement also conformed to the laws of warfare laid down for the *Banuu Israa'iil* in the

C

Vocabulary

haste
.....
beleaguered
.....
defied
.....
submitted
.....
interceded
.....
allies
.....
summoned
.....
destiny
.....
opportunity
.....
executed
.....
slave
.....
conformed
.....

Comments **T**



C

Vocabulary

confident
.....
exemplary
.....
contemplate
.....
treachery
.....
instigation
.....
dissipated
.....
avenge
.....
gracious
.....
ransom
.....

Tawraah, which even the *Banuu Qurayzah* could not object to. *'Sa'd ibn Mu'aadh*'s [r] sentence was immediately executed and the Muslims could now be confident that this exemplary punishment would serve as a warning to anyone else who contemplated an act of treachery against the Prophet [s].

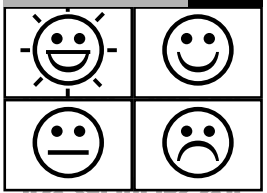
As for the *munaafiqiin* (hypocrites), their instigations against the Muslims dissipated after witnessing the sever punishment of the *Banuu Qurayzah* and, thereafter, they said or did nothing against the decisions of the Prophet [s].

The Prophet Muhammad [s] could now focus his attention on enemies further abroad. One such enemy was *Thumaamah ibn Uthaal*, the chief of the *Banuu Haniifah* clan. He was swiftly captured and brought back to *Madiinah* where he was tied to a column in the Prophet's [s] *masjid*.

Approaching him the Messenger of *Allaah* [s] said, "*O Thumaamah, what treatment do you expect from us?*"

Thumaamah replied, *"O Muhammad! If you kill me, you kill someone whose blood must be avenged. If you are gracious, you are gracious to someone who will be grateful. If you want a ransom, ask what you wish and it will be given!"* The Messenger of *Allaah* [s] left him and walked away. The next day the Messenger of *Allaah* [s] passed by him again and asked the same question. *Thumaamah* repeated his earlier reply and the Prophet [s] left him again. All the while *Thumaamah* was keenly observing the impressive character and piety of the *Sahaabah* (Companions) as they went about their daily prayers and activities. When the Messenger of *Allaah* [s] passed by him on the third day he ordered

Comments T



Thumaamah to be set free.

Thumaamah went to a palm grove near the *masjid* where he washed himself and then returned to the Prophet [s]. In a loud voice, to the surprise of all, he declared, *"Ash-hadu al-laa-ilaaha il-Allaah, was ash-hadu anna Muhammadan 'abduhuu wa rasuuluh! I bear witness that there is no god except Allaah, and I bear witness that Muhammad is his servant and messnger!"*

The blessed Prophet of *Allaah* [s] smiled. *Thumaamah* [r] looked at him and said, *"I swear by Allaah, there was no one on the face of the earth whose face was more detestable than yours. Now your face has become the most beloved face to me. And by Allaah, there was no religion on the face of the earth more hateful to me than yours, and now it is the dearest of all to me. O Prophet of Allaah, your soldiers captured me while I was on my way to perform the 'Umrah (ie. minor pilgrimage). May I proceed?"*

The Messenger of *Allaah* [s] congratulated him and encouraged him to continue his pilgrimage *Makkah*.

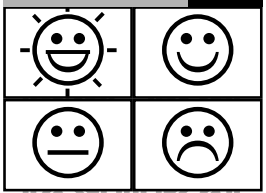
No sooner did *Thumaamah* [r] enter Makkah, but the *Quraysh* noticed his change of attitude. *"Have you left your old religion, O Thumaamah?"* they asked. *"By Allaah, I have accepted Islaam on the hands of Muhammad. By Allah, I swear that not a grain of wheat will come to you from Yamaamah until the Messenger of Allaah gives permission for it."* *Yamaamah*, the lands over which *Thumaamah* [r] ruled, was the primary supplier of grain to *Makkah*. The *Quraysh* were struck down. *Thumaamah* [r] returned to his tribal lands and forbade all caravans from transporting any goods to Makkah.

C

Vocabulary

grove
.....
detestable
.....
minor
.....
congratulate
.....
primary
.....
forbade
.....
plead
.....
sanctions
.....

Comments **T**

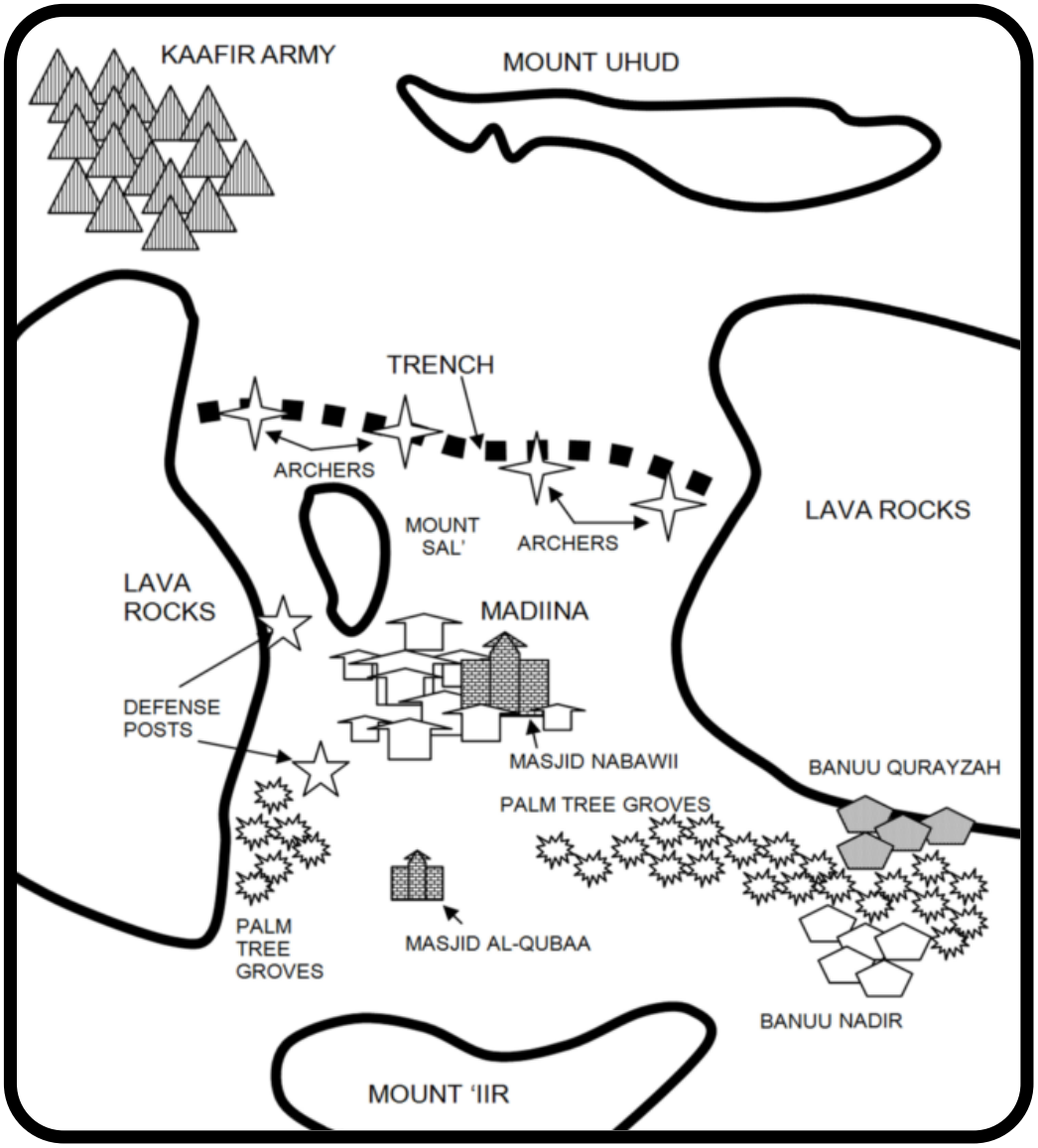


In their desperation, the *Quraysh* were forced to write a letter to the Messenger of *Allaah* [s] pleading with him to instruct *Thumaamah* to lift the food sanctions imposed on them. The Compassionate Prophet of *Allaah* [s] immediately instructed *Thumaamah* [r] to open the trade routes and allow supplies of foodgrains to *Makkah* inspite of all the wickedness he had suffered at their very hands over the years.

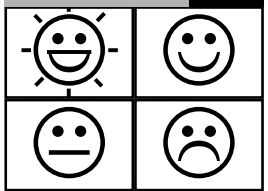
Muhammad [s] was certainly the Prophet of Mercy to all, even to the most hardened enemies.

ACTIVITIES

Study the map of the battle of *Khandaq*. Research the battle strategy of the Prophet [s] in groups. **C**



Comments **T**



Form groups of three students & identify at least four lessons you have learnt from each chapter. Your teacher may assist you.

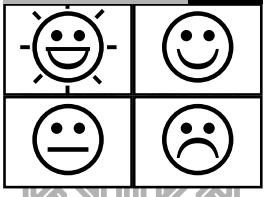
C

example:

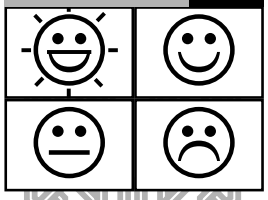
Chapter 1

1) Jewish adversaries have always been the most insiduous enemies of Islaam and Muslims, as well as the most cunning.

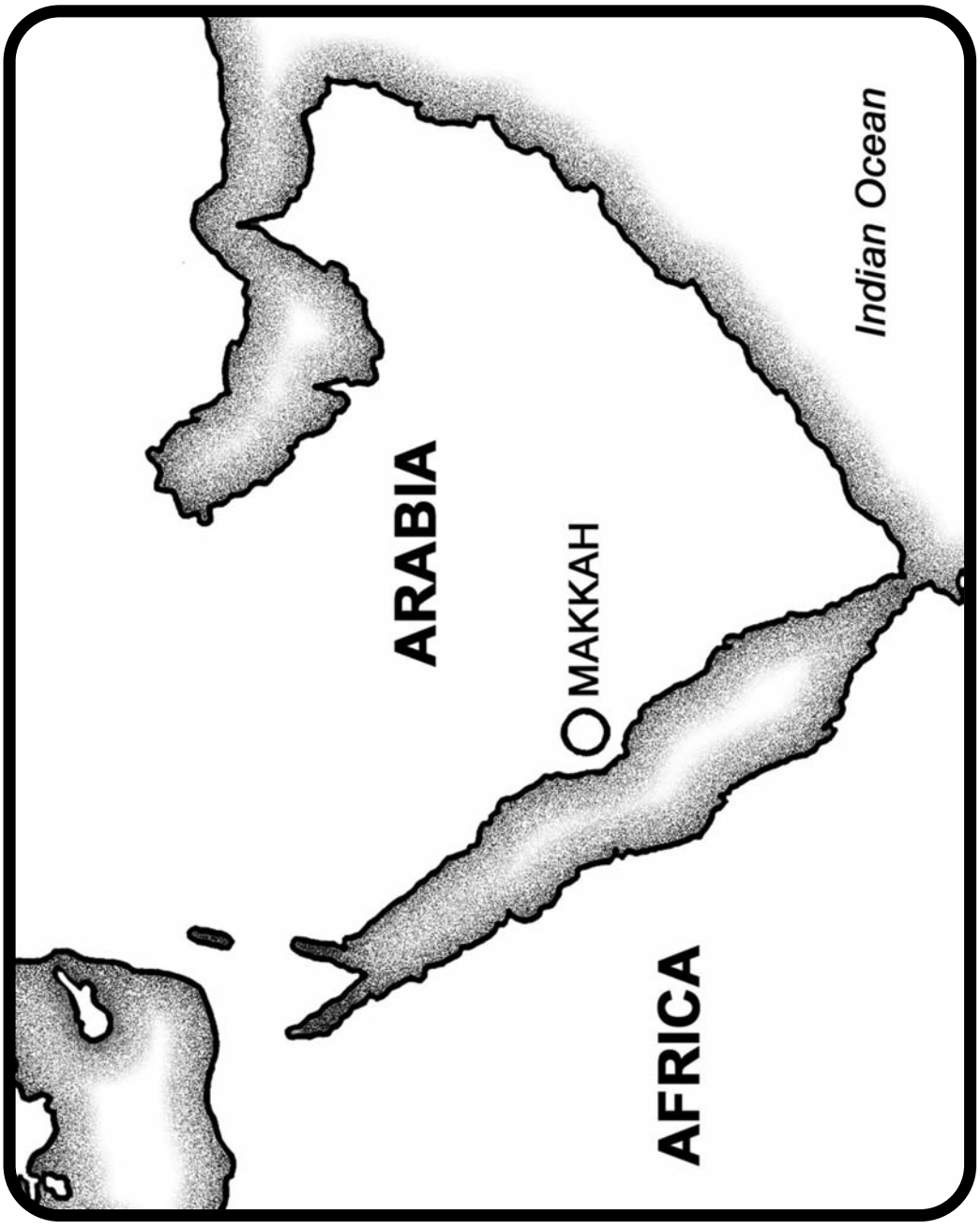
Comments T



Comments



In groups of three, research the main trade routes of the *Quraysh* and draw them on the map below. Then identify the lands of *Yamaamah* over which *Thumaamah bin Uthaal* [r] ruled. C



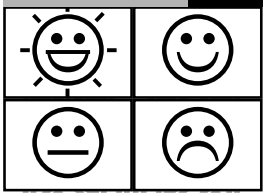
Complete the crossword puzzle. C

ACROSS

2) *Sa'd ibn Mu'aadh* [r], the ..... of the *'Aws, judged that all the Jewish men be executed.*

4) The Jews of the *Banuu .....* began to incite the *Quraysh* and other pagan tribes to undertake another bat-

Comments T



tle against *Islaam*.

5) *Nu'aym* was successful in creating distrust and disunity between the *Banuu Qurayzah* and the ..... .

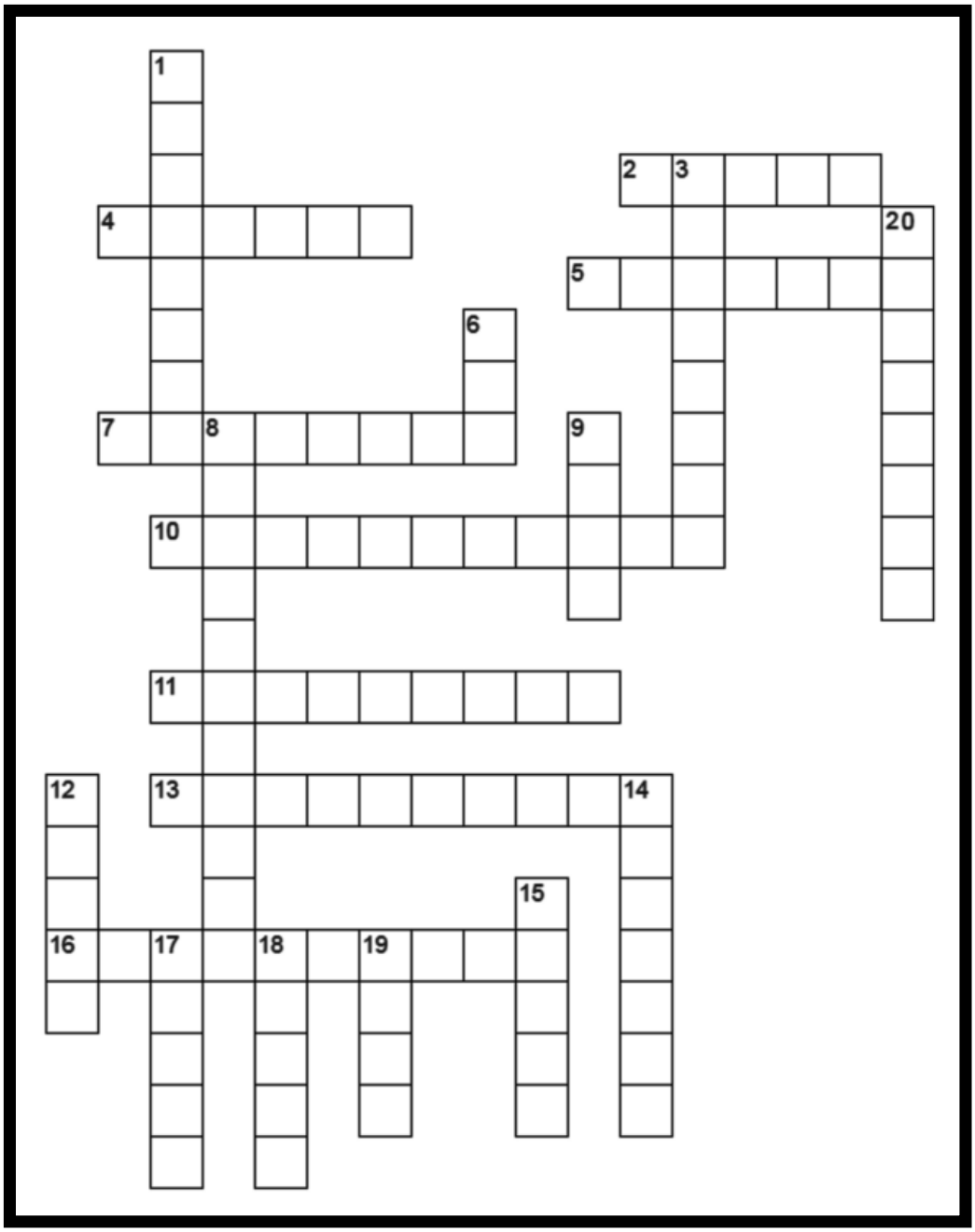
7) *Nu'aym ibn Mas'uud* from the enemy ..... tribe secretly embraced *Islaam*.

10) The provocations of the ..... dissipated after witnessing the sever punishment of the *Banuu Qurayzah.*

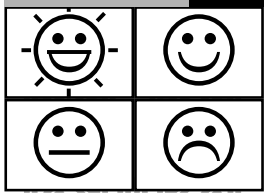
11) *Allaah* sent His miraculous assistance to the Muslims by causing a violent ..... to rip through the Confederate camp.

13) The ..... made all sorts of excuses not to take part in digging.

16) The Muslims beseiged the Jewish forts of *Banuu Qurayzah* who defied the seige for ..... days until eventually surrendering.



Comments T



DOWN

1) The Jewish tribe of *Banuu .....* A broke their treaty with the *Muslim*s to defend *Madiinah* in the event of an attack.

3) The renowned *kaafir* ..... , *'Amr ibn 'Abd Wudd* was able to leap over the trench.

6) The Messenger of *Allaah* [s] assigned twenty-five meters of digging to each group of ..... *Muslims*.

8) No sooner did the *Ghatfaan* chiefs and confederate tribes hear that the chief of the *Quraysh,* ..... , had retreated but they too left.

9) *Sayyidunaa .....* [r] beheaded *'Amr* with a sweeping blow of his sword.

12) The *Quraysh* and their confederates continued their siege of *Madiinah* for a ..... .

14) *.....* [r] suggested that a trench should be dug around the city for protection

15) ..... *Muslim*s were martyred during the seige.

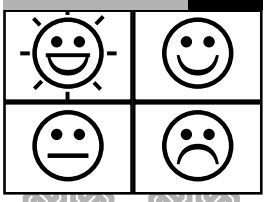
17) The length of the trench was ..... kilometres in total.

18) The Muslim army numbered less than ..... thousand.

11) The depth of the trench was approximately ..... meters and the width was also ..... meters.

20) A powerful army of ten ..... well equipped soldiers marched out towards *Madiinah.*

Comments **T**

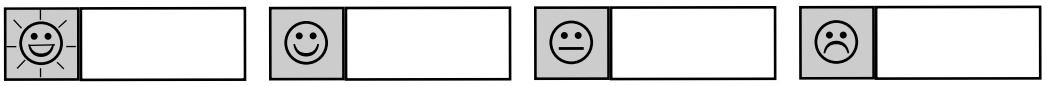


SUMMARY **P**

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

- listen to Chapters 7-9 ☐
- found suitable meanings for difficult words ☐
- researched the battle strategy ☐
- identified specific teachings ☐
- researched trade routes ☐
- completed a crossword puzzle ☐

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- learn about the Treaty of *Hudaybiyyah* and it's important consequences
- recognize that the dreams and miracles of all Prophets are always true
- understand that earning the pleasure of *Allaah* is the greatest accomplishment for a believer.
- discern that there was no *king whose people respected him as much as the Sahaabah respect the Prophet*
- ascertain that a true Muslim leader would always *fight his enemies until he is killed or Allaah makes His religion victorious.*
- appreciate that the *Hudaybiyyah* treaty gave the idolworshippers an opportunity to interact with the *Muslim*s of *Madiinah and* they soon came to appreciate the noble *Islaam*ic qualities of the *Muslim*s, especially their piety and fair dealing
- recognize that '*You may dislike something although it is good for you, or like something although it is bad for you'.*
- realize that conquering the hearts of the greatest adversaries of *Islaam* is the greatest clear victory promised by *Allaah*
- know that most kings foolishly prefer kingdom over the truth of *Islaam* and, in consequence, eventually lose not only Allah's eternal pleasure and paradise, but even their kingdom

LESSON OVERVIEW (Chapter 10-12) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 10-12 of the life of the Prophet Muhammad [s]
- find suitable one-word meanings for the words in the vocabulary lists
- study a map of the ancient world and the spread of *Islaam*
- identify the specific teachings being conveyed
- complete a true and false exercise

LESSON 4

Treaty



AND INVITATION

Read the following chapters. **T**

CHAPTER 10

The blessed Messenger of *Allaah* [s] had a dream that he entered *Makkah* and performed the *tawaaf* around the *Ka'bah*. The dreams of all Prophets are always true. The Prophet *Muhammad* [s] narrated his dream to his jubilant Companions. They too yearned for *Makkah* and the blessing of performing the *tawaaf* around the sacred *Ka'bah*..

The *Muhaajiruun* (ie. *Muslim* migrants from *Makkah*) had a special affection for *Makkah*. They had been born there and had grown up in the noble city. They loved it deeply but had been expelled from it by the disbelieving *Quraysh*. No sooner did the Prophet [s] express his intention to perform an *'Umrah* pilgrimage to *Makkah* but the *Sahaabah* immediately began to prepare for the journey. No one wanted to be left behind.

The blessed Prophet *Muhammad* [s] left *Madiinah* for *Makkah* in the month of *Dhul-Qa'dah* 6 AH. He intended to perform the '*Umrah* in peace. Accompanied by one thousand five hundred Muslims dressed as pilgrims, along with their sacrificial animals, the Prophet [s] made his way to *Usfaan* where he sent a scout in advance to inform him about the reaction of the *Quraysh* to his intended visit. The scout returned and reported that the *Kaafir* tribe of *Ka'b bin Lu'ayy* were gathering an army to prevent the *Muslim*s from reaching the *Ka'bah*.

Qur'aan

Allaah ﷻ has declared:

"Truly, We have granted you, (O Muslims), a clear victory (in the Treaty of Hudaybiyyah). So that Allaah may forgive you your past and future sins and complete His favour to you, and guide you to a straight path. And that Allaah might bestow on you His mighty ssistance.It was He who sent down tranquillity into the hearts of the believers, to add faith to their faith. The forces of the heavens and earth belong to Him. He is all knowing and all wise."

C

Vocabulary

jubilant

migrant

scout

undaunted

quiver

quenched

emissary

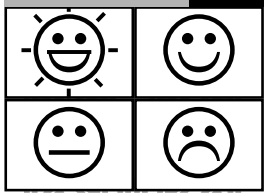
Undaunted, the Messenger of *Allaah* [s] and his *Sahaabah* continued their journey until they reached *Hudaybiyyah* near *Makkah* where they set up camp. There was no water to be found and the pilgrims were thirsty. The blessed Prophet of *Allaah* [s] took an arrow from his quiver and pierced it into the dry waterhole bed. Miraculously water began to gush out. The water continued to flow until all the *Muslim*s had quenched their thirst.

The *Quraysh* were extremely alarmed when they heard that the *Muslim*s were already camped at *Hudaybiyyah*. The Messenger of *Allaah* [s] decided to send *'Uthmaan ibn 'Affaan* [r] as an emissary to inform the *Quraysh* that they had not come to fight but only to perform the '*Umrah* pilgrimage. *"Call the Quraysh to Islaam once more,"* the Prophet [s] instructed *'Uthmaan* [r], *"And visit the oppressed Muslim men and women of Makkah. Give them the good news that Allaah, the Mighty and Exalted, would soon make His religion victorious and they would no longer have to conceal their belief."*

Sayyidunaa 'Uthmaan [r] set out on his mission and upon reaching *Makkah* conveyed the Prophet's [s] message to *Abuu Sufyaan*, the chief of the *Quraysh*. After hearing his message, *Abuu Sufyaan* said, *"Let us consider your request, but for now, only you may perform the Tawaaf of the Ka'bah, if you wish!"*

"I will not do so until the Messenger of Allaah has done it first," was *'Uthmaans* [r] firm response.

Comments T



Sayyidunaa 'Uthmaan [r] was delayed in *Makkah* for longer than was expected and soon a rumour spread that he had been killed. This enraged the *Muslim*s and the Prophet *Muhammad* [s] called for an oath to avenge *'Uthmaan* [r]. Sitting beneath an acacia tree in *Hudaybiyyah*, all the *Muslim*s came to the Prophet [s] pledging that they would fight by his side to the last man. Because of this event, *Allaah* revealed the following verse of the *Qur'aan*,

> *"Allaah was pleased with the believers when they pledged their allegiance under the tree."*

This revelation brought great joy to the *Sahaabah* as it confirmed that they had earned the pleasure of their Creator, which is the greatest accomplishment for a believer.

The *Quraysh* stubbornly and arrogantly refused the Prophet's [s] peaceful request. The deadlock between the *kuffaar* and the *Muslim*s continued inspite of four of their envoys coming to the Messenger of *Allaah* [s] instructing him to leave. But the Prophet's answer to each one was the same - *"We did not come to fight anyone. Rather we came only to worship at the sacred sanctuary."*

After meeting the Prophet *Muhammad* [s] and his Companions, one of the *Quraysh* envoys, *'Urwah ibn Mas'uud ath-Thaqafii*, went back to his people and said, *"O people! By Allaah, I have been in the presence of kings - from Khosrow, and Caesar to the Negus - and by Allaah, I have never seen any*

C

Vocabulary

avenge

.....

pledge

.....

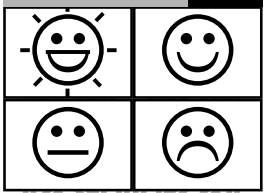
allegiance

.....

sanctuary

.....

Comments **T**



Vocabulary

terms

treaty

negotiate

draft

king whose people respected him as much as the companions of Muhammad respect Muhammad." He described to them how he had seen the Prophet [s] spitting and his companions running to pick it up and rub it on their faces, and whenever he asked for anything they competed with each other in fulfilling his request, and when he performed *wuduu'* they struggled to get the used water and pour it over their bodies, and how they listened attentively when he spoke, and how nobody even dared look straight into his eyes.

He then repeated to the *Quraysh*, *"Muhammad says that you are already wrecked by war. He says that if you agree he will make peace with you for a period. But Muhammad says that if nothing is acceptable to you except war, then he would fight you until he is killed or Allaah makes His religion victorious." 'Urwah* then encouraged the *Quraysh* chieftains to accept the Prophet Muhammads [s] reasonable terms and avoid war.

CHAPTER 11

At last the *Quraysh* then sent *Suhayl ibn 'Amr* to negotiate a treaty. When the Messenger of *Allaah* [s] saw him coming, he remarked, *"Since they have sent this man it is clear that they want peace."*

Comments

He [s] then instructed *Sayyidunaa 'Alii* [r] to prepare a draft agreement for *Suhayl*. *"Write!"* the Prophet [s] instructed, *"In the name of Allaah, the*

Beneficent, the Merciful." But *Suhayl* objected, *"We do not know who this 'Beneficent' one is. Rather write, 'In Your name, O Allaah', as we are accustomed to write!"*

Sayyidunaa 'Alii [r] objected, *"By Allaah, we will only write, 'In the name of Allaah, the Beneficent, the Merciful'." But the* the Holy Prophet *Muhammad* [s] said, *"O 'Alii, write, 'In Your name, O Allaah'!"* Then the Prophet [s] said, *"Now write, 'This is what Muhammad, the Messenger of Allaah has agreed'."*

Again *Suhayl* objected, *"By Allaah, if we accepted that you were the Messenger of Allaah then we would not have prevented you from coming to the House of Allaah nor would we have fought against you. Rather write, 'Muhammad son of 'Abdullaah'!"*

The Prophet [s] said, *"I am the Messenger of Allaah even though you do not believe me."* Turning to *Sayyidunaa 'Alii [r],* he said, *"O 'Alii erase what you have written and write, 'Muhammad, son of 'Abdullaah'!"*

"By Allaah, I cannot do that, O Messenger of Allaah," 'Alii [r] replied.

Not knowing how to read, the Prophet *Muhammad* [s] asked *'Alii* [r], *"Show me the place where it is written!"* and he then erased it himself. Then he instructed *'Alii* [r] to write, *"The agreement is made that the Quraysh will not obstruct us from entering Makkah and they will allow us to*

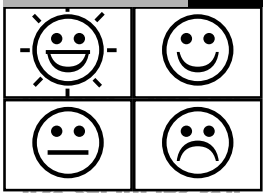
C

Vocabulary

beneficent

.....

Comments **T**



C

Vocabulary

migrate
.....
surrender
.....
refuge
.....
fettered
.....
concluded
.....
insisted
.....

perform the Tawaaf of the Ka'bah."

Suhayl again objected saying, *"By Allaah, we fear that the Arab tribes will criticise us for submitting to your pressure. Therefore, we will only allow you to perform the 'Umrah next year."* The Prophet [s] agreed to this offer.

Then *Suhayl* boldly said, *"Ah, but on the condition that if any of the people of Makkah, even if they have embraced your religion, migrates to you, you will have to return them to us."*

The *Sahaabah* objected saying, *"Glory be to Allaah! How can we ever surrender a Muslim to the idolworshippers after he has sought refuge with us?"*

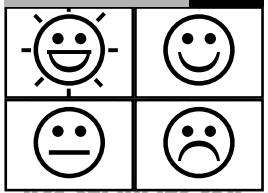
While they were engaged in this argument, *Abuu Jandal,* the son of *Suhayl* [r], who had converted to *Islaam*, arrived at the Muslim camp still fettered in chains. He had escaped from *Makkah*, and threw himself at the feet of the Prophet [s] seeking refuge.

Suhayl looked at his son and said to the Prophet [s], *"O Muhammad, here is the first man that you have to return under this treaty."*

"But we have not concluded the treaty yet," the Prophet [s] replied.

"I swear by Allah that I will never agree to anything else," Suhayl insisted.

Comments T



"But let me at least keep him, and I will return anyone else that comes to me after this," requested the Prophet [s].

"I will not allow you to keep him, O Muhammad," *Suhayl* stubbornly insisted.

Abuu Jandal pleaded, saying, *"O Muslims! Am I to be returned to the idolworshippers when I have come to you as a Muslim brother? Do you not see how I have suffered at their hands?"* With a heavy heart, the Prophet [s] returned him as his father had demanded.

The two parties agreed to abandon war for ten years. During that period everyone would live in peace and safety. Both sides would refrain from fighting each another. It was agreed that whoever came to the Prophet *Muhammad* [s] from the *Quraysh* without obtaining the permission of his guardian would be returned to *Makkah*, but whoever came to the *Quraysh* from those with the Prophet [s] need not be returned to him. It was also agreed that whoever wanted to enter into an alliance with the *Muslim*s could do so, and whoever wanted to enter into an alliance with the *Quraysh* would also be free to do so.

The *Muslim*s were very distressed about the terms of the truce and how it disadvantaged them. Even the great general of the Prophet [s], *Sayyidunaa 'Umar ibn al-Khattaab* [r] angrily asked *Sayyidunaa Abuu Bakr* [r], the Prophet's closest Companion, *"Did the Messenger of Allaah [s] not inform us that we would go to the sacred*

C

Vocabulary

pleaded

.....

abandon

.....

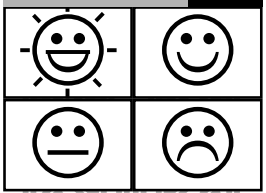
guardian

.....

alliance

.....

Comments **T**



C

Vocabulary

ceremonial

.....

dashed

.....

set-back

.....

relinquish

.....

Ka'bah and perform the rites of tawaaf?"

"Yes, my dear friend, and the Prophet only speaks truth" Abuu Bakr [r] replied. *"But did he tell you that it was going to be this very year?"*

"No," replied *'Umar* [r].

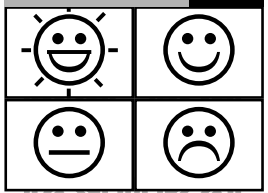
Abuu Bakr [r] reassured him, saying, *"Then you will most certainly go to the Ka'bah, and you will perform the tawaaf when Allaah deems fit."*

After the Messenger of *Allaah* [s] had concluded the treaty, he offered his sacrificial camel and then ceremonially shaved his head. This was certainly a difficult time for the *Muslim*s because all their hopes had been dashed. They had left *Madiinah* with a sincere and firm intention of entering *Makkah* and performing the *'Umrah.* Now their souls felt crushed. However, when they saw the Prophet [s] sacrificing his camel and shaving his head, they rushed to follow his example.

The Messenger of *Allaah* [s] broke camp and returned to *Madiinah*. On his journey back, *Allaah* sent revelation confirming that the treaty of *Hudaybiyyah* was not a set-back, but instead, a splendid victory :

> *"Truly, We have granted you, (O Muslims), a clear victory (in the Treaty of Hudaybiyyah). So that Allaah may forgive you your past and future sins and complete His favour to you, and guide you to a straight path. And that Allaah might bestow on you His mighty assis-*

Comments T



tance."

Hearing this *Sayyidunaa 'Umar* [r] asked surprised, *"Is this a victory for us, O Messenger of Allaah?"*

"Yes. It certainly is," smiled the blessed Prophet *Muhammad* [s].



CHAPTER 12

Not long after the Messenger of *Allaah* [s] had returned to *Madiinah*, a man named *Abuu Basiir 'Utbah ibn Usayd* [r] migrated from *Makkah* to join the *Muslim*s. The *Quraysh* sent emissaries to arrest him and bring him back. *"Under the terms of the treaty which you made with us,"* they said to the Prophet [s] , *"You are obligated to hand him over to us!"*

The blessed Messenger of *Allaah* [s] permitted them to take *Abuu Basiir* [r], but on the way back to *Makkah*, he escaped and fled to the coastal areas. *Abuu Jandal ibn Suhayl* [r] escaped a second time and joined *Abuu Basiir* [r] in hiding. Thereafter a steady flow of *Muslim*s fleeing *Makkah* joined *Abuu Basiir* [r] until they comprised a group numbering about seventy. They set themselves up on the coastal trade route used by the *Quraysh,* and whenever a caravan from *Makkah* passed by they waylaid it, and seized all the goods they were carrying. The *Quraysh* began to regret their insistance on the Prophet [s] not

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Vocabulary

emissary

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obligated

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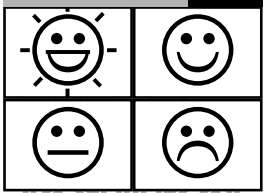
comprised

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waylay

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Comments **T**



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Vocabulary

interact

waning

influence

delegation

captives

fleeing

peninsula

accepting into *Madiinah* new migrants from *Makkah.*

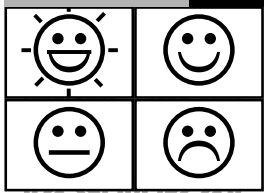
The *Hudaybiyyah* treaty also gave the idolworshippers an opportunity to interact with the *Muslim*s of *Madiinah*. They soon came to appreciate the noble *Islaam*ic qualities of the *Muslim*s, especially their piety and fair dealing. Before a year had even passed, many of the Arab idolworshippers embraced *Islaam*. The *Quraysh* were now very concerned about their ill fortune and waning influence.

They immediately sent delegations to the Prophet [s], pleading with him not to return the fleeing Muslim captives to *Makkah* but rather to keep them in *Madiinah*. From then onwards, even those *Muslim*s who came to *Makkah* were safe.

The peace treaty of *Hudaybiyyah* had certainly proven to be a clear victory for *Islaam*. Without any bloodshed whatsoever, *Islaam* was now spreading throughout the Arabian peninsula with ever greater speed. It would eventually lead to the conquest of *Makkah* two years later and also give the Prophet [s] the opportunity to invite the kings of the world - Caesar of Rome, Khosrow of Persia, Muqawqis of Egypt, Negus of Abyssinia and the Arabian princes - to accept *Islaam*. *Allaah*, the Wise and All-Powerful revealed :

> *"You may dislike something although it is good for you, or like something although it is bad for you: Allaah certainly knows, but you do not."*

Comments T



It was during this period that *Khaalid ibn al-Waliid*, the renowned general of the *Quraysh* and the hero of many great battles, embraced *Islaam.* The Messenger of *Allaah* [s] named him *'Sayf-ullaah'*, 'The Sword of *Allaah'*. *'Amr ibn al-'Aas*, another great military commander, also came to *Madiinah* after the Treaty of *Hudaybiyyah* and embraced *Islaam*. Conquering the hearts of the greatest adversaries of *Islaam* was certainly proving to be the clear victory promised by *Allaah.*

With the peaceful conditions following the treaty of *Hudaybiyyah*, the Messenger of *Allaah* [s] turned his attention to the important foreign sovereigns and Arab chieftains. He invited them all to accept *Islaam*. He took great care to select a suitable envoy for each king and the letters were wisely written and sealed with a special silver signet ring the Prophet [s] had made on which was inscribed, *'Muhammad, Messenger of Allaah'.*

Amongst the emperors and kings the Prophet dispatched envoys to were the Roman Byzantine emperor Heraclius, the Persian emperor Khosrow Parviz, Negus - King of Abyssinia (Aksum), and Muqawqis - King of Egypt.

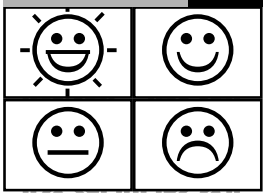
The emperor Heraclius, Negus and Muqawqis received the Prophet's [s] letters with respect and gave courteous replies. Heraclius, especially, wanted to know more about the Prophet [s] and dispatched men to find out all they could about him. *Abuu Sufyaan*, the arch enemy of *Islaam*, happened to be in *Ghazzah,* which was then part

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Vocabulary

adversary
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sovereign
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signet
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envoy
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dispatch
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emperor
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courteous
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Comments **T**



Vocabulary

enquiries
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lineage
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credit
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of the Roman empire, on a business trip and he was invited to respond to the emperors enquiries. Heraclius proved to be an intelligent examiner who knew the history of religion and the qualities and behaviour of the Prophets of old. He had studied how nations reacted to them and how and when *Allaah* would send them.

Abuu Sufyaan, to his credit, acted like a true Arab for he considered it below his dignity to tell the Emperor anything but the truth.

The first question Heraclius asked *Abuu Sufyaan* was, *"Tell me about his lineage?"*

Abuu Sufyaan : *"He comes from the best lineage."*

Heraclius : *"Did anybody before him make the claim he does?"*

Abuu Sufyaan : *"No."*

Heraclius : *"Has there ever been any king in his family?"*

Abuu Sufyaan : *"No."*

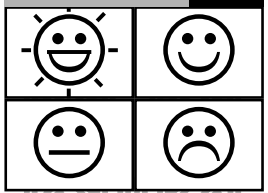
Heraclius : *"Who have followed him? Are they the poor and the weak or the rich and powerful?"*

Abuu Sufyaan : *"They are all poor and weak."*

Heraclius : *"Are his followers increasing or decreasing?"*

Abuu Sufyaan : *"Their numbers are increasing."*

Comments



Heraclius : *"Do those who enter his religion eventually despise and leave him?"*

Abuu Sufyaan : *"Never."*

Heraclius : *"Did you ever find him telling lies before he made the claim of Prophethood?"*

Abuu Sufyaan : *"Never."*

Heraclius : *"Did he ever break a promise he made?"*

Abuu Sufyaan : *"Not as yet, but we have to see what he does in future."*

Heraclius : *"Did you ever fight against him?"*

Abuu Sufyaan : *"Yes."*

Heraclius : *"What was the result?"*

Abuu Sufyaan : *"The fortunes have varied, sometimes in our favour, sometimes in his."*

Heraclius : *"What is it that he teaches?"*

Abuu Sufyaan : *"He calls to worship One God, and not to associate anything with Him; to offer prayers; to be virtuous; to speak the truth; and to be kind to kinsmen."*

Heraclius then explained to *Abuu Sufyaan* the reason for asking those specific questions :

"I asked about his lineage and you replied that it was the noblest. Prophets always come from

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Vocabulary

despise

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kinsmen

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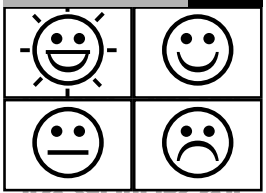
associate

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noble

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Comments **T**



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Vocabulary

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imitate

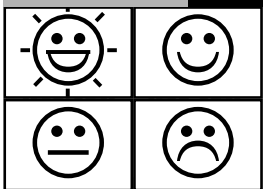
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triumphant

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the best lineage. I asked if any man in his family had made a similar claim and your reply was 'No'. If anybody had made a claim to prophethood in his family then I would have thought that he was simply imitating him. I asked if there had been a king in his family, and you said 'No'. Had it been so, I would have assumed that he was trying to recover his lost kingdom. I asked if you knew him to be untruthful before making the claim to prophethood and you said 'No'. I know that it is not possible for a man to be truthful to people but then to lie with regard to God. I asked you if his followers were from the people of wealth and power or were they the poor and weak, and you replied that they were poor and weak. Prophets are always followed by the poor and weak in the beginning. I asked if his followers were increasing or decreasing and you said that they were increasing in number. Faith is always like that for it goes on increasing until it is triumphant. I asked if anybody who entered his religion had turned away from him and rejected his faith and your reply was 'No'. True faith, once settled in the heart, never leaves it. I asked if he ever broke his promise and you said 'No'. Prophets of God never break their promises. I asked about his teachings and you told me that he asked you to worship One God; not to associate anything with Him; to speak the truth; to be virtuous and to glorify the Lord. Now, O Abuu Sufyaan, if what you have told me is the truth about him, then he will certainly conquer the land that is beneath my feet. I knew that a prophet was to

Comments T



be born but I would have never thought that he would come from Arabia, If it had been possible I would have travelled to him, and if I had been with him, I would have washed his feet."

Heraclius then summoned the Roman generals and courtiers to his consultation chambers and commanded that the doors be locked. Then, turning to them, he said, *"O Romans! If you want success and right guidance and to firmly establish and strengthen your kingdom, then follow the Arabian Prophet."*

They disliked what he was proposing and tried to leave but they found that the doors locked. When Heraclius saw their reaction, he despaired of their ever having true faith. Being a prudent statesman, he tactfully commanded, *"Return to me! What I said before was only to test your loyalty. Now I have seen it and I am satisfied."* They rejoiced and prostrated themselves before Heraclius.

Regretfully, Heraclius lost this golden spiritual opportunity by playing shortsighted political games. He foolishly preferred his kingdom over the truth of *Islaam* and, in consequence, eventually lost not only Allah's eternal pleasure and paradise, but even his kingdom after a few short years during the reign of the second *Khaliif* of *Islaam*, *Sayyidunaa Umar ibn al-Khattaab* [r].

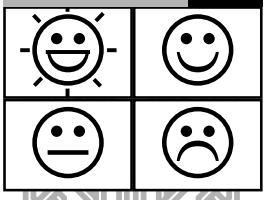
In contrast, the Negus, King of Abyssinia (Aksum), and Muqawqis, King of Egypt, were most courteous to the envoys sent by the Messenger of Allaah [s]. The Negus eventually

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Vocabulary

summon
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consultation
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chamber
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proposing
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despaired
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prudent
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statesman
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tactfully
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loyalty
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prostrated
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Comments **T**



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Vocabulary

prophesied
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delegated
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surrender
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predicted
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foretold
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deposed
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embraced *Islaam*, and the Muqawqis sent the Prophet [s] precious gifts, including two slavegirls, one of whom was *Maariah Qibtiyyah* who would eventually become the wife of the Prophet [s] and give birth to his [s] last child, *Ibraahiim*.

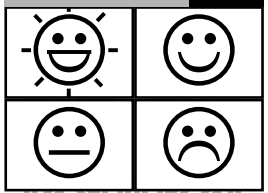
When Khosrow Parviz, the emperor of Persia, received the letter, he arrogantly tore it up screaming, *"My slave dares address me in this manner!"*

When the Messenger of *Allaah* [s] heard about Khosrows' reaction, he prophesied, *"Allaah will certainly tear his kingdom apart as he did my letter."*

Khosrow Parviz commanded Baadhaan, his governor in Yemen, to arrest the Messenger of *Allaah* [s] and bring him to Persia. Baadhaan delegated the task to Baabwayh. Baabwayh came to the Messenger of *Allaah* [s] in *Madiinah* demanding his surrender saying, *"O Muhammad, the King of Kings, Khosrow Parviz has deputed me to arrest you and bring you to him."*

"Your king is no more," the Prophet [s] replied. *"Allaah has stripped kingdom from him, and now his son shall sit on his throne, soon to kill his very own father."* He [s] then predicted, *"There shall be no Khosrow after Khosrow Parviz."*

Comments **T**



The prophecy of the Messenger of *Allaah* [s] came true exactly as foretold by him. Qubaaz, the son of Khosrow Parviz, soon deposed his father and seized the throne under the title of Sherveh.

Khosrow was murdered in March 628 CE by Sherveh, and with him ended the glory of four hundred years of Sasanid Persian rule. But Sherveh's fate was to be no better. Six months later Sherveh himself was killed, and over the next four years the regal title was transferred in bloody struggles to ten different kings in quick succession. Exhausted, the Kingdom of Persia was eventually assumed by Yazdagird III. He would be the last Persian Emperor in human history for he was soon to flee for his life before the advancing Muslim armies during the *Khilaafah* of *Sayyidunaa 'Umar* [r]. And so the prophecy of the Messenger of *Allaah* [s] was fulfilled within eight short years of its pronouncement.

After Persia was conquered by *Muslim*s, the Persian people embraced *Islaam* en-masse and soon became the greatest champions of the teachings of the Blessed Prophet *Muhammad* [s] and amongst the greatest scholars of *Islaam*.

The blessed Prophet [s] said, *"If knowledge were to be located in faraway stars, then the children of Persia would certainly acquire it."*

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Vocabulary

seized

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fate

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regal

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assumed

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prophecy

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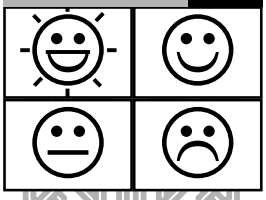
pronouncement

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en-masse

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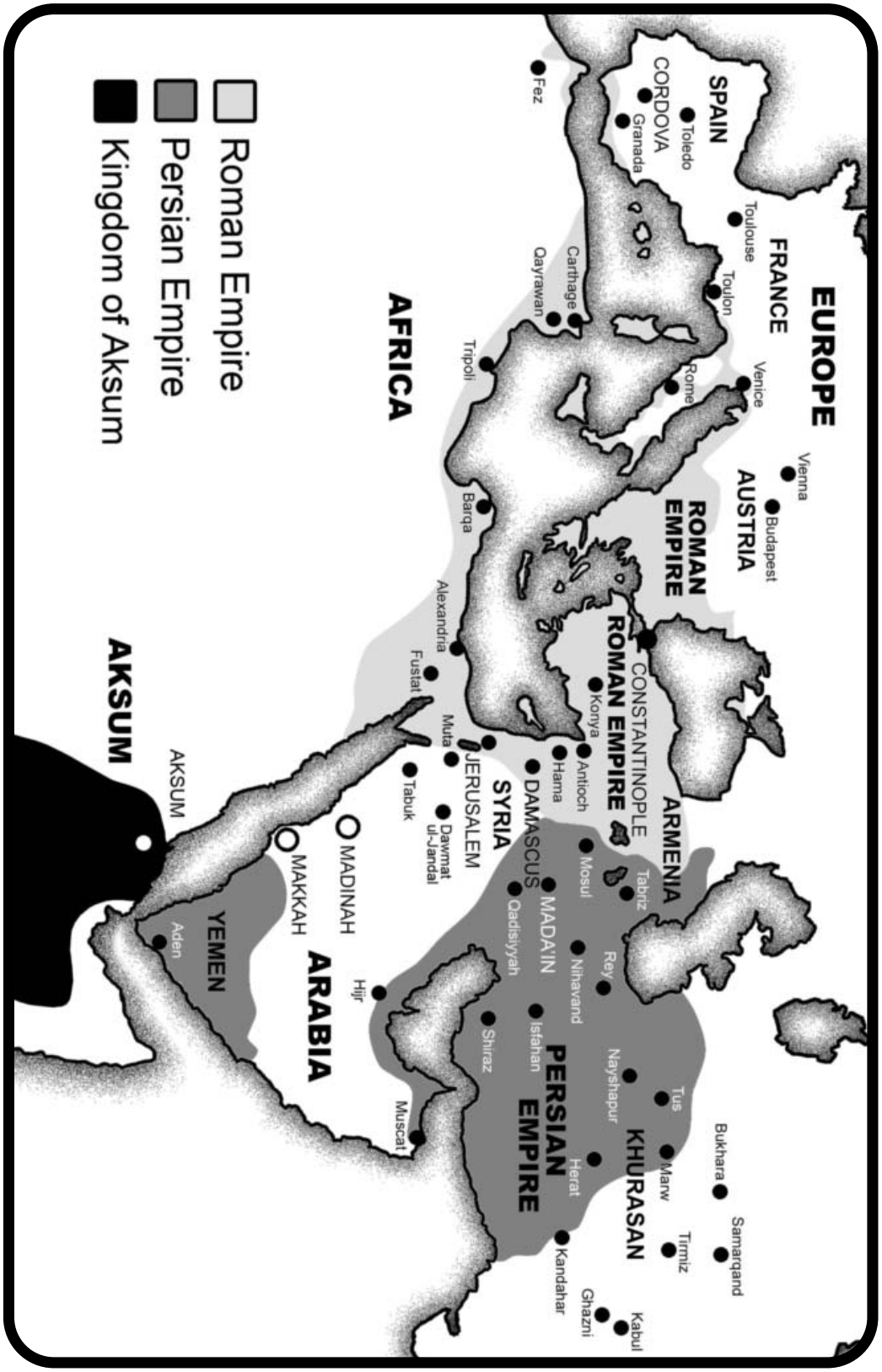
Comments T



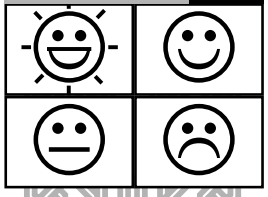
ACTIVITIES

C T

Study the map below of the world in the time of the Prophet Muhammad [s]. I dentify the capital cities of the empires and kingdoms indicated. Research the expansion of *Islaam* up until the 100th year after *Hijrah*. Then draw the borders of the *Islaamic Khilaafah* and colour it in green.



Comments **T**



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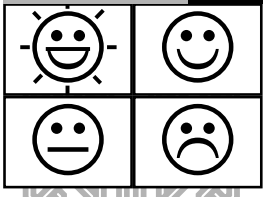
Form groups of three students & identify at least four lessons you have learnt from each chapter. Your teacher may assist you.

example:

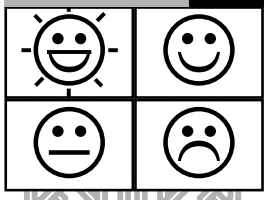
Chapter 1

1) The dreams of all Prophets are always true.

Comments **T**



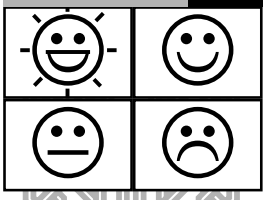
Comments



Decide which statement is true or false. Then shade-in the answer in the respective column. Thereafter write the letters in the shaded boxes in the spaces provided at the end of the questions, to discover the hidden message. **C**

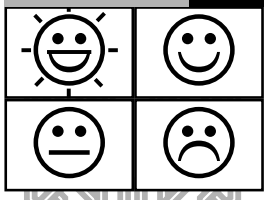
		T	F
1)	The Propeht [s] had a dream that he entered *Makkah* and performed the *tawaaf* around the *Ka'bah*.	T	O
2)	The Prophet took an arrow from his quiver, pierced it into the dry water-hole bed and water gushed out.	H	S
3)	The *Quraysh* were not alarmed by the *Muslim*s camped at *Huday-biyyah* & invited them into Makkah.	L	E
4)	*'Uthmaan* [r] was delayed in *Makkah* and soon a rumour spread that he had been killed.	H	H
5)	*Allaah* was pleased with the believ-ers when they pledged their alle-giance to avenge *'Uthmaan* [r].	U	K
6)	The Prophet [s] rejected the terms of the *Quraysh* for peace for the next ten years.	B	D
7)	The peace treaty of *Hudaybiyyah* was a set-back, and the Muslims were put in a humiliating position.	T	A

Comments **T**



	T	F
8) The treaty gave the idolworshippers an opportunity to interact with *Muslim*s and to appreciate *Islaam*.	Y	C
9) Conquering the hearts of the adversaries of *Islaam* was the clear victory promised by *Allaah.*	B	P
10) Emperor Heraclius, Negus & Muqawqis received the Prophet's [s] letters with contempt and tore it up.	L	I
11) Heraclius foolishly preferred kingdom over the truth of *Islaam* and eventually lost everything.	Y	E
12) Khosrow sent the Prophet [s] a slavegirl called *Maariah* who gave birth to his last child, *Ibraahiim*.	N	Y
13) Muqawqis was arrogant and the Prophet predicted, *"There shall be no Muqawqis after this Muqawqis."*	X	A
14) The Persian people embraced *Islaam* and became the greatest champions and scholars of *Islaam*.	H	A

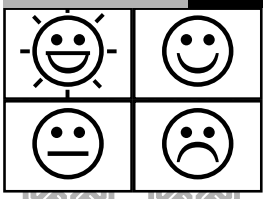
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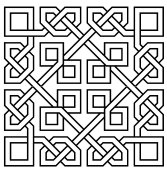
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Comments **T**



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treaty marks the beginning of the great conquests of *Islaam.*

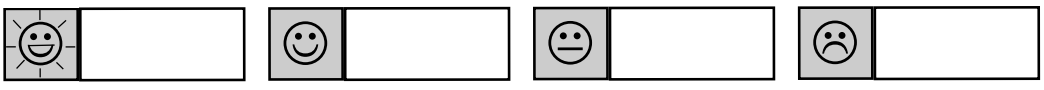


SUMMARY **P**

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

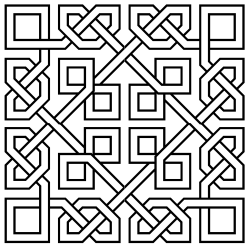
- listen to Chapters 10-12 ☐
- found suitable one-word meanings ☐
- studied a map and *Islaam*ic expansion ☐
- identified specific teachings ☐
- completed a true and false excercise ☐

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	*'Sa'd ibn Abii Waqqaas* [r]	529
LESSON 2	*'Abdullaah ibn Mus'uud* [r]	551
LESSON 3	*Barakah, Umm Ayman* [r]	569

T P

The Companions of the holy Prophet [s] of Allaah are spread all over the firmament of *Islaam* like 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 *Allaah*. They did not embrace Islaam with any selfish motive. It is not difficult to understand from a study of the circumstances prevailling at the advent of *Islaam* that it was a very critical period for the Muslims.To embrace *Islaam* in those days meant to invite trouble and misery on oneself. Despite this, those sacred souls, the Companions of the Prophet, known as *Sahaabah*, accepted *Islaam* 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 Islaam, 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 *Islaam*. They embraced *Islaam* with perfect sincerity and with true hearts, and endured all the hardships and afflictions for the sake of *Allaah* and His Messager, with poise,dignity and radiant faces.

They listened to what the Prophet [s] 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 Allaah, 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 *Allaah*. 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 *Qur'aan* and the traditions of the Holy Prophet [s], the lives and examples of the *Sahaabah* are burning torches of light for humanity. We cannot do without their guiding light. May *Allaah* grant us the guidance and strenght to follow the footsteps of those Sacred Souls.

lesson 1

OUTCOME OBJECTIVES T P

- learn about *Sa'd ibn Abii Waqqaas* [r]
- discern that in the absence of true religion humanity is left astray, without guidance, and people are driven only by selfish desires and the worship of stone (ie. materialism), having no true knowledge except superstition and fantasy
- recognize that *Sa'd ibn Abii Waqqaas* [r] played a distinguished role in many of the military engagements that took place both during the time of the Prophet [s] and after
- recognize that *Sa'd* [r] is known as the first *Sahaabii* to have shot an arrow in defence of *Islaam*
- appreciate that the Muslim army is not to seek conquest for the sake of territorial expansion, personal glory and fame, but rather to establish *Allaah*'s religion and to ensure that His laws prevail
- know that there is no special relationship between Allaah and anyone whatsoever; except in obedience to Him
- realize that Allaah has chosen the Muslim *Ummah* so that, through them, those of His creation whom He so wishes can be emancipated from the worship of false gods to the worship of the One True God - *Allaah*, and from the suffocating narrowness this world to the boundless expanse of the hereafter, and from the oppression of tyrannical rulers to the justice of *Islaam*
- understand that *Sa'd* [r] has honoured in the annals of history as the Hero of *Qaadisiyyah* and the Conqueror of Ctesiphon
- realize that *Sa'd* [r] was distinguished as one of the first to bring *Islaam* to China 1400 years ago, just as he was distinguished as one of the very first to accept *Islaam* at the hands of the blessed Prophet *Muhammad* [s]

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to the story of *Sa'd ibn Abii Waqqaas* [r]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- research a topic related to the story
- complete a list of quotations and identify the speaker
- write a *hadiith* related by Sa'd [r] in Arabic calligraphy
- write an *Aayah* in Arabic with the translation

LESSON 1

SA'D



IBN ABII WAQQAAS

Read the following story.

It was a small city in a narrow valley. There was no vegetation, no livestock, no gardens, no rivers. Desert after desert separated this city from the rest of the world. During the day the heat of the sun was unbearable and the nights were still and lonely. Tribes flocked to it like sheep in the open country flock to a water-hole. No government ruled here. There was no religion to guide people except one which promoted the fulfillment of selfish desires and the worship of stone idols. There was no knowledge except superstition and a love for elegant poetry. This was *Makkah* in the sixth century and these were the Arabs.

In this city lived a young man who had not yet seen twenty summers. He was short and well-built and had a very heavy crop of hair. People compared him to a young lion. He came from a rich and noble family. He was very attached to his parents and was particularly fond of his mother. He spent much of his time making and repairing bows and arrows and practicing archery as if preparing himself for some great encounter. People recognized him as a serious and intelligent young man. He found no satisfaction in the religion and way of life of his people, their corrupt beliefs and disagreeable practices. His name was *Sa'd ibn Abii Waqqaas*.

One morning at about this time in his life the genial *Abuu Bakr* [r] came up and spoke softly to him. He explained that *Muhammad ibn 'Abdullaah* [s] had received Revelation from *Allaah* and was sent with the religion of guidance and truth. *Abuu*

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

vegetation
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promoted
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superstition
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elegant
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corrupt
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rage
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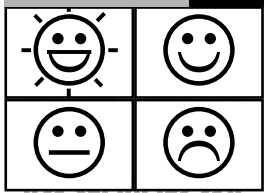
Bakr [r] then took him to *Muhammad* [s] in one of the valleys of *Makkah*. It was late afternoon by this time and the Prophet [s] had just prayed *Salaat al-'Asr*. *Sa'd* was excited and overwhelmed and responded readily to the invitation to truth and the religion of One God, Allaah, Creator of all being. The fact that he was one of the first persons to accept *Islaam* was something that pleased him greatly.

The blessed Prophet *Muhammad* [s] was also greatly pleased when *Sa'd* [r] became a Muslim. He saw in him signs of excellence. The fact that he was still in his youth promised great things to come. It was as if this glowing crescent would become a shining full moon before long. Perhaps other young people of *Makkah* would follow his example, including some of his relatives. For *Sa'd ibn Abii Waqqaas* [r] was a cousin of the Prophet [s] on his mother's side and belonged to the *Banuu Zuhrah*, the clan of *Aaminah bint Wahb*, the mother of the Prophet [s], may *Allaah* be pleased with her. For this reason he is sometimes referred to as *Sa'd of Zuhrah*, to distinguish him from several others whose first name was also *Sa'd*.

While the Prophet *Muhammad* [s] was delighted with *Sa'd* 's acceptance of *Islaam*, others, especially his mother, were not. *Sa'd* [r] relates:

> *"When my mother heard the news of my Islaam, she flew into a rage. She came up to me and said,*
> *'O Sa'd! What is this religion that you have embraced which has taken you away from the*

Comments T



religion of your mother and father? By God, either you forsake your new religion or I would not eat or drink until I die. Your heart would be broken with grief for me and remorse would consume you on account of the deed which you have done and people would censure you forever more'.

'Don't do such a thing, my mother,' I said, 'for I would not give up my religion for anything.'

However, she went on with her threat. For days she neither ate nor drank. She became emaciated and weak. Hour after hour, I went to her asking whether I should bring her some food or something to drink but she persistently refused, insisting that she would neither eat nor drink until she died or I abandoned my religion. I said to her, 'O my dear mother, in spite of my strong love for you, my love for Allaah and His Messenger is indeed stronger. By Allaah, if you had a thousand souls and one soul after another were to depart, I would not abandon my religion for anything.'

When she saw that I was determined she relented unwillingly and ate and drank."

It was concerning *Sa'd's* [r] relationship with his mother and her attempt to force him to recant his faith that the words of the *Qur'aan* were revealed,

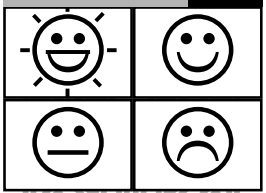
"And we enjoined on man (to be good) to his parents. In pain upon pain did his mother bear him and his weaning took two years. So show gratitude to Me and to your parents. To Me is

P C

Vocabulary

forsake
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remorse
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censure
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emaciated
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persistently
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abandon
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relent
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recant
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enjoin
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weaning
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Comments **T**



P C

Vocabulary

consideration
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arouse
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aggression
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ridicule
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indignity
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passively
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escalate
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forbearing
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the final destiny.

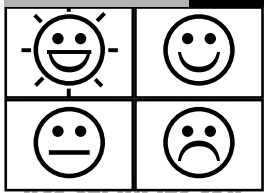
"But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not. Yet bear their company in this life with justice and consideration and follow the way of those who turn to Me. In the end, the return of you all is to Me and I shall tell you (the truth and meaning of) all that you used to do." (*Suurah Luqmaan*, 31:14-15)

In those early days of *Islaam*, the *Muslim*s were careful not to arouse the aggression of the *Quraysh*. They would often go out together in groups to the vallies outside *Makkah* where they could pray together without being seen. But one day a number of idolaters came upon them while they were praying and rudely interrupted them with ridicule. The *Muslim*s felt they could not suffer these indignities passively and they came to blows with the idolaters. *Sa'd ibn Abii Waqqaas* [r] struck one of the disbelievers and wounded him. This was the first blood shed in the conflict between *Islaam* and *kufr* - a conflict that was later to escalate and test the patience and courage of the *Muslim*s.

After the incident, however, the Prophet [s] enjoined his Companions to be patient and forbearing for this was the command of *Allaah,*

"And bear with patience what they say and avoid them with noble dignity. And leave Me alone to deal with those who give the lie to the Truth, those who enjoy the blessings of life (without any thought of Allaah), and bear with

Comments T



them for a little while." (*Suurah al-Muz-zammil*, 71:10).

More than a decade later, when permission was given for the Muslims to fight, *Sa'd ibn Abii Waqqaas* [r] was to play a distinguished role in many of the military engagements that took place both during the time of the Prophet [s] and after. He fought at *Badr* together with his young brother *'Umayr* [r] who had pleaded to be allowed to accompany the *Muslim* army because he was only in his early teens. *Sa'd* [r] returned to *Madiinah* alone for *'Umayr* was one of the fourteen *Muslim* martyrs who fell in the battle.

At the Battle of *Uhud*, *Sa'd* [r] was specially chosen as one of the best archers together with *Zayd* [r], *Saa'ib* [r] and others. *Sa'd* [r] was one of those who fought vigorously in defence of the Prophet [s] after some *Muslim*s had deserted their positions. To urge him on, the Prophet [s] said, *"Irmi Sa'd... Fidaaka Abii wa Ummii - Shoot you arrows, O Sa'd ... may my mother and father be your ransom."*

Of this occasion, *Sayyidunaa 'Alii ibn Abii Taalib* [r] said that he had never heard the Prophet [s] promising such a ransom to anyone except *Sa'd* [r]. *Sa'd* [r] is also known as the first *Sahaabii* (Companion) to have shot an arrow in defence of *Islaam*. The blessed Prophet *Muhammad* [s] once prayed for him saying, *"O Allaah, direct his shooting and grant his prayers."*

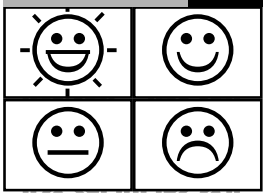
Sa'd [r] was one of the Companions of the Prophet [s] who was blessed with great wealth.

P C

Vocabulary

military
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engagement
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vigorously
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ransom
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Comments **T**



P C

Vocabulary

inherit

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dispatched

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confront

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dominate

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daunting

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Just as he was known for his bravery, so he was known for his generosity. During the Farewell Pilgrimage with the Prophet [s], he fell ill. The Prophet came to visit him and *Sa'd* [r] said, *"O Messenger of Allaah. I have wealth and I only have one daughter to inherit from me. Shall I give two thirds of my wealth as sadaqah (charity)?"*

"No," replied the Prophet [s].

"Then, shall I give a half?" asked *Sa'd* [r] and the Prophet [s] again said *"No!"*.

"Then, shall I give a third?" asked *Sa'd* [r].

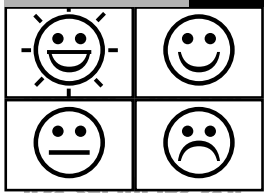
"Yes," said the Prophet [s] . *"And even a third is much. Indeed, to leave your heirs well-off is better than that you should leave them dependent on others and begging from people. If you spend anything seeking to gain thereby the pleasure of Allaah, you will be rewarded for it, even if it is a morsel which you place in your wife's mouth."*

Sa'd [r] did not remain the father of just one child but was blessed thereafter with many children.

Sa'd [r] is renowned as the commander-in-chief of the strong *Muslim* army which *Sayyidunaa 'Umar ibn Khattaab* [r], the second *Khaliif*, dispatched to confront the Persians at *Qaadisiyyah*. *Sayyidunaa 'Umar* [r] wanted nothing less than an end to Sasanian (Persian) power which, for centuries, had dominated the region.

To confront the numerous and well-equipped Persians was a daunting task. The most powerful

Comments T



force had to be mustered. *Khaliif 'Umar* [r] sent despatches to the *Muslim* governors throughout the *Khilaafah* to mobilize all able-bodied persons who had weapons or mounts, or who had talents of oratory and other skills to place at the service of the *Muslim* armies.

Tens of thousands of *Mujaahidiin* (sacred soldiers) converged on *Madiinah* from every part of the *Muslim* domain. When they had all gathered, *Sayyidunaa 'Umar* [r] consulted the leading *Muslim*s about the appointment of a commander-in-chief over the mighty army. *Sayyidunaa 'Umar* [r] himself thought of leading the army but *Sayyidunaa 'Ali* [r] suggested that the *Muslim*s were in great need of him and that he should not endanger his life. *Sa'd* [r] was then chosen as commander. *'Abdur-Rahman ibn 'Awf* [r], one of the veterans among the *Sahaabah*, said, *"You have chosen well! Who is there the like of Sa'd?"*

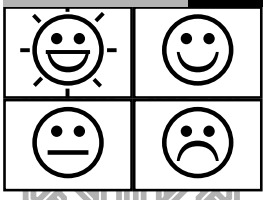
Sayyidunaa 'Umar [r] stood before the great army and bade farewell to them. To the commander-in-chief he said, *"O Sa'd! Let not any notion that you are the cousin of the Messenger of Allaah distract you from accountability to Allaah. Allaah, Almighty, does not remove evil with evil, but he erases evil with good only. O Sa'd! There is no special relationship between Allaah and anyone whatsoever, except in obedience to Him. In the sight of Allaah all people, whether nobleman or commoner, are the same. Allaah is their Lord and they are His slaves who seek elevation through piety, and who seek to obtain Allaah's great rewards through obedience. Consider how the Messenger of Allaah used to act with the Muslims,*

P C

Vocabulary

mustered
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despatch
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able-bodied
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oratory
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converged
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domain
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consult
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veteran
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bade
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notion
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accountability
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Comments **T**



P C

Vocabulary

conquest
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territorial
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prevail
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veteran
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auxiliaries
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mobilize
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dispatches
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deployment
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unprecedented
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then act accordingly...”

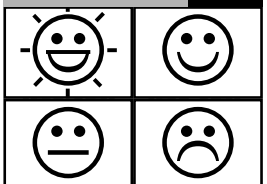
Sayyidunaa ‘Umar [r] also made it clear that the *Muslim* army was not to seek conquest for the sake of territorial expansion alone, and that the expedition was not for seeking personal glory and fame. But rather to establish *Allaah*’s religion and to ensure that His laws prevail.

A thirty thousand strong *Muslim* army set off. Among them were ninety-nine veterans of *Badr*, over three hundred who took the Pledge of *Ridwaan* (earning *Allaah*’s pleasure) at *Hudaybiyyah* and three hundred of those who had participated in the conquest of *Makkah* with the noble Prophet [s] himself. There were seven hundred sons of the Companions. Thousands of women also went along as auxiliaries and nurses to assist the *Muslim* soldiers.

The Muslim army marched for weeks on end until they reached *Qaadisiyyah* near Hirah, Iraq. Against them the Persians had mobilized a force of over one hundred thousand men under the leadership of their most brilliant commander, Rustum.

Sayyidunaa ‘Umar [r] had instructed *Sa‘d* [r] to send him regular dispatches about the condition and movements of the *Muslim* army, and of the deployment of the enemy’s soldiers. *Sa‘d* [r] reported about the unprecedented force that the Persians were mobilizing against the *Muslim*s and *Sayyidunaa ‘Umar* [r] wrote back saying, *“Do not be troubled by the forces they deploy against you. Seek help from Allaah alone and put your trust in*

Comments T



Him. Send men of insight, knowledge and courage to Khosrow and invite him to Allaah... And send reports to me daily."

Sa'd [r] did as *Sayyidunaa 'Umar* [r] instructed and sent delegations of Muslims first to Yazdagird, the *Khosrow*, and then to Rustam, the Persian general, inviting them to either accept *Islaam,* or to pay the *Jizyah* tax to guarantee their protection and ensure a peaceful coexistence, or to choose war and *Allaah*'s punishment if they so wished.

The first *Muslim* delegation which included *Nu'man ibn Muqarrin* [r] was ridiculed by the Persian Emperor, Yazdagird. The second was led by *Rabiy' ibn 'Aamir* [r] who, with spear in hand, went directly to Rustam's encampment. Rustam said to him, *"What do you want from us? If you want riches we would give you abundantly. We would provide you with all manner of provisions until you are sated. We would clothe you in the finest silks. We would make you wealthy and live a life of comfort and happiness. O Rabiy' ! What do you see in this assembly of mine? No doubt you see signs of wealth and luxury, these lush carpets of silk, fine curtains, gold embroidered walls... Do you not desire that we bestow our riches on you?"*

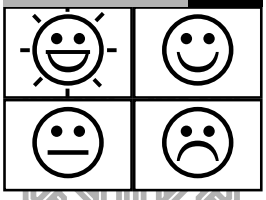
Rustum wanted to impress the Muslim delegation and entice *Rabiy'* [r] from his purpose by this show of opulence and grandeur. *Rabiy'* [r] looked with contempt and listened unmoved. Then he replied sternly, *"Listen well, O commander of the Persians! Allaah has chosen us so that, through*

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Vocabulary

insight
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delegation
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coexistence
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sated
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entice
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opulence
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contempt
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Comments **T**



P C

Vocabulary

emancipate

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subjugate

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wretched

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us, those of His creation whom He so wishes can be emancipated from the worship of false gods to the worship of the One True God - Allaah, and from the suffocating narrowness this world to the boundless expanse of the hereafter, and from the oppression of tyrannical rulers to the justice of Islaam. Whoever accepts this invitation from us, then we are prepared to welcome him as a brother. And whoever opposes us, we will fight him until the promise of Allaah comes to pass."

"And what is the promise of God to you?" asked Rustum.

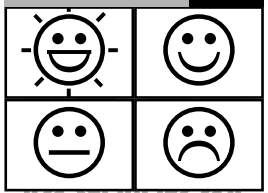
"Paradise for our martyrs, and victory for those who live," Rabiy' replied.

Rustum was not inclined to listen to such talk from a seemingly wretched person the likes of whom the Persians regarded as barbaric and uncivilized and whom they had conquered and subjugated for centuries.

The Muslim delegation returned to the Muslim camp. It was clear that war was now inevitable. *Sa'd*'s [r] eyes filled with tears. He wished that the battle could be delayed a little longer, because on that very day he was seriously ill and could hardly walk, or even even sit upright, due to the pain.

Sa'd [r] knew that this was going to be a bitter, harsh and bloody battle, and for a brief moment he thought, if only... but no! The Messenger of *Allaah* [s] had taught Muslims that none of them should say, *"If only..."*, because to say *"If only..."* implied not being content with *Allaah*'s plan, and a

Comments T



lack of will and determination. Wishing that a situation might have been different was certainly not the characteristic of a firm believer. So, despite his illness, *Sa'd* [r] got up and stood before his army. He addressed them by beginning with a verse from the glorious *Qur'aan* :

> *"...We have laid it down in all the books of Divine wisdom that My righteous servants shall inherit the earth."* (*Surah al-Anbiya'*, 21:105).

Sa'd [r] encouraged his soldiers and after the address he performed *Salaat azh-Zhuhr* with the army. Facing them once again, he shouted the Muslim battle cry *"Allaahu Akbar (Allaah is Most Great)"* four times and directed the fighters to attack with the words, *"Hayya 'alaa barakat-illaah - Charge, with the blessings of Allaah."*

Sa'd [r] directed his soldiers and spurred them on with shouts of '*Allaahu Akbar'* and *'Laa haw la wa la quwwata ilaa billaah (there is no power to do good nor might to resist evil except with Allaah)."* For four days the battle raged. The *Muslim*s displayed valour and skill. But a Persian elephant corps wrought havoc in the ranks of the *Muslim*s. The ferocious battle was only resolved when several renowned *Muslim* warriors made a rush in the direction of the Persian commander. A storm arose and the canopy of Rustam was blown away. As he tried to flee he was detected by the *Muslim* soldiers and slain. Thereafter complete confusion reigned among the Persians and they fled in disarray.

P C

Vocabulary

inherit

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spurred

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valour

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corps

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havoc

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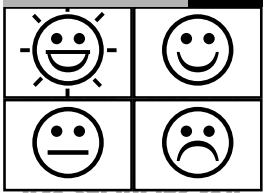
renowned

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disarray

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Comments **T**



P C

Vocabulary

fate

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remnant

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confrontation

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maneuver

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ford

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Just how ferocious the battle was can be imagined when we consider that thirty thousand lives on both sides were lost in the course of four days fighting. In one day alone, two thousand Muslims were martyred and about ten thousand Persians were slain.

The Battle of *Qaadisiyyah* is acknowleged as one of the decisive battles of world history. It sealed the fate of the Persian Empire just as the Battle of *Yarmuk* had sealed the fate of the Roman Empire in the west.

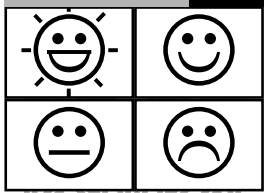
After *Qaadisiyyah* the *Muslim* army continued their march until they reached Ctesiphon where the scattered remnants of the Persian army gathered itself, ready for a decisive confrontation.

Sa'd ibn Abii Waqqaas [r] decided to force the hand of the Persians and leave them no room nor time to maneuver. The Tigris River was in full flood and stood as the only obstacle between him and Ctesiphon.

Sa'd [r] was known as the 'Lion's Claws' for good reason and no prey could escape his grasp. *Sa'd*'s [r] faith and determination stood glittering in the face of danger, mocking and making fun of the impossible with admirable bravery. And the impossible was about to happen again.

Sa'd [r] ordered his army to search for a safe, secure ford in the Tigris river which would enable their crossing. Finally they found a place, but the fording was not free of extreme risks. Nevertheless he commanded his soldiers to cross

Comments T



the river to the terrifying surprise of the Persians.

Before the army started to cross, *Sa'd* [r] wisely realized the necessity to safeguard their arrival spot on the opposite bank, where the enemy was camping. Therefore he prepared two detachments to clear a safe place on the opposite bank for the *Muslim* army. They fulfilled their task with amazing skill inspite of the great sacrifices they had to make.

The success of *Sa'd* [r] amazed his companion and escort, *Salmaan Al-Faarisii* [r], who shook his head in astonishment and said, *"By Allaah, waters have been subdued by the Muslims just as the land has been subdued by them."* Indeed, that is exactly what happened. *Sa'd* [r] ordered the *Muslim*s to say, *"Allaah is sufficient for us and He is the best in whom put one's trust."* Then he charged into the Tigris river with his horse, and the *Muslim* soldiers swiftly followed behind him. No one stayed behind. They walked over the waters as if they were walking on land until their numbers filled the whole area between the two banks. The *Muslim* soldiers casually walked and talked as if they were on land, this as a result of their deep feeling of security and tranquillity, their trust in *Allaah*'s provision and His victory, and faith in His promise and support. The *Muslim* army crossed the Tigris river without losing a single soldier, nor harming a single horse.

Caught unawares the Persians were swiftly routed and *Sa'd* [r] went on to conquer Ctesiphon, the Persian capital. *Sa'd* [r] has thus gone down in the annals of history as the Hero of *Qaadisiyyah* and

P C

Vocabulary

routed

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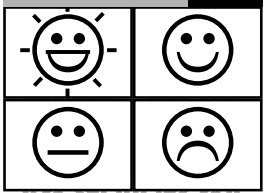
detachment

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annal

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Comments **T**



P C

Vocabulary

perplexed

diplomatic

envoy

veneration

memorial

the Conqueror of Ctesiphon. *Sa'd*'s [r] amazing success has perplexed historians to this day.

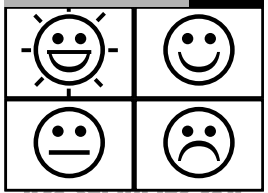
The third *Khaliif, Sayyidunaa 'Uthmaan ibn 'Affaan* [r], dispatched *Sa'd* [r] on a diplomatic mission to Emperor Gaozong, the Tang emperor of China. Emperor Gaozong received the envoy of *Sa'd* [r] with veneration and ordered the construction of a memorial *Masjid* in Canton in honour of the Holy Prophet *Muhammad* [s]. *Sa'd* [r] was distinguished as one of the first to bring *Islaam* to China 1400 years ago, just as he was distinguished as one of the very first to accept *Islaam* at the hands of the blessed Prophet *Muhammad* [s] himself.

Sa'd ibn Abii Waqqaas [r] lived until he was almost eighty years old. As death approached him his son began to cry. *"What makes you cry, my son?" Sa'd* [r] asked. *"Allaah will never punish me, for the Prophet has promised me that I belong to Paradise!'*

The firmness of *Sa'd*'s [r] faith in the Prophet [s] words could not be weakened even by the quaking fear of death. The Prophet *Muhammad* [s] had certainly given him the glad tidings of Paradise all those years ago and he believed firmly in the Prophet's [s] honesty, therefore what was there to be afraid of ? *"Allaah will never punish me for the Prophet has promised me that I belong to Paradise!'*

However, *Sa'd* [r] wanted to meet *Allaah* carrying the most magnificent and most wonderful memory, a memory which firmly joined him with his reli-

Comments T



gion and his Prophet [s]. Therefore, he pointed to an old box. His son opened it and got out an old, torn, threadbare cloak. *"Shroud me in this,"* he said to his son, *"Because in this cloak I battled the idol worshippers on the day of Badr, and in it I desire to meet Allaah Almighty."*

Indeed, this threadbare cloth was not just a cloak. It was the banner waving over a long, magnificent life. *Sa'd* [r], the hero of *Islaam*, lived it honestly, bravely, and faithfully. Farewell, *Sa'd ibn Abii Waqqaas* [r], the hero of *Al-Qaadisiyah*, conqueror of Ctesiphon, extinguisher forever of the fire worshipped in Persia !

P C

Vocabulary

threadbare

.....

shroud

.....

annal

.....

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) In the absence of true religion humanity is left astray, without guidance, and people are driven only by selfish desires and the worship of stone (ie. materialism), having no true knowledge except superstition and fantasy.

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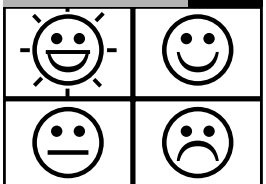
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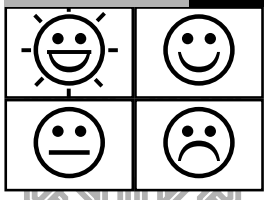
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Comments **T**



Comments



RESEARCH TOPIC

C T

Find out about the military campaigns that *Sa'd ibn Abii Waqqaas* [r] led during the *Khilaafah* of *Sayyidunaa 'Umar ibn Khattaab* [r].

Draw a map charting the route *Sa'd* [r] took during these campaigns and mark the areas where battles took place.

Choose the campaign you find most inspiring and explain the battle strategy of *Sa'd* [r].|

C

Complete the following quotations correctly and include the name of the person who made the statement

1) *"O my dear mother, in spite of my strong love for you, my love .....*
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By Allaah, if you had a thousand souls .....
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.....
....."

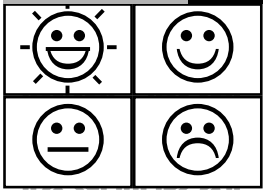
.....

2) *"To leave your heirs well-off is better than that*
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....."

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3) *"O Sa'd! There is no special relationship between Allaah and anyone whatsoever, ...*
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Comments **T**



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4) *"Do not be troubled by the forces they deploy against you .....*
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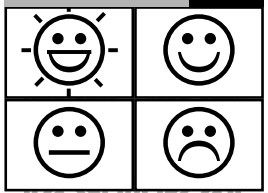
.....

5) *"To leave your heirs well-off is better than that*
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6) *"Listen well, O commander of the Persians! Allaah has chosen us so that, ...*
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Comments T



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7) *“Allaah is sufficient for us .....*
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8) *“Shroud me in this, because .....*
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9) *“And bear with patience what they say and avoid them with noble dignity. And.....*
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.....”

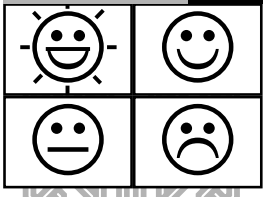
.....

10) *“...We have laid it down in all the books of Divine wisdom that .....*
.....
.....”

.....



Comments



Find a *hadiith* in Arabic narrated by *Sa'd ibn Abii Waqqaas* [r]. Then write it in beautiful Arabic calligraphy in the space provided. Lastly, write the English translation of the *hadiith* below. **C P**

Translation:

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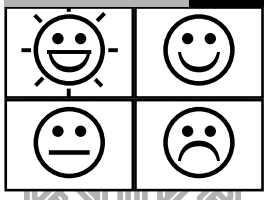
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Comments **T**



The following *Aayah* was revealed about *Sa'd* [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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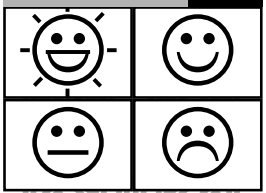
(*Suurah Luqmaan*, 31:15)

SUMMARY **P**

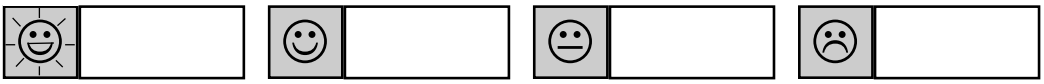
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to the story of Sa'd [r] ☐
- found suitable one-word meanings ☐
- identified specific teachings ☐
- researched a topic related to the story ☐
- completed a list of quotations ☐
- 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 *Abdullaah ibn Mas'uud* [r]
- understand that integrity and virtue begin in childhood
- discern that the company of the pious is the most efficacious in developing spirituality
- appreciate that *in relation to the world, we are just like travellers on a journey who shade themselves under a tree for a short while, and then continue onward and leave it behind*
- discover that 'Abdullaah [r] was continuously under the personal guidance of the Prophet [s] and he *was the closest to the Prophet in character*
- realize that, among the *Sahaabah*, he was the best reciter and scholar of the Holy *Qur'aan* and was one of the most knowledgeable on the Laws of the *Sharii'ah*.
- appreciate that *Abdullaah ibn Mas'uud* [r] was the first of four persons recommended by the noble Prophet [s] from whom to learn the recitation of the Holy *Qur'aan*
- ascertain that although *'Abdullaah ibn Mas'uud* [r] possessed this vast knowledge of the *Qur'aan* he was never proud nor arrogant, and he was always thirsty to learn even more
- learn that *Abdullaah ibn Mas'uud* [r] was not only a great reciter of the *Qur'aan*, a man of tremendous learning and a devout worshipper of *Allaah,* but in addition he was a strong and courageous fighter

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to the story of *Abdullaah ibn Mas'uud* [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
- research a topic related to the story

LESSON 2

Abdullaah



IBN MAS'UUD

Read the following story.

When he was still a young boy, he used to roam the mountain trails of *Makkah,* far from people, tending the flocks of a *Quraysh* chieftain called *'Uqbah ibn Mu'ayt.* His name was *'Abdullaah* and his father's name was *Mas'uud*.

The young boy had heard the news of the Prophet who had appeared among his people but he did not attach any importance to it both because of his tender age and because he was usually far away from the tumult of *Makkan* society. It was his habit to leave with the flock of *'Uqbah* early in the morning and not return until the stars were twinkling in the dark night skies.

One bright day, while tending the flocks, *'Abdullaah* saw two men, middle-aged and of dignified bearing, coming towards him from a distance. They were obviously very tired and also very thirsty. They came up to him, greeted him and said, *"Young man, milk one of those sheep for us that we may quench our thirst and recover our strength."*

"I cannot," replied the young *'Abdullaah*. *"The sheep are not mine. I am only responsible for taking care of them."*

The two men did not argue with him. In fact, inspite of being so thirsty, they were extremely pleased at the honest reply, and their approval showed on their smiling faces.

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:

" Learn the Qur'aan from four persons - 'Abdullaah ibn Mas'uud, Saliim Mawlaa Abuu Hudhayfa, Ubayy ibn Ka'b and Mu'aadh ibn Jabal."

P C

Vocabulary

tumult
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middle-aged
.....
dignified
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bearing
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quench
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approval
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persecution
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expedition
.....

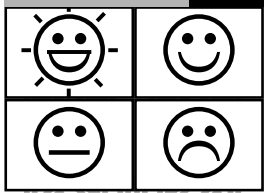
The two men were in fact the blessed Prophet *Muhammad* [s] himself and his faithful companion, *Abuu Bakr* [r]. They had gone out on that day to the mountains of *Makkah* to avoid the violent persecution of the *Quraysh*.

The young boy in turn was very impressed by the Prophet [s] and his companion and soon became quite attached to them, spending long hours with them whenever he happened to meet them.

It was not long before *'Abdullaah ibn Mas'uud* became a Muslim and offered to be in the service of the Prophet [s]. The blessed Prophet [s] agreed and from that day the fortunate young boy gave up tending sheep in exchange for the honour of serving the Holy Prophet *Muhammad* [s] himself.

'Abdullaah ibn Mas'uud [r] remained closely attached to the Prophet [r]. He would attend to his needs both inside and outside the house. He would accompany him on journeys and expeditions. He would wake him when he slept. He would shield him when he washed. He would carry his staff and his *miswaak* (toothbrush) and attend to his other personal needs. He was always concerned with the wellbeing and comfort of the noble Prophet [s]. Once he noticed that the Prophet [s] slept on a reed mat and when he got up the rough marks of it showed on his body. So the young *'Abdullaah* [r] said to him, *"O Messenger of Allaah, if only you would allow us to spread a softer bedding for you to sleep on, that would be more comfortable."*

Comments T



"What have I to do with the comforts of this world?" replied the noble Prophet *Muhammad* [s]. *"In relation to the world, I am just like a traveller on a journey who shades himself under a tree for a short while, and then continues onward and leaves it behind."*

'Abdullaah ibn Mas'uud [r] received a unique training in the household of the holy Prophet [s]. He was continuously under the personal guidance of the Prophet. He adopted the Prophet's [s] manner and followed his every trait until it was said of *'Abdullaah* [r] that, *"He was the closest to the Prophet in character."* He was indeed well-placed to record so many of the accounts and incidents in the Prophet's [s] blessed life such as this touching event.

'Abdullaah ibn Mas'uud [r] narrated that, *"We were with the Messenger of Allaah [s] during a journey. He went to relieve himself. We saw a bird with her two young ones and we captured the young ones. The bird began to flutter around us in agitation. When the Messenger of Allaah [s] returned he asked us,*

'Who has caused this bird to fear for its young ones?' And then he commanded, *'Return her young ones to her immediately.'*

He also notice that we had burnt an ant nest and so he asked,

'Who has burnt this?". We replied, *'We have, in error, O Messenger of Allaah!'*

P C

Vocabulary

unique

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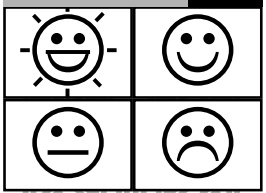
trait

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agitation

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Comments **T**



P C

Vocabulary

instructed

.....

illustrate

.....

'It is not proper for any to punish with fire, except for the Lord of fire,' he warned."

'Abdullaah ibn Mas'uud [r] was thus continuously instructed in the 'private school' of the blessed Prophet Muhammad [s]. Among the *Sahaabah* (Companions) He was the best reciter of the Holy *Qur'aan* and he understood it better. He was one of the most knowledgeable on the Laws of the *Sharii'ah*. Nothing can illustrate this better than the story of the man who came to the great *Khaliif*, *'Umar ibn al-Khattaab* [r] as he was standing on the plains of *'Arafaat* and said,

"I have come, O Amiir al-Mu'miniin, from Kuufah where I left a man writing copies of the Qur'aan from memory." Sayyidunaa 'Umar [r] became very angry and paced up and down beside his camel, fuming.

"Who is he?" he asked.

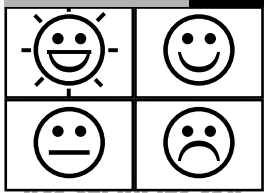
"'Abdullaah ibn Mas'aud," replied the man. *Khaliif 'Umar's* [r] anger subsided and he regained his composure.

"Destruction to any other," he said to the man. "By Allaah, I don't know of any person left who is more qualified on this matter than he is. Let me tell you why."

Sayyidunaa 'Umar [r] continued,

"One night the Messenger of Allaah [s] was hav-

Comments T



ing a conversation with Abuu Bakr about the situation of the Muslims. I was with them. Then the Prophet stood up and departed. We too accompanied him and as we passed through the Masjid, there was a man standing in Salaah whom we did not recognize. The Prophet stood and listened to him, then turned to us and said, 'Whoever wants to read the Qur'aan as fresh as when it was first revealed, then let him read according to the recitation of 'Abdullaah ibn Mas'uud [r]'."

"After the Salaah, as 'Abdullaah sat making supplications, the Prophet [s] said, 'Ask and it will certainly be given to you. Ask and it will certainly be given to you'."

Sayyidunaa 'Umar [r] continued his story,

"I said to myself, I shall go to 'Abdullaah ibn Mas'uud straight away and tell him the good news of the Prophet's assuring acceptance of his supplications. I went and did so but found that Abuu Bakr had gone before me and conveyed the good news to him. By Allaah, I have never yet beaten Abuu Bakr in the doing of any good deed."

'Abdullaah ibn Mas'uud [r] was in fact the first of four persons recommended by the noble Prophet [s] from whom to learn the recitation of the Holy *Qur'aan*. A fellow *Sahaabii*, *'Abdullaah ibn 'Amr* [r], said of him, *"He is a man I continue to love because I heard the Messenger of Allaah [s] saying, 'Learn the Qur'aan from four persons - 'Abdullaah ibn Mas'uud, Saliim Mawlaa Abuu Hudhayfah, Ubayy ibn Ka'b and Mu'aadh ibn*

P C

Vocabulary

situation

.....

supplication

.....

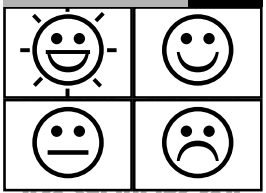
assure

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conveyed

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Comments **T**



P C

Vocabulary

extensive

.....

acknowledge

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Jabal'."

Once, *'Abdullaah ibn Mas'uud* [r] himself related the following,

"The Messenger of Allaah [s] said to me, 'Recite the Qur'aan for me'.

I replied, 'Shall I recite it to you although it has been revealed to you, O Prophet of Allaah [s]?'

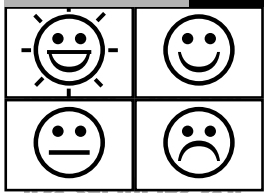
'I like to hear the Qur'aan from others,' he said. So I recited Suurah an-Nisaa' till I reached 'How (will it be) then, when We bring forth from every nation a witness, and when We bring you (O Muhammad) as a witness against these people?'

'Stop!' said the noble Prophet. And, behold, I saw his eyes were overflowing with tears."

'Abdullaah ibn Mas'uud [r] attained such an extensive knowledge of the *Qur'aan* that he would say, *"By Him besides Whom there is no god, no verse of the book of Allaah has been revealed without my knowing where it was revealed and the circumstances of its revelation. By Allaah, if I was aware of anyone who knew more of the Book of Allaah, I would do whatever was in my power to be with him."*

Although *'Abdullaah ibn Mas'uud* [r] possessed this vast knowledge of the *Qur'aan* he was never proud nor arrogant, and he was always thirsty to learn even more. He acknowledged that while he was among the best in reciting the *Qur'aan*, he

Comments T



did not regard himself as the best of the Prophet's [s] companions. He once gave a sermon in which he said,

"I learnt over seventy suurahs directly from Allaah's Messenger [s]. By Allaah, the Companions of the Prophet [s] came to know that I am one of those who know Allaah's Book best of all of them, yet I am not the best of them."

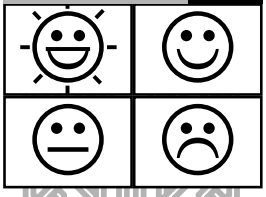
'Abdullaah ibn Mas'uud [r] not only had great knowledge but took care to impart his knowledge. When he was asked any questions about *Islaam*, he would answer precisely according to his knowledge. If he did not know the answer to a question, he would say clearly that he did not know. His advice was, *"It is an aspect of knowledge to say 'Allaah knows best' if you do not know."*

The *Sahaabah* therefore had great trust in his knowledge and reliability. *"Believe what Ibn Mas'uud tells you,"* the noble Prophet [s] is reported to have told his companions. He had an excellent understanding of the relationship between the *Qur'aan* and the *Sunnah* and he would stress the *Qur'aan*ic verse,

> *"And whatever the Messenger has brought you, adopt it; and whatever he has forbidden you, abandon it."*

In his teaching of *Islaam*, he was concerned not to make people bored by talking too often. He used to give a talk once a week on Thursdays, but one of those attending urged him, *"By Allaah, I wish*

Comments



P C

Vocabulary

intimate

.....

hailed

.....

you could preach to us daily." "The only thing which prevents me from doing so," replied *Ibn Mas'uud* [r], *"Is that I would hate to bore you. No doubt I take care of you in preaching by selecting a suitable limited time, just as the Prophet [s] used to do with us, for fear of making us bored."*

'Abdullaah's [r] intimate knowledge of the *Qur'aan* and the *Sunnah* was often put to the test. Once *Khaliif 'Umar ibn al-Khattab* [r] met a caravan on one of his journeys. It was pitch dark and the caravan could not be seen properly. *Sayyidunaa 'Umar* [r] hailed the caravan and it so happened that *'Abdullaah ibn Mas'uud* [r] was in it, but the *Khaliif* did not recognize him.

"From where do you come?" asked *'Umar* [r].

"From a deep valley," came the reply. (The expression he used was *'fajj 'amiiq',* which is a *Qur'aan*ic description).

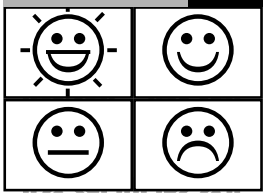
"And where are you going to?" asked *'Umar* [r].

"To the ancient house," came the reply. (The expression he used was *'bayt al-atiiq',* which is a *Qur'aan*ic description referring to the *Ka'bah*).

"There is a learned person ('aalim) among them," 'Umar [r] commented, and he continued his questioning, *"Which part of the Qur'aan is the greatest?"*

"Allaah. There is no god except Him, the Living, the Self-subsisting. Neither slumber overtakes

Comments T



Him nor sleep," replied the person quoting the *Aayat al-Kursii*, the 'Verse of the Throne'.

"Which part of the Qur'aan is the most clear on justice?" Umar [r] asked.

"Allaah commands justice and the doing of beautiful good, and the feeding of relatives..." came the answer.

"What is the most comprehensive statement of the Qur'aan?" Umar [r] asked once more.

"Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see it."

"Which part of the Qur'aan gives rise to the greatest hope?" was Umar's [r] final question

.

And the answer came swiftly, *"Say, O My servants who have wronged themselves, do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins. He is the Most-Forgiving, the All-Compassionate."*

Thereupon *Khaliif 'Umar* [r] asked, *"Is it you, O 'Abdullaah ibn Mas'uud?"*

"Yes, by Allaah, it is I," replied *'Abdullaah* [r].

'Abdullaah ibn Mas'uud [r] was not only a great reciter of the *Qur'aan*, a man of tremendous learning and a devout worshipper of *Allaah,* but in addition he was a strong and courageous fighter,

P C

Vocabulary

comprehensive

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despair

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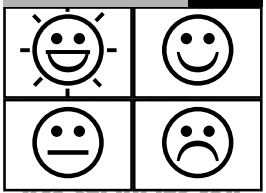
compassionate

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devout

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Comments **T**



P C

Vocabulary

occasion

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intently

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one who became deadly serious when the occasion demanded it.

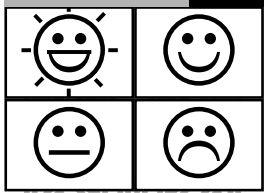
Some Companions of the Prophet *Muhammad* [s] had gathered one day in *Makkah*. They were still few in number, weak and oppressed. But they said, *"The Quraysh have not yet heard the Qur'aan being recited openly and loudly. Who is the man who could recite it for them?"*

"I shall recite it for them," volunteered *'Abdullaah ibn Mas'uud* [r]. *"We are afraid for you,"* they said. *"We only want someone to volunteer who has a strong clan who would protect him from the violence of the Quraysh."*

"Let me do it," 'Abdullaah [r] insisted, *"Allaah will protect me from their evil."* He then went out to the *Ka'ba*h until he reached *Maqaam Ibraahiim*. It was early morning and the *Quraysh* chieftains were sitting around the *Ka'bah* when *'Abdullaah ibn Mas'uud* [r] began to recite,

"Bismillaah-ir-Rahmaan-ir-Rahiim. Ar-Rahmaan. 'Allam-al-Qur'aan. Khalaq-al-insaan. 'Allamah-ul-bayaan... (In the name of Allaah, most Beneficient, most Merciful. The most Gracious! Who has taught the Qur'aan. He has created man and taught him the clear truth..." (*Surah ar-Rahmaan*).

Comments T



The *Quraysh* looked at him intently and some of them asked, *"What is 'Abdullaah saying?"*

"Damn him! He is reciting some of what

Muhammad brought!" they realized.

They charged up to him and began beating him, but *'Abdullaah ibn Mas'uud* [r] continued reciting the Holy *Qur'aan*. When he went back to his companions, blood was flowing profusely from his face.

"This is what we feared for you," they said.

"By Allaah," replied *'Abdullaah* [r], *"the enemies of Allaah are not more comfortable than I am at this moment. If you wish. I shall go out tomorrow and do the same."*

"You have done enough," they said. *"You have made them hear the truth they dislike."*

Another famous example of *'Abdullaah ibn Mas'uud's* [r] conviction and courage took place at the Battle of *Badr*. *'Abdullaah* [r], the shepherd of humble beginnings, searched out the most powerful of the enemies of *Islaam*. He eventually found the notorious *Abuu Jahl* who had spent years persecuting the noble Prophet [s] and his *Sahaabah*. *Abuu Jahl* was laying wounded on the battlefield and no sooner did *'Abdullaah ibn Mas'uud* [r] approach him but he recognized the one whom he had struck a severe blow and wounded in front of the *Ka'bah* for reciting the *Qur'aan* aloud so many years ago. *'Abdullaah* [r], the son of a slave, now placed his foot firmly on the neck of the powerful *Quraysh* chieftain who still remained proud, disdainful and unrepentant to his bitter end.

P C

Vocabulary

conviction

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notorious

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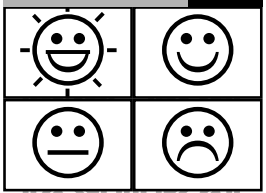
disdain

.....

unrepentant

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Comments **T**



P C

Vocabulary

ailment

.....

afflicted

.....

poverty

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"You have climbed high indeed, little shepherd," *Abuu Jahl* barked at *'Abdullaah ibn Mas'uud* [r]. Without hesitation, *'Abdullaah* [r] dealt him a death blow and claimed the honour of killing the most dangerous enemy of *Islaam*.

'Abdullaah ibn Mas'ud [r] lived to the time of *Khaliif 'Uthmaan ibn 'Affaan* [r], having served *Islaam* through all it's glorious victories. When he was sick and on his death-bed, *Sayyidunaa 'Uthmaan* [r] came to visit him and asked, *"What is your ailment?"*

"My sins," 'Abdullaah [r] replied.

"And what do you desire?" 'Uthmaan [r] asked.

"The mercy of my Lord," 'Abdullaah [r] replied.

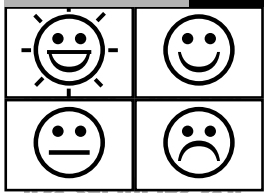
"Now shall I not give you a handsome allowance to support you in your illness which you have refused to take for all these years?" 'Uthmaan [r] asked.

"I have no need of it," 'Abdullaah [r] replied.

"Then let it at least be for your daughters after you," said *'Uthmaan* [r].

"Do you fear poverty for my children?" 'Abdullaah [r] responded. *"I have commanded them to recite Suurah al-Waaqi'ah every night for I have heard the Prophet saying, 'Whoever recites Suurah Al-Waaqi'ah every night shall never be afflicted by*

Comments T



poverty'."

That very night *'Abdullaah ibn Mas'ud* [r] passed away to the company of his Lord, his tongue moist with the remembrance of *Allaah* and joyfully reciting the verses of His sacred Book.

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) In relation to the world, we are just like travellers on a journey who shade themselves under a tree for a short while, and then continue onward and leave it behind.

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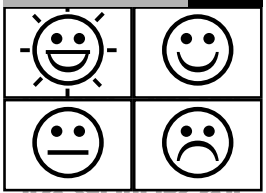
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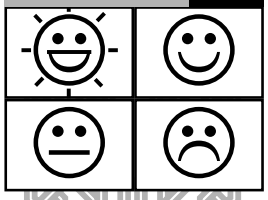
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Comments **T**



Comments



Complete the following sentences. C

1) *"I cannot (give you milk),"* replied the young ..... . *"The sheep are not mine. I am only ..... for taking care of them."*

2) *'Abdullaah ibn Mas'uud* [r] gave up tending ..... in exchange for the honour of serving the ..... himself.

3) He adopted the Prophet's [s] ..... and followed his every ..... until it was said of *'Abdullaah* [r] that, *"He was the closest to the Prophet in ..... ."*

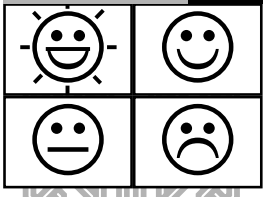
4) Among the ..... , *'Abdullaah ibn Mas'uud* [r] was the best reciter of the ..... and he understood it better. He was also one of the most knowledgeable on the Laws of the .....

5) The Prophet [s] said, *"Whoever wants to read the ..... as fresh as when it was first revealed, then let him read according to the recitation of ..... ."*

6) Although *'Abdullaah ibn Mas'uud* [r] possessed this vast knowledge of the *Qur'aan* he was never ..... nor ..... , and he was always thirsty to ..... even more.

7) In his teaching of ..... , he was

Comments T



concerned not to make people ..... by talking too often.

8) *'Abdullaah ibn Mas'uud* [r] was not only a great reciter of the ..... , a man of tremendous ..... and a devout ..... of *Allaah,* but in addition he was a strong and courageous ..... .

9) During the Battle of *Badr 'Abdullaah* [r], the ..... of humble beginnings, searched out the most powerful of the ..... of *Islaam* and claimed the honour of killing the most dangerous enemy of *Islaam,* ..... .

10) On his death-bed, *Abdullaah* [r] was asked, *"What do you desire?"* to which he replied, *"The ..... of my ..... ."*

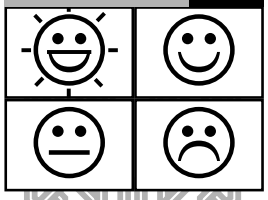
11) The Prophet [s] said, *'Whoever recites Suurah ..... every night shall never be afflicted by poverty'."*

RESEARCH TOPIC C T

Find one *hadiith* narrated by *'Abdullaah ibn Mas'uud* [r].

Write them in Arabic in the space provided with the translation in English. Then memorise them and teach them to your friends and family.

Comments T



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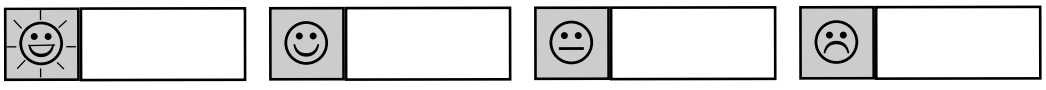
SUMMARY P

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

- listened to the story of *Abdullaah* [r] ☐
- found suitable one-word meanings ☐
- identified specific teachings ☐
- completed sentences on the topic ☐
- researched a topic related to the story ☐
- wrote *ahaadiith* in Arabic and English ☐

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about *Barakah* [r]
- discern that *the origins of a person are not important. What truly matters is attaining Jannah & Allaah's good pleasure.*
- realize that the holy Prophet's [s] ancestry was noble and dignified
- appreciate the deep love and affection that the Prophet's [s] parents had for each other
- know that Barkah [r] distinguished herself in her loyalty and and selfless devotion to the Prophet [s] and his family
- learn that when the baby *Muhammad* [s] was bom, *Barakah* was the first to hold him in her arms
- appreciate the profound empathy and love that *Barakah* had for the Holy Prophet [s]
- ascertain that *Barakah* [r] was amongst the first to believe in the message of *Islaam* and that she patiently bore with the early Muslims the violent persecution which the *Quraysh* meted out to them
- learn that *Barakah* [r] acted as part of an intelligence service for the Prophet [s] risking her life to gain important information on the plans and conspiracies of the disbelievers
- discover that *Barakah* [r] accompanied the Holy Prophet *Muhammad* [s] on many dangerous expeditions, including those to *Khaybar* and *Hunayn*
- appreciate that Barakah had also sacrificed her family in the service of Islaam. Her son *Ayman* [r] was honoured with martyrdom at the battle of *Hunayn* and husband, *Zayd* [r], was martyred at the Battle of *Mu'tah* fighting against the Roman Empire
- recognize that her origins were never known, but her place in *Jannah* was

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to the story of Barakah [r]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- complete a crossword puzzle related to the story
- write a *Hadiith* in Arabic and English related to the story

LESSON 3

Barakah



UMM AYMAN

Read the following story.

We do not know precisely how the young African girl from Abyssinian ended up for sale in *Makkah*. We do not know her 'roots', who her mother was, or her father or her ancestors. There were many like her, boys and girls, Arabs and non-Arabs, who were captured and brought to the slave market of the city to be sold.

A terrible fate awaited some who ended up in the hands of cruel masters or mistresses who exploited their labour to the full and treated them with the utmost harshness.

A few in that inhuman environment were more fortunate. They were taken into the homes of noble, gentle and caring people.

Barakah, the young Abyssinian girl, was one of the fortunate ones. She was saved by the generous and kind *'Abdullaah*, the son of *'Abd al-Muttalib,* the grand chief of the *Quraysh*. She became the only servant in his household and when he was married to the lady *Aaminah*, *Barakah* took care of her affairs as well.

Two weeks after the couple were married, *Barakah* described how *'Abdullaah'*s father came to their house and instructed his son to go with a trading caravan that was leaving for Syria. Lady *Aaminah* was deeply distressed and cried out,

"How strange! How strange! How can my husband go on a trading journey to Syria while I am yet a bride and the traces of henna are still on my

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:

" O Umm Ayman! O my mother!) Indeed for you is a place in Paradise!."

P C

Vocabulary

ancestors
.....
exploited
.....
distressed
.....
anguish
.....
departure
.....
unconscious
.....
abdomen
.....

hands!"

*'Abdullaah'*s departure was heartbreaking. In her anguish, *Aaminah* fainted soon after he left. *Barakah* said, *"When I saw my lady Aaminah unconscious, I shouted out in alarm, 'O my lady! What has happened to you?' " Aaminah opened her eyes and looked at me with tears streaming down her face. She groaned from the pain of her anguish and said, 'Take me to bed, Barakah.' Lady Aaminah was grief stricken and stayed bedridden for a long time. She spoke to no one neither did she look at anyone who visited her except 'Abd al-Muttalib, that noble and gentle old man."*

"Two months after the departure of 'Abdullaah, Aaminah called me at dawn one morning. Her face beaming with joy, she said to me,

'O Barakah! I have seen a strange dream.'

'Something good hopefully, my lady,' I replied.

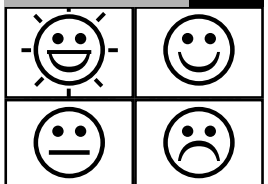
'I saw wondrous light beaming from my abdomen lighting up the mountains, the hills and the valleys around Makkah.'

'Are you pregnant, my lady?' I curiously asked.

'Yes, Barakah,' she replied. 'But I do not feel any discomfort as other women feel.'

'You shall give birth to a blessed child then, who will bring only goodness,' I said."

Comments T



'*Abdullaah* was away for a long, long time and Lady *Aaminah* remained very sad and withdrawn. But *Barakah* stayed loyally by her side, comforting her and keeping lady *Aaminah* cheerful with her fascinating stories. Then a great danger unexpectedly befell *Makkah*. Her father-in-law, *'Abd al-Muttalib*, the grand chief of the *Quraysh*, instructed *Aaminah* to urgently leave her home and flee to the mountains as the other *Makkans* had done because of an impending attack on the city by the tyrant ruler of Yemen, someone called *Abrahah*. *"He has brought an army of elephants to destroy the Ka'bah," 'Abd al-Muttalib* warned.

"I am much too weak and grief-stricken to leave for the mountains," Lady *Aaminah* replied. She also insisted that *Abrahah* would never be able to enter *Makkah* and destroy the *Ka'bah. "It is protected by Allaah, the Lord of the Ka'bah," Aaminah* said confidently. *'Abd al-Muttalib* was very concerned for her well-being but there was no sign of fear on *Aaminah*'s face. She also knew that *Allaah* would not let the blessed child in her womb come to any harm.

Her faith in *Allaah* was affirmed. *Abrahah*'s army of elephants was miraculously destroyed by swarms of small birds, even before they could enter *Makkah.* The birds hurled pebbles at them which left the entire army like an empty field of shredded stalks and straw. All the while *Barakah* stood faithfully and resolutely by Lady *Aaminah*'s side when everyone else had fled.

Day and night, *Barakah* kept Lady *Aaminah*'s constant company. She said, *"I slept at the foot of her*

P C

Vocabulary

impending

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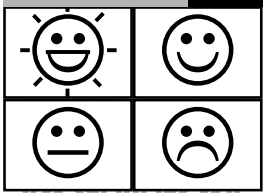
affirm

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resolute

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Comments T



P C

Vocabulary

distress

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anguish

.....

bed and I could hear her groans of anguish at night as she called out for her absent husband. Her crying would awaken me and I would immediately hold her tightly, and try to comfort her and give her courage."

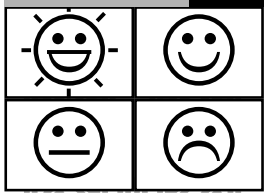
After many months, the first party of the trading caravan from Syria returned and were joyously welcomed back to *Makkah*. *Barakah* eagerly went to the house of *'Abd al-Muttalib* to enquire about *'Abdullaah,* but there was no news of him. She returned to Lady *Aaminah* but did not say a word so as not to distress her. Eventually the entire caravan returned, but not *'Abdullaah*.

Barakah had come to *'Abd al-Muttalib*'s house to find out more, when the heart-breaking news came from *Yathrib* that *'Abdullaah* had passed away. She said,

"I screamed in anguish when I heard the terrifying news. I ran to my Lady Aaminah's house crying out for the lost one who would never return, for the beloved one for whom we waited so long, for the most beautiful young man of Makkah, for 'Abdullaah, the pride of the Quraysh."

Barakah described the tragic scene saying, *"When Lady Aaminah heard the painful news, she collapsed to the ground. I rushed to her and stayed by her bedside while she was between life and death. There was no one else in Lady Aaminah's house but me. I nursed her and saw to her every need during those dark days, and through the long nights, until she gave birth to her blessed child, Muhammad, on a night in which the*

Comments T



heavens were resplendent with the light of Allaah."

When the baby *Muhammad* [s] was bom, *Barakah* was the first to hold him in her arms. His grandfather excitedly came over when he heard the good news. He proudly took *Muhammad* to the *Ka'bah* and, with all *Makkah*, celebrated his birth.

Barakah stayed by Lady *Aaminah*'s side while baby *Muhammad* [s] was sent to the deserts to live among the ancient Arab nomad tribes. After five years, *Muhammad* [s], now a strong and handsome young boy, returned to *Makkah*, and Lady *Aaminah* welcomed him back with all the yearning and love a mother could possibly have. *Barakah* was overjoyed. After all these painful years their lives and home were filled with love, happiness and the laughter of the most beautiful child to grace this earth.

When *Muhammad* [s] grew to the age of six, Lady *Aaminah* decided to visit the grave of her husband, *'Abdullaah, in Yathrib*. Both *Barakah* and *'Abd al-Muttalib* tried to dissuade her. *Aaminah* however was determined. So one morning they set off for *Yathrib* - *Aaminah*, the little boy *Muhammad* [s] and *Barakah* - all huddled together in a small carriage mounted on a strong camel. They were part of a huge trade caravan that was bound for Syria.

The caravan travelled along steadily. It was an exciting adventure for the young *Muhammad* [s]. *Barakah*, as always, was attentive to Lady *Aaminah*'s every need while never taking her

P C

Vocabulary

resplendant

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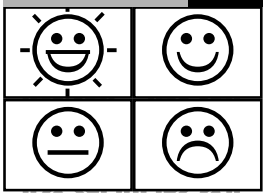
ancient

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grace

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Comments **T**



P C

Vocabulary

consumed
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fragile
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maternal
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tragedy
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deteriorated
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commend
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distressed
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eyes of *Muhammad* [s]. Whenever he felt tired he would sleep with his arms wraped around *Barakah*'s shoulders while the fragile Lady *Aaminah* caressed his soft hair.

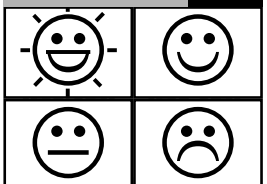
The caravan took ten days in all to reach *Yathrib*. The young *Muhammad* [s] took delight in the company of his maternal uncles of the *Banuu Najjaar* tribe while Lady *Aaminah* went to visit the grave of her beloved *'Abdullaah* each and every day. She was consumed with grief and her tender heart could barely stand the crushing pain.

The time came to return to *Makkah,* but no sooner did they set out when tragedy struck yet again. On the way back, Lady *Aaminah* became seriously ill with fever, and halfway between *Yathrib* and *Makkah*, at a place called *al-Abwa'*, they were forced to stop. Lady *Aaminah's* health had deteriorated and, in the pitch darkness of the night, she called out to *Barakah* in a choking voice,

"O Barakah, I shall depart from this world shortly. I commend my son Muhammad to your care. He lost his father while he was still in my womb. And here he is now, losing his mother before his very eyes. Be a mother to him, O Barakah. And do not ever leave his side."

Barakah said, *"My heart was shattered and I began to cry aloud. The beautiful child was distressed by my crying and he too began to weep. He threw himself into his mother's fragile arms and held tightly onto her. She sighed a painful sigh, and then was forever silent."*

Comments T



Barakah wept. She wept bitterly. With her own hands she dug a grave in the sand and buried Lady *Aaminah*, moistening the grave with whatever tears were left in her heart.

Barakah returned with the orphan child to *Makkah* and placed him in the care of his grandfather, *'Abd al-Muttalib.* She stayed by *Muhammad*'s side at the house of *'Abd al-Muttalib,* taking meticulous care of him, and when *'Abd al-Muttalib* too died a few years later, she accompanied the child to the house of his uncle *Abuu Taalib*. *Barakah* faithfully fulfilled her promise to Lady *Aaminah*, loving and caring for *Muhammad* [s] until he grew up into a strong and dignified man when he eventually married the noble *Khadiijah*.

Even after marriage, *Barakah* stayed on with *Muhammad* [s] and *Khadijah* and she would proudly say, *"I never left him once, and he never left me."*

The years passed as *Barakah* faithfully served *Muhammad* [s], until one day, *Muhammad* [s] asked her with a smile on his handsome face, *"O Mother (The blessed Prophet [s] would fondly call her mother after Lady Aaminah had passed away). I am now a married man, while you are still unmarried. Would you ever consider a proposal for marriage?"*

Barakah smiled back and said lovingly,

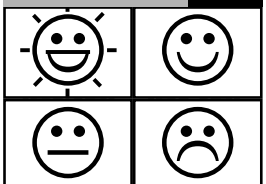
"I shall never leave you. Does a mother ever abandon her son?"

P C

Vocabulary

meticulous
.....
dignified
.....
proposal
.....
abandon
.....

Comments **T**



P C

Vocabulary

overtake

.....

proposal

.....

Muhammad [s] smiled ever broadly and kissed her head. He looked at his wife *Khadiijah* and said to her,

"This is Barakah. This is my mother after my own mother. She is the rest of my family."

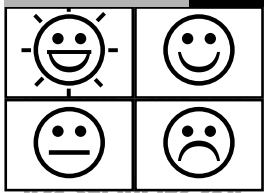
But lady *Khadiijah* turned to her and said, *"O Barakah, you have sacrificed your youth for the sake of Muhammad* [s]. *Now he wishes to fulfill his duty to you. For my sake, and his, please agree to be married before old age overtakes you."*

"But whom shall I marry, my lady?" asked *Barakah*. *"We have a guest in Makkah named 'Ubayd ibn Zayd from the Khazraj tribe of Yathrib," Khadiijah* said*. "He has approached us seeking your hand in marriage. He is a good man. So for my sake, please accept his proposal."*

Barakah agreed. She married *'Ubayd ibn Zayd* and returned with him to *Yathrib*. There she gave birth to a son whom she called *Ayman,* and from that day onwards people called her *'Umm Ayman',* the mother of *Ayman*.

Sadly, her marriage did not last very long. Her husband died and soon she returned once more to *Makkah* to live with her beloved 'son' *Muhammad* [s] in the house of the noble lady *Khadiijah*. Along with the children of *Muhammad* [s] *Barakah* shared the house with the young boy *'Ali ibn Abii Taalib* (*Muhammad's* [s] cousin), *Hind* (*Khadiijah's* [r] daughter by her first husband), and *Zayd ibn Haarithah*.

Comments T



Zayd was an Arab from the tribe of *Kalb* who was abducted as a boy and brought to *Makkah* to be sold in the slave market. He was bought by *Khadiijah's* nephew and gifted to her service. In *Khadiijah's* home *Zayd* was treated like one of her own children. He became very attached to *Muhammad* [s] and devoted himself to his service. Their relationship was like that of a son to a father. Indeed when *Zayd*'s father came to *Makkah* in search of him, *Zayd* was offered the choice of either returning with his father or staying with *Muhammad* [s]. *Zayd's* reply to his father surprised everyone.

"O father, I shall never leave Muhammad [s]. He has treated me with love and kindness, as any father would treat his own son. Not a single day have I ever felt that I was a slave in Muhammad's [s] home. He has taken care of me and seeks only my happiness. He is the most noble of men and the greatest person in all creation. How can I ever leave him and return with you?... I shall never leave him."

Muhammad [s] had freed *Zayd*, but *Zayd* continued to live with him as one of his household and he devoted himself to *Muhammad's* [s] service.

When *Muhammad* [s] was blessed with prophethood, *Barakah* [r] and *Zayd* [r] were among the first to believe in his message. They patiently bore with the early Muslims the violent persecution which the *Quraysh* meted out to them.

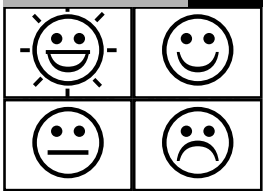
Barakah [r] and *Zayd* [r] performed invaluable

P C

Vocabulary

abducted
.....
violent
.....
persecution
.....
meted
.....
invaluable
.....

Comments **T**



P C

Vocabulary

exposing

.....

conspiracy

.....

conveyed

.....

declared

.....

services to the mission of the Prophet [s]. They acted as part of an intelligence service, exposing themselves to the persecution and cruelty of the *Quraysh,* and risking their lives to gain important information on the plans and conspiracies of the disbelievers.

One night the *Kuffaar* (disbelievers) blocked off the roads leading to the House of *al-Arqam* where the Prophet *Muhammad* [s] regularly gathered his companions to instruct them in the teachings of *Islaam*. *Barakah* [r] had some information from Lady *Khadiijah* [r] which had to be urgently conveyed to the Prophet [s]. Knowing full well the grave danger, she risked her life in order to reach the house of *al-Arqam*. When she arrived and conveyed the important message to the holy Prophet [s], he smiled and said to her,

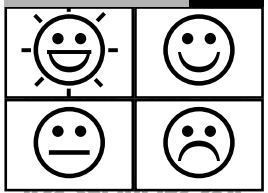
"You are blessed, O Umm Ayman. Surely you are guaranteed a place in Paradise."

When *Barakah* [r] left, the Prophet [s] looked at his *Sahaabah* and said,

"Should any one of you desire to marry a woman from the people of Paradise, then let him marry Umm Ayman."

All the Companions remained silent and did not utter a word. Umm *Ayman* [r] was now old and frail, and not the most attractive woman. However *Zayd ibn Haarithah* [r], who by now had grown into a strong, handsome young man, came forward and declared,

Comments T



"O Messenger of Allaah, I shall marry Umm Ayman. By Allaah, I know her to be better than any other woman of beauty and youth."

Zayd [r] and *Umm Ayman* [r] were married and were blessed with a son, whom they named *Usaamah* [r]. The Holy Prophet [s] loved baby *Usaamah* [r] like his own son. He would often play with him, hug and kiss him and feed him with his own blessed hands. The *Sahaabah* would fondly say,

"Usaamah is the beloved son of the beloved."

From an early age *Usaamah* distinguished himself in the service of *Islaam*, just as his noble mother had done all her life. As he matured he was given many important responsibilities by the Prophet [s].

When the Prophet *Muhammad* [s] eventually migrated to *Yathrib* (which was later named *Madiina-tun-Nabii*), he left *Umm Ayman* [r] behind to take care of certain important matters in *Makkah* because he trusted her most. Eventually she too migrated to *Madiinah*, making the long and arduous journey through the barren deserts and rugged mountainous terrain, all on foot.

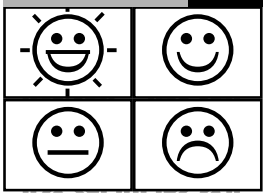
The heat was unbearable and the biting sandstorms obscured the way, but she persisted, borne along by her deep love and attachment for the blessed Prophet Muhammad [s]. When she reached *Madinah*, she joyfully greeted The Prophet [s], her feet sore and swollen, and her face covered with sand and sweat.

P C

Vocabulary

distinguish
.....
arduous
.....
barren
.....
rugged
.....
terrain
.....
obscurred
.....
persisted
.....

Comments **T**



P C

Vocabulary

nascent

.....

expedition

.....

distinguished

.....

"O Umm Ayman! O my mother!" the Prophet [s] exclaimed. *"Indeed, guaraneed for you is a special place in Paradise!".* He then carefully wiped her face, massaged her feet and rubbed her shoulders with his kind and gentle hands.

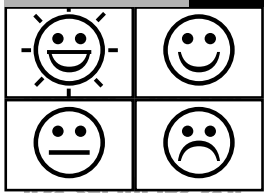
Now settled in the blessed city of *Madiinah*, *Umm Ayman* [r] played her full part in the affairs of the nascent *Muslim* community. At the battle of *Uhud* she distributed water to the thirsty and tended the wounded. She accompanied the Holy Prophet *Muhammad* [s] on many dangerous expeditions, including those to *Khaybar* and *Hunayn*.

Her son *Ayman* [r], a devoted *Sahaabii* of the Prophet [s], was honoured with martyrdom at the battle of *Hunayn* in the eighth year of *Hijrah*. *Barakah*'s [r] husband, *Zayd* [r], was martyred at the Battle of *Mu'tah* against the Roman Empire after a lifetime of distinguished service to the Prophet [s] and *Islaam*. *Barakah* [s] at this time was about seventy years old and spent much of her time at home. The Prophet [s], accompanied by *Abuu Bakr* [r] and *'Umar* [r] often visited her and asked,

"Yaa Ummii! Are you well?" and she would reply,

"I am well, O Messenger of Allaah, for as long as Islaam is well."

Comments T



After the Prophet [s] had died, *Barakah* [r] would often be found with tears in her eyes. She was once asked, *"Why are you crying?"* and she replied,

"By Allaah, I always knew that the Messenger of Allaah would die, but I cry now because revelation from on high has come to an end for us all."

Barakah [r] was unique in that she was the only one who was privileged to be so close to the Prophet *Muhammad* [s] throughout his life, from birth till death. Her life was one of selfless service in the Prophet's [s] household. She remained deeply devoted to the person of the noble, gentle and caring Prophet [s]. Above all, her devotion to the religion of *Islaam* was strong and unshakeable.

Barakah [r] died during the *Khilaafah* of *Sayyidunaa 'Uthmaan* [r]. Her origins were never known, but her place in *Jannah* was.

May *Allaah* bless *Barakah* [r] through all eternity, May *Allaah* unite her once more with her beloved 'son', her dear *Muhammad* [s], the chosen one.

P C

Vocabulary

privileged
.....
devoted
.....
person
.....
eternity
.....

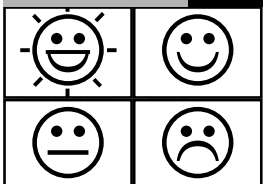
ACTIVITIES

Form groups of three students & identify at least six lessons you have learnt from the story. Your teacher may assist you.

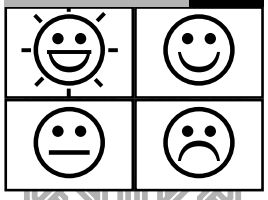
example:

1) The origins of a person are not important. What truly matters is that person attaining Jannah and Allaah's good pleasure.
.....
.....
.....
.....

Comments **T**



Comments



Using the clues provided below, complete the crossword puzzle.

C P

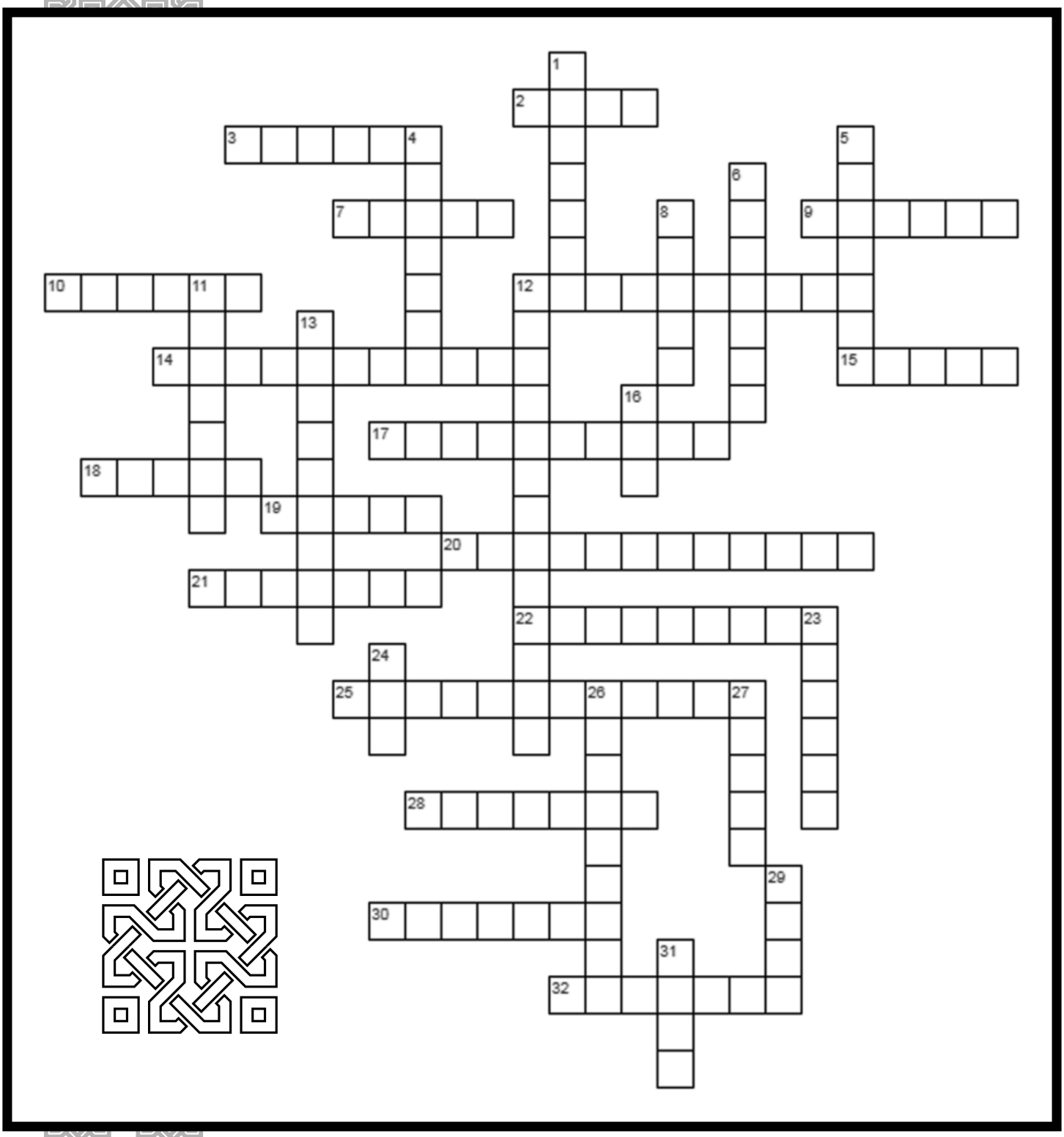
Across

2 Lady Aaminah insisted that Abrahah would never be able to enter Makkah and destroy the ..... and that Allaah would not let the blessed ..... come to any harm.
3 Halfway between Yathrib and Makkah, at a place called ....., Lady Aaminah passed away.
7 Barakah gave birth to a son whom she called ....., and from that day onwards people called her 'Umm .....'
9 The relationship between Zayd and Muhammad [s] was like that of a ..... to a .....
10 Her origins were never known, but her place in ..... was.
12 'Abd al-Muttalib too died a few years later, she accompanied the child to the house of his uncle ..... .
14 When Muhammad [s] was blessed with ....., Barakah [r] and Zayd [r] were among the first to believe in his message.
15 Barakah's [r] husband, Zayd [r], was martyred at the Battle of ..... against the ..... Empire after a lifetime of distinguished service to the Prophet [s] and Islaam.
17 After the Prophet [s] had died, Barakah [r] was once, "Why are you crying?" and she replied, "By Allaah, I always knew that the Messenger of Allaah would die, but I cry now because ..... from on high has come to an end for us all."
18 Lady Aaminah insisted that Abrahah would never be able to enter Makkah and destroy the ..... and that Allaah would not let the blessed ..... come to any harm.
19 Abrahah's army of elephants was miraculously destroyed by swarms of small ....., even before they could enter Makkah.
20 Barakah [r] and Zayd [r] acted as part of an ..... service risking their lives to gain important information on the plans and ..... of the disbelievers.
21 Zayd ibn Haarithah [r], who by now had grown into a strong, handsome young man, ... Barakah [r] and were blessed with a son, whom they named ..... [r].
22 ..... was the son of 'Abd al-Muttalib, the grand chief of the Quraysh.
25 Barakah [r] and Zayd [r] acted as part of an ..... service risking their lives to gain important information on the plans and ..... of the disbelievers.
28 Barakah [r] and Zayd [r] patiently bore with the early Muslims the violent persecution which the ..... meted out to them.
30 Barakah [r] died during the Khilaafah of Sayyidunaa ..... [r].
32 Zayd ibn Haarithah [r], who by now had grown into a strong, handsome young man, ... Barakah [r] and were blessed with a son, whom they named ..... [r].

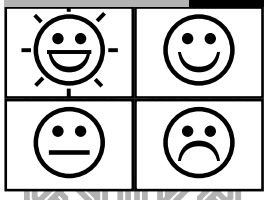
Down

1 Barakah had come to 'Abd al-Muttalib's where the heart-breaking news came from ..... that 'Abdullaah had passed away.
4 Barakah stood faithfully and resolutely by Lady ..... 's side when everyone else had fled.
5 Barakah [r] accompanied the Holy Prophet Muhammad [s] on many dangerous expeditions, including those to ..... and Hunayn.
6 When the baby Muhammad [s] was born, ... was the first to hold him in her arms.
8 Barakah's [r] husband, Zayd [r], was martyred at the Battle of ..... against the ..... Empire after a lifetime of distinguished service to the Prophet [s] and Islaam.
11 ....., the tyrant ruler of Yemen, brought an army of elephants to destroy the Ka'bah.
12 Barakah returned with the orphan child to Makkah and placed him in the care of his grandfather, ...
13 Muhammad [s] grew up into a strong and dignified man when he married the noble ..... .
16 When Muhammad [s] grew to the age of ....., Lady Aaminah decided to visit the grave of her husband, 'Abdullaah, in Yathrib.
23 Her son Ayman [r], a devoted Sahaabii of the Prophet [s], was honoured with martyrdom at the battle of ..... in the eighth year of Hijrah.
24 The relationship between Zayd and Muhammad [s] was like that of a ..... to a ..... .
26 Barakah was an African girl from ..... .
27 'Abdullaah was instructed to go with a trading caravan to ..... .
29 ..... was an Arab from the tribe of Kalb who was abducted as a boy and brought to Makkah to be sold in the slave market.
31 Baby Muhammad [s] was sent to the deserts to live among the ancient ..... nomad tribes.

Comments T



Comments T



RESEARCH TOPIC C T

Find one *hadiith* narrated by *'Umm Ayman* [r]. Write it in Arabic in the space provided with the translation in English. Then memorise it and teach it to your friends and family.

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SUMMARY P

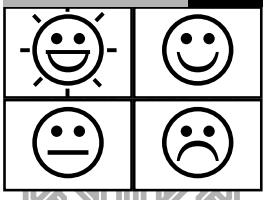
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to the story of *Barakah* [r] ☐
- found suitable one-word meanings ☐
- identified specific teachings ☐
- completed a crossword puzzle ☐
- wrote *a hadiith* in Arabic and English ☐

How does my teacher
rate my performance in this lesson ?

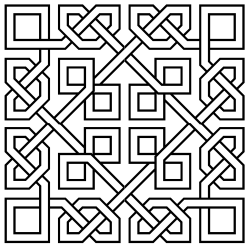
 ☐  ☐  ☐  ☐

Comments T



TAFSIIR AL-QUR'AAN
commentary of the qur'aan

بسم الله الرحمن الرحيم



C O N T E N T S

LESSON 1	*Suurah An-Nasr*	591
LESSON 2	*Suurah Al-Kaafiruun*	601
LESSON 3	*Suurah Al-Kawthar*	609
LESSON 4	*Suurah Al-Maa'uun*	617
LESSON 5	*Suurah Al-Quraysh*	625

T P

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'aan* 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'aan*ic exegeses, the science of the Prophet's [s] traditions, and the development of *Islaamic* 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'aan* 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 *Ihsaan*, 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 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

Nasr



THE VICTORY

Hadiith

The blessed Prophet Muhammad ﷺ said:

" [Suurah an-Nasr] ...is a fourth of the Qur'aan."

It is narrated from *Imaam Ja'far as-Saadiq* [rh] that, *"He who recites Suraah an-Nasr in his optional or obligatory prayers, then Allaah grant him voctory in defeating his enemies.*

Tafsiir (exegesis) of the *Qur'aan* is the most important *Islaam*ic science . All matters concerning the *Islaam*ic way of life are connected to it in one sense or another since the right application of *Islaam* is based on proper understanding of the guidance from *Allaah*. Without *tafsiir* there would be no right understanding of the varied passages of the *Qur'aan*.

The word *tafsiir* means 'explanation' and is used for the interpretation and commentary on the *Qur'aan*, comprising all methods of obtaining knowledge which contributes to the proper understanding of it, explains its meanings and clarifies its legal implications.

Introduce the child to the following basic facts about *Suurah An-Nasr*.

Suurah an-Nasr was the last complete *Suurah* (chapter) of the *Qur'aan* to be revealed.

It is also known as *Suurah at-Tawdii'* which means 'Farewell' because it indicated the approaching death of the Holy Prophet *Muhammad* [s] .

It was revealed soon after the Farewell Pilgrimage on the 12th of *Rabii' al-Awwal* 11AH, only a few months before the passing away of the holy Prophet *Muhammad* [s] from this world.

When this *Suurah* was revealed all the *Sahaabah* celebrated because it contained the glad tidings of the conquest and the victory of *Islaam*, but *Sayyidunaa 'Abdullaah ibn 'Abbaas* [r] began to weep. The Holy Prophet [s] asked him the reason for weeping, and he replied, *"O Mesenger of Allaah, this Suurah indicates the completion of your Prophetic mission, and that you are soon to return to Allaah"*. The *Sahaabah* then understood the gravity of this *Suurah* and tears flowed from

their eyes.

This *Suurah* teaches us that victory is the reward of dutiful service, and should never be an occasion for exultation and pride in our own accomplishments. All victory comes from *Allaah* and not ourselves.

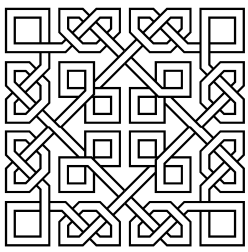
Suurah an-Nasr teaches that those who uphold what is right will always receive the help of *Allaah* and ultimately achieve victory.

When humanity is spiritually revived with *Islaam* and they embrace faith then they must be readily welcomed into the community of *Muslim*s.

Suurah an-Nasr warns us never to be complacent, even in victory, but rather to redouble our efforts in serving *Allaah*.

This *Suurah* also informs us that all Praise and Glory belong to *Allaah* alone and that we must humbly turn to Him seeking His forgiveness for our errors of judgement and wrongdoing.

Allaah helps us even when we make mistakes. So *Suurah an-Nasr* teaches us to always turn to Him and never lose courage.



C

Vocabulary

farewell

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gravity

.....

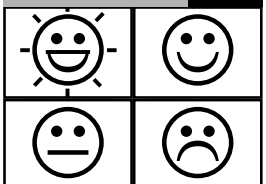
exultation

.....

complacent

.....

Comments **T**



P C

Vocabulary

beneficent
.....
cherisher
.....
repentance
.....

Read the following *Suurah* with its meaning. T

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Beneficent, the Merciful.

إِذَا جَآءَ نَصْرُ اللّٰهِ وَ الْفَتْحُ ﴿١﴾

When the help of Allaah and victory comes,

وَ رَأَيْتَ النَّاسَ يَدْخُلُونَ

And you see humanity entering

فِي دِينِ اللّٰهِ أَفْوَاجًا ﴿٢﴾

the religion of Allaah in crowds.

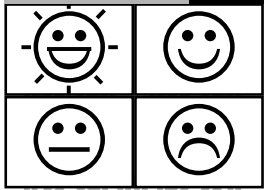
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ اسْتَغْفِرْهُ

Then glorify your Cherisher with His praise
and seek His forgiveness.

إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Indeed He is ever accepting of repentance.

Comments T



Explain the *Suurah*, verse by verse, to the child. **T**

'***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.

1) The first verse, '***When the help of Allaah and victory comes,'*** informs us that the promise of *Allaah* to make *Islaam* victorious is to come to pass and that His chosen Prophet's [s] purpose is to be accomplished. Similarly, *Allaah* gives glad tidings to the *Muslim*s that His help and victory will always be with those who truly believe in Him and sincerely follow His Prophet [s].

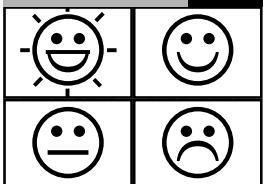
2) The second verse, '***And you see humanity entering the religion of Allaah in crowds,'*** concludes the saga of how the Prophet [s] migrated from *Makkah* to *Madiinah*, a hunted and persecuted man. In *Madiinah* all the forces of truth and righteousness rallied round him, and the efforts by the *Kuffaar Quraysh* and their allies to destroy him and his *Ummah* (community) recoiled on their own heads. Gradually the people of Arabia rallied around the flag of *Islaam*, and the bloodless conquest of *Makkah* that followed was the crown and prize of the Prophet *Muhammad*'s [s] patience and constant endeavour. After that, whole tribes and entire tracts of the country swore their allegiance to him collectively, and before his earthly

P C

Vocabulary

attribute
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bestow
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overlook
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accomplished
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saga
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rallied
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recoiled
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conquest
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endeavour
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tract
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swore
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allegiance
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collectively
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Comments **T**

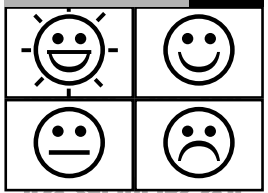


P C

Vocabulary

cherisher
.....
repentance
.....
confess
.....
frailties
.....
beseech
.....
attribute
.....
merit
.....
accomplished
.....
hereafter
.....
commence
.....
grace
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eternal
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offend
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humility
.....
self-sufficiency
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Comments **T**



mission was over, the ground was prepared for the conquest of the whole wide world for *Islaam*.

3) The third verse, '***Then glorify your Cherisher with His praise, and seek His forgiveness. Indeed He is ever accepting of repentance**,'* informs us that every person should humble himself before *Allaah*, confess his human frailties, and beseech *Allaah*'s mercy and forgiveness, attributing any success that he achieves, not to his own merit, but to the generosity and goodness of *Allaah* alone.

This verse also informs us that the Prophet's [s] mission of establishing *Islaam* in this world was now accomplished and the journey into the hereafter was to commence. The Holy Prophet *Muhammad* [s] was now instructed to turn whole heartedly to that end - in worship, praise and beseeching *Allaah*'s infinite grace, which are the only tools by which to accomplish the eternal victory in Paradise. The Prophet Muhammad [s] also had one last duty and that was to pray for grace and the forgiveness of the *Muslim*s in case any of them had exulted in their religious accomplishments and victories, or done anything that may have offended their Cherisher, *Allaah* on high.

Suurah al-Nasr teaches us that what guarantees success, both in this world and eternally in the hereafter, is not man's self-glory but his humility; not his power but his service; not an appeal to his selfishness or self-sufficiency, but a realisation of *Allaah*'s generosity, grace and mercy, and the abundant outpouring of gratitude and praise to *Allaah*, in word and deed.

C T

Write the *aayaat* of *Suurah Al-Nasr* 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*

إِذَا	جَآءَ	نَصْرُ	اللّٰهِ	وَ	الْفَتْحُ
when	*comes*	*help*	*Allaah*	*and*	*victory*

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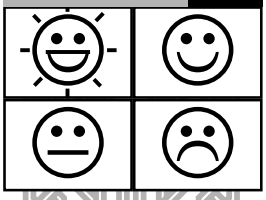
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Comments T



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Complete the following sentences. C

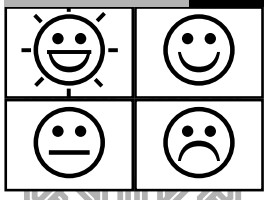
1) *Suurah an-Nasr* was the .... *Suurah* of the *Qur'aan* to be revealed.

2) It is also known as *Suurah at-Tawdii'* which means '.....' because it indicated the approaching ..... of the Holy Prophet *Muhammad* [s] .

3) When this *Suurah* was revealed all the ..... celebrated because it contained the glad tidings of the ..... of *Islaam.* But *Sayyidunaa 'Abdullaah* [r] began to ..... and said, *"O Mesenger of Allaah, this Suurah indicates the ..... of your Prophetic mission, and that you are soon to ..... to Allaah"*.

4) This *Suurah* teaches us that ..... is the reward of dutiful service,

Comments T



and should never be an occasion for ..... .

5) *Suurah an-Nasr* teaches that those who uphold what is ..... will always receive the ..... of *Allaah* and ultimately achieve ..... .

6) *Suurah an-Nasr* warns us never to be ..... , even in victory, but rather to ..... our efforts in serving *Allaah*.

7) This *Suurah* also informs us that all Praise and Glory belong to ..... alone and that we must humbly turn to Him seeking His ..... for our errors of judgement and wrongdoing.

8) *Allaah* ..... us even when we make mistakes. So *Suurah an-Nasr* teaches us to always turn to Him and never lose ..... .

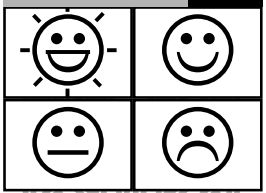


C T

RESEARCH TOPIC

On the map provided, colour in the areas of *Islaam*ic conquest over 1000 years, beginning from the epoch of the Holy Prophet Muhammad [s], through to the *Khilaafah Raashidah, Umayyad, Abbaasid* and early *Uthmaanii Khilaafahs*?

Comments T



EUROPE
FRANCE
SPAIN
BYZANTIUM
BYZANTIUM
KHURASAN
PERSIA
ARABIA
INDIA
AFRICA

Comments T

RESEARCH TOPIC

C T

When do you think *Islaam*ic conquests will resume? And how can you explain *Allaah*'s continued promise of victory for *Islaam* given the setbacks Muslims have had to suffer over the last 200 years.

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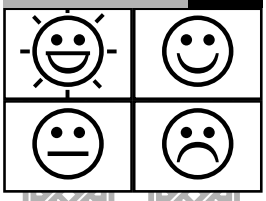
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Comments **T**



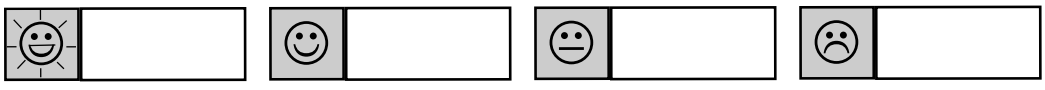
SUMMARY

P

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

- 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* ☐

How does my teacher
rate my performance in this lesson ?



LESSON 2

Kaafiruun

THE DISBELIEVERS

Introduce the child to the following basic facts about *Suurah Al-Faatihah*.

Suurah al-Kaafiruun is an early *Makka*n *Suurah*.

This *Suurah* defines the correct attitude a *Muslim* should have towards those who reject *Islaam*.

In matters of Truth we cannot make any compromise, however it is also not permissable to persecute or abuse anyone for his incorrect faith or disbelief.

Faith is only valid if embraced voluntarily, sincerely and with true understanding.

Suurah al-Kaafiruun teaches us that the man of *iimaan* (true faith) holds fast to *Islaam* because he knows it to be true. The man of the world rejects *iimaan* and clings hard to his selfish worldly interests. So *Muslim*s are instructed to leave him to his worldly interests, but never to let him force his interests on sincere *Muslim*s through coercion or deception.

Suurah al-Kaafiruun has many special virtues. The Messenger of *Allaah* [s] encouraged the recitation of *Suurah Kaafiruun* in *Salaah* and *Du'aa'* (supplication) as a protection from disbelief and idolatry, and as a guarantee of happiness, safety and prosperity.

Hadiith

The blessed Prophet Muhammad ﷺ said:

"It is better to recite two suurahs in the sunnah prayer of Fajr, namely, Suurah Al-Kaafiruun and Suurah Al-Ikhlaas?"

"(At the time of sleeping) recite Suurah Al-Kaafiruun for it will give you immunity from shirk (idolatry)."

"Recite the last five suurahs of the Qur'aan starting from Suurah Al-Kaafiruun . Commence every Suurah with Bismillaah, and end (every Suurah) with Bismillaah (and you will be guaranteed happiness, safety and prosperity."

Read the following *Suurah* with its meaning. T

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Beneficent, the Merciful.

قُلْ يٰأَيُّهَا الْكٰفِرُونَ ﴿١﴾

Say, O disbelievers,

لَآ أَعْبُدُ مَا تَعْبُدُوْنَ ﴿٢﴾

I do not worship what you worship.

وَلَآ أَنتُمْ عٰبِدُوْنَ مَآ أَعْبُدُ ﴿٣﴾

Nor are you worshippers of what I worship.

وَلَآ أَنَا عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾

Nor will I be a worshipper of what you worship.

وَلَآ أَنْتُمْ عٰبِدُوْنَ مَآ أَعْبُدُ ﴿٥﴾

Nor will you be worshippers of what I worship.

لَكُمْ دِيْنُكُمْ وَلِىَ دِيْنِ ﴿٦﴾

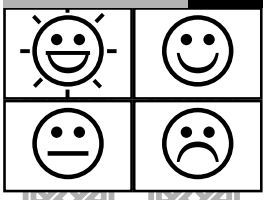
For you is your religion, and for me is my religion."

P C

Vocabulary

define
.....
attitude
.....
compromise
.....
persecute
.....
coercion
.....
deception
.....
idolatry
.....
prosperity
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Comments T

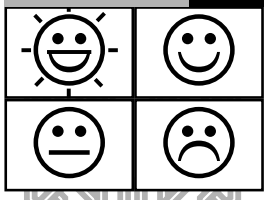


P C

Vocabulary

uncompromising
.....
repudiation
.....
personal
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conviction
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motive
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social
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conformity
.....
lethargic
.....
significance
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futility
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instrument
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privilege
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ambition
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resist
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ego
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Comments T



Explain the *Suurah*, verse by verse, to the child. T

1) The first verse, '***Say, O disbelievers,'*** informs us that humanity is divided into two distinct groups, *Kuffaar* (disbelieving non-*Muslim*s) and *Muslims*, and that the two are not alike. A *Muslim* is therefore uncompromising in his repudiation of *Kufr* (disbelief) in all its form.

2) The second verse, '***I do not worship what you worship,'*** informs us that faith (*iimaan*) is a matter of personal conviction in the truth of revelation and the 'One-ness' of *Allaah*, and should never depend on worldly motives. Worship should depend on pure and sincere faith alone, but often does not due to motives of worldly gain, misguided custom, social conformity, or the lethargic attitude of not enquiring into the real significance of religious practice. Worship is therefore reduced to sin, selfishness, or futility. False gods and idols worshipped are merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, and lust of power hungry individuals. The *Qur'aan* therefore insists on *Tawhiid*, the pure worship of the One True *Allaah*. The Prophet *Muhammad* [s] (and every true *Muslim*) firmly resisted all the worldly motives offered by the *Kuffaar* to compromise *Tawhiid*, and he [s] stood firm in his Message of the worship of One *Allaah* alone.

3) The third verse, '***Nor are you worshippers of what I worship***,' informs us that the false gods born of worldly interest and ego which the *Kuffaar* worship can in no way be compared to the One True *Allaah*, Creator and Cherisher of all being

whom *Muslim*s worship. There simply can be no common ground between the two.

4) The third and fourth verses, '***Nor will I be a worshipper of what you worship, Nor will you be worshippers of what I worship***,' emphasizes that *Muslim*s as a unified human category, being custodians of true worship, will never have the desire to follow the disbelieving practices of the *Kuffaar*, while the *Kuffaar* as a diverse opposing human category, being custodians of false worship, will never have the desire to give up their falsehoods. Furthermore, the objects of worship of the *Kuffaar* are constantly changing while the belief in One *Allaah* never changes and is immutable. Therefore the two will never be reconciled, not in the future, not ever.

5) The fifth verse, '***For you is your religion, and for me is my religion***,' informs us that the *Kuffaar* stubbornly adhere to their perversity and, as such, will not change as a human category. While the misfortune of disbelief which the *Kuffaar* have chosen has to be pointed out, *Muslim*s should rejoice in their own good fortune of having being guided aright, and reaffirm their commitment to *Islaam*. Furthermore, any persecution by the *Kuffaar* of the *Muslim*s will be vain because the Truth must prevail in the end. *Muslim*s therefore have always held fast to the truth of *Islaam*, inspite of the scorn of the *Kuffaar*. Our response to them is : *'To you your religion, and to me mine, for each group will get its just recompense by the Creator of all being on the Day of Final Reckoning'.*

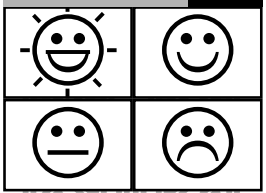


P C

Vocabulary

emphasize
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category
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custodian
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diverse
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immutable
.....
reconciled
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perversity
.....
misfortune
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rejoice
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fortune
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commitment
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reaffirm
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vain
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prevail
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scorn
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recompense
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Comments **T**



ACTIVITIES

C T

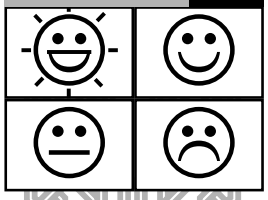
Write the *aayaat* of *Suurah Al-Kaafiruun* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word.

Example :

بِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ
in name	*Allaah*	*the Beneficient*	*the Merciful*

قُلْ	يٰأَيُّهَا	الْكٰفِرُوْنَ
Say	*O (you who are)*	*disbelievers*

Comments **T**



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Complete the following sentences. C

1) *Suurah al-Kaafiruun* defines the correct attitude a ..... should have towards those who reject ..... .

2) The word '*Kaafiruun*' means ..... .

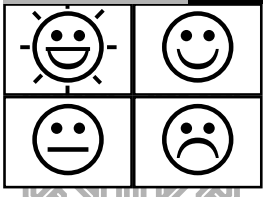
3) In matters of ..... we cannot make any compromise, however it is also not permissable to ..... or ..... anyone for his incorrect faith or disbelief.

4) Faith is only valid if embraced ..... , ... and with true ..... .

5) *Suurah al-Kaafiruun* instructs *Muslim*s to leave the ..... to their worldly interests, but never to let them force their interests on ..... through coercion or deception.

6) The Messenger of *Allaah* [s] encouraged the recitation of *Suurah Kaafiruun* in *Salaah* and *Du'aa'* (supplication) as a protection from ..... and ..... , and as a guarantee of ..... , ... and ..... .

Comments T



RESEARCH TOPIC

C T

Research one *Kaafir* religion (including atheism) that is found in your community. Identify at least two differences in it's belief system as compared to our *Islaam*ic teachings. Using a thoughtful, logical argument, refute the most important of the two *Kaafir* beliefs that you've identified.

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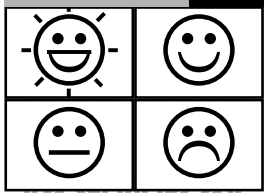
AN IMPORTANT STORY TO DISCUSS

T C

When the blessed Prophet *Muhammad* [s] commenced his mission of inviting the pagan *Makkan*s to *Islaam*, only a handful of people accepted his call. Most of them refused to believe in him. However, as the years passed by more people began to embrace *Islaam* and the number of *Muslim*s grew steadily. The *Kuffaar* (disbelievers) became very concerned with the growing popularity of *Islaam* and tried to stop its spread by every means possible. They preveted people from listening to the words of the Prophet [s] and even resorted to assaulting them. They persecuted the Prophet [s] and his Companions and spread false rumors about him. But they did not succeed and the number of *Muslim*s continued to grow, day by day.

The chieftains of the *Kuffaar* assembled to devise a plan to stop the mission of the Prophet [s]. One of them complained, *"We have used every means at our disposal to stop the spread of Islaam and we have not yet succeeded."*

Comments T



Another person commented, *"We have even offered Muhammad the position of kingship. We offered him all the wealth he could possibly want and any woman he may desire. But he has rejected all our offers."*

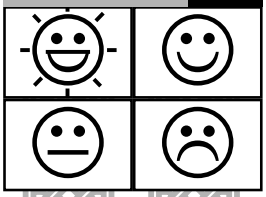
Yet another remarked, *"When we made these offers he replied to the chief of the Quraysh, Abuu Taalib, 'Even if you put the sun in my right hand and the moon in my left hand, I will not stop preaching that Allaah is One. There is no god but Allaah'."*

What were they to do? They thought in earnest and eventually devised the following plan. *"Let us compromise with Muhammad. We believe in hundreds of gods, godessess, and idols, so let us accept Allaah as one of them. In return we will request Muhammad to accept our gods and idols. We can offfer to worship Allaah for one year, if Muhammad agrees to worship our idols the next year." "That is a fair compromise,"* they all agreed, *"So let us go to Muhammad and see if he accepts our offer."*

The *Kuffaar* came to the holy Prophet *Muhammad* [s] with their strange offer. He listened to them and then said, *"I never compromise in religion. I am guided by Allaah. I will therefore wait for His guidance."*

Allaah then revealed *Suurah Kaafiruun* instructing the Prophet [s] to declare to the *Kuffaar*, *"I do not worship what you worship... for you is your religion and for me is my religion!" Muslim*s therefore never accept any compromise in their religion.

Comments **T**

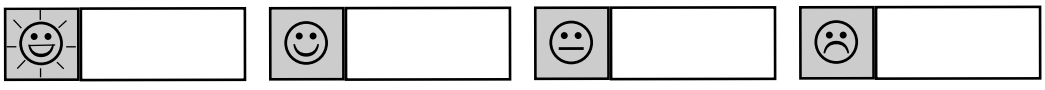


SUMMARY **P**

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

- learnt basic facts about *Suurah Al-Kaafiruun* ☐
- understood the meaning of every *aayah* ☐
- wrote the entire *suurah* in Arabic & English ☐
- completed sentences related to the *suurah* ☐
- researched a *Kaafir* religion ☐
- discuss an important story ☐

How does my teacher
rate my performance in this lesson ?



LESSON 3

Kawthar

THE ABUNDANCE

Introduce the child to the following basic facts about *Suurah Al-Kawthar*.

Suurah al-Kawthar is the 108th *suurah* of the *Qur'aan*.

The word '*Kawthar*' means 'Abundance', and refers to the heavenly fountain gifted to the holy Prophet *Muhammad* [s] in the hereafter which will quench the thirst of all the *Muslim*s on the Day of Judgement, as well as the abundant blessings - spiritual and physical, perceptible and imperceptible - gifted to him [s] in this world which quenches the spiritual thirst of all humanity.

Suurah al-Kawthar teaches us that *Allaah* blesses his sincere servants with overflowing Divine favours and blessings which endure eternally, the most important of which are faith (*iimaan*) and righteousness, not wealth and progeny.

It commands us to express due thanks to *Allaah* for His abundant favours through devotional prayer to Him alone and self sacrifice for Him alone.

Suurah al-Kawthar warns the hateful taunters of the Prophet *Muhammad* [s] and all who oppose the message of *Islaam* that they would certainly be cut-off from *Allaah*'s good grace and favour and become the ultimate losers with no hope in this world nor the next, and that they would suffer humiliation and be forgotten.

It is said that whomsoever recites *Suurah al-Kawthar* abundantly then he will be protected by *Allaah* against his enemies, and if he is poverty stricken then *Allaah* will enrich him and bless him with wealth from unexpected sources.

Hadiith

The blessed Prophet Muhammad ﷺ said:

"Kawthar is a pond that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It has a fountain where my Ummah (followers) will come on the Day of Judgement. Its cups are as numerous as the stars in the sky. Then a servant of Allaah from among them will be prevented from it, and I will say: 'O Lord! Indeed, he is from my Ummah.' Then Allaah will say, 'You do not know what he changed (of your religion after you)'."

"Kawthar is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow."

Read the following *Suurah* with its meaning. **T**

P C

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allaah, the Beneficent, the Merciful.

إِنَّآ أَعْطَيْنَٰكَ الْكَوْثَرَ ﴿١﴾

Indeed we have granted to you (O Muhammad) the fountain (of Abundance).

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾

Therefore turn in Prayer to your Lord, and Sacrifice.

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Indeed your hateful taunter is he who is cut off (from future hope).

Vocabulary

abundance .....

taunter .....

quench .....

perceptible .....

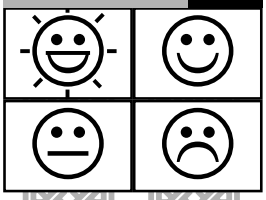
imperceptible .....

grace .....

humiliation .....

poverty .....

Comments **T**



P C

Vocabulary

enduring

.....

abundance

.....

quench

.....

grace

.....

pomp

.....

spite

.....

taunt

.....

deprived

.....

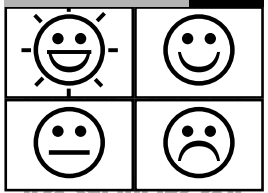
Explain the *Suurah*, verse by verse, to the child. T

1) The first verse, '***Indeed we have granted to you (O Muhammad) the fountain (of Abundance),'*** refers to the enduring abundance of every form of goodness, both in this world and the hereafter, that *Allaah* gave to the Holy Prophet *Muhammad* [s]. It especially refers to the heavenly fountain called *Al-Kawthar* which will quench the thirst of all the *Muslim*s on the Day of Judgement. The Prophet [s] is a life-giving 'fountain' of unlimited grace and knowledge, mercy and goodness, truth and wisdom, spiritual power and insight, who quenches the spiritual thirst of humanity to this very day. Even after death, the blessed Prophet *Muhammad* [s] will continue to be a source of mercy and goodness to the believers when they drink from his holy hands at the heavenly fountain in the hereafter. These represent true blessings, unlike worldly pomp and wealth which swiftly waste away like lifeless dust.

2) The second verse, '***Therefore turn in Prayer to your Lord, and Sacrifice,'*** informs us that because it is *Allaah* alone who grants these blessings, it is to *Allaah* alone that those who receive these blessings must turn in thanksgiving prayer and in continued sacrifice for His life-giving religion. Prayer and sacrifice represent the highest forms of worship.

3) The third verse, '***Indeed your hateful taunter is he who is cut off (from future hope)***,' informs us that the one who, because of hatred and spite, taunts the one bestowed with abundance of goodness is the one who is truly

Comments T



deprived of goodness, and is therefore cut off from any future good, both in this world and the hereafter. The hateful and spiteful ones can never contribute to the good work of this world nor the next, and therefore can have no hope of any future success.

T C

AN IMPORTANT STORY TO DISCUSS

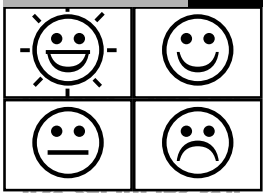
The blessed Prophet *Muhammad* [s] and his wife *Sayyidatunaa Khadiijah* [r] were blessed with six children - four daughters: *Zaynab, Ruqayyah, Umm-Kulthuum*, and *Faatimah*, and two sons: *Al-Qaasim* and *'Abdullaah*. The Prophet [s] loved all his children, but sadly, both his sons passed away in infancy. The holy Prophet [s] accepted the Will of *Allaah* readily, knowing that children are a trust from *Allaah* Who alone gives us children, and Who can take them back whenever He so wills. However, *Allaah* had blessed the Prophet *Muhammad* [s] with four pious daughters who were very dear to him.

The *Kuffaar* of Arabia thought differently about girls. They considered girls a curse and felt that it was a dishonour to have daughters. They believed that a man should have sons to remember him after his death and to carry his name.

The *Kuffaar* used to taunt and revile people who had lost their sons and used to refer to them as *'Abtar'*, meaning 'cut-off and having no male children'. When the sons of the Holy Prophet *Muhammad* [s] passed away, the *Kuffaar* and the Jews taunted him telling the people that they need no longer concern themselves with him because he had no sons to carry on his name and that he would be forgotten after his death. The chiefs of *Quraysh* boasted, *"We are the ones with wealth and children... we are the people who serve the pilgrims; we are the custodians of the Ka'bah, and we supply water to the pilgrims... Muhammad has no son. He is 'abtar' (cut off) forever. Who will care to remember him after· he is dead?".* It was on this occasion that *Suurah al-Kawthar* was revealed promising the Holy Prophet the fountain of *Kawthar* from which all humanity will drink in eternity, and abundance of every good in this world and the next.

The *Suurah* responds to the taunts of the *Kuffaar* and condemns the insult of *'abtar'* against the Prophet [s]. It promised that his lineage would endure till the Day of Judgment through not only his daughters and the descendants they bore who are spread all over the world, but also the countless number of spiritual sons in all ages who were to be far more faithful, obedient and loving than the sons of any father.

Comments T



Today, after fifteen hundred years, the world is strewn with the spiritual children of the Holy Prophet *Muhammad* [s] by the will of *Allaah*, as well as his biological children too from his daughter which are also scattered abundantly across the world. The Prophet's [s] religion and his *Sunnah*, his righteous example, are shining across the universe, his memory is warming the hearts of millions and millions, and his good name inspires ardent love and serene devotion. Friends and enemies alike recognize, from the very core of their hearts, his glorious achievements, his astonishing influence, his supreme distinction, his universal popularity and his divine acceptibility. Such a person of everlasting blessing and immortal beneficence can never be called *'Abtar*', 'cut off'.

However, the hateful taunters who uttered this unholy word for the most holy person, they are the ones whose names have been obliterated, and there is none to remember them with a good mention. Where are the children of the *Kuffaar* who taunted the Holy Prophet *Muhammad* [s] and what happened to their families? Those who thought that soon the Holy Prophet [s] would be forgotten, have become the forgotten ones. They have left this world and their lineage has been cut off. Ironically, their names have been preserved only by the children of *Muhammad* [s], and that for the purpose of warning and instruction to all humanity.

The same fate awaits any spiteful one who opposes blessed Prophet *Muhammad* [s] and is hateful towards him, till the end of time.

ACTIVITIES

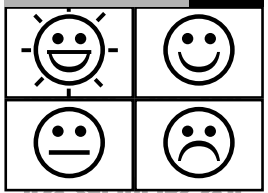
Write the *aayaat* of *Suurah Al-Kawthar* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word. C T

Example :

الرَّحِيْمِ	الرَّحْمٰنِ	اللّٰهِ	بِسْمِ
the Merciful	*the Beneficient*	*Allaah*	*in name*

الْكَوْثَرَ	أَعْطَيْنٰكَ	إِنَّآ
the Fountain	*we have granted you*	*Indeed We*

Comments T



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Complete the following sentences. C

1) *Suurah al-Kawthar* is the ..... *suurah* of the *Qur'aan*.

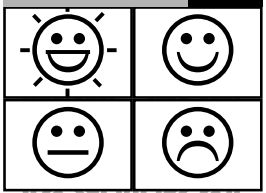
2) The word '*Kawthar*' means '.....', and refers to the heavenly ..... gifted to the holy Prophet *Muhammad* [s] in the hereafter, as well as the abundant ..... gifted to him [s] in this world.

3) *Suurah al-Kawthar* teaches us that *Allaah* blesses his ..... servants with overflowing Divine favours and blessings which endure eternally, the most important of which are ..... and ..... , not wealth and progeny.

4) The *Suurah* commands us to express due thanks to *Allaah* for His abundant favours through ..... to Him alone and ..... for Him alone.

5) *Suurah al-Kawthar* warns the ..... of the Prophet *Muhammad* [s] and all who ..... the message of *Islaam* that they would certainly be ..... from *Allaah*'s good grace and

Comments T



favour.

6) It is said that whomsoever recites *Suurah al-Kawthar* abundantly then .....
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.....
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C

List 10 forms of enduring good that the Holy Prophet *Muhammad* [s] has been blessed with in this world and the hereafter.

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C T

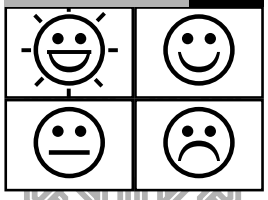
RESEARCH TOPIC

Research the history of '*Islaami*c miniature painting', the principles and rules governing it, and the variant rulings by the great jusrists on the depiction of human figures in art.

C

Draw an *Islaami*c miniature depicting the 'Fountain of *Kawthar*' keeping in mind the strict rules governing *Islaami*c miniature art.

Comments **T**



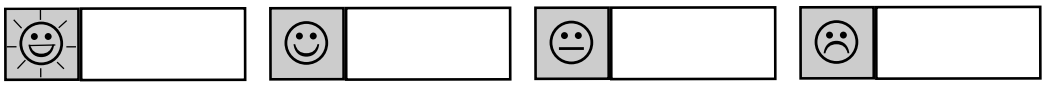
SUMMARY P

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

- learnt basic facts about *Suurah Al-Kawthar* ☐
- understood the meaning of every *aayah* ☐
- wrote the entire *suurah* in Arabic & English ☐
- discussed a story related to the *Suurah* ☐
- completed sentences related to the *suurah* ☐
- listed specific forms of enduring good ☐
- researched the subject of 'miniature art' ☐
- drew a picture related to the story ☐

Comments T

How does my teacher
rate my performance in this lesson ?



LESSON 4

Maa'uun

ACTS OF KIND ASSISTANCE

Introduce the child to the following basic facts about *Suurah Al-Maa'uun*.

Suurah al-Maa'uun is the 107th *suurah* of the *Qur'aan.*

The word '*Maa'uun*' means 'Small acts of assistance or gifts of kindness', and refers to the practical and helpful love of those in need.

Suurah al-Maa'uun teaches us the meaning of true worship, which requires *'iimaan* (Faith), always being of assistance to those in need, and most importantly sincerity, rather than show in devotion and charity.

The *Suurah* emphasizes that once a person denies true religion, personal responsibility and consequences of action in the hereafter, then there remains no reason to help the helpless or teach others deeds of charity.

It warns that even those who worship *Allaah,* but without sincerity, cannot be truly righteous. They are no more than hypocrites (pretenders to faith), and are therefore doomed.

Suurah al-Maa'uun describes these pretenders as making a deceptive show of piety, but always failing to assist others in meeting even the simple needs of daily life. They do not do even small acts of kindness.

Suurah al-Maa'uun defines true religion as being sincere faith affirmed by righteous action.

Hadiith

The blessed Prophet Muhammad ﷺ said:

"Whoever tries to make the people hear of his good deed, then Allah, the One Who hears all, will hear it and make him despised and degraded."

"...the prayer of the hypocrite ... is that he delays his salaah ... then he hastily stands and pecks four (Rak`ahs), and he does not remember Allaah (in them) except very little."

Muqaatil and Kalbii [rh] said:

"(The kaafir) Abuu Sufyaan ibn Harb was in the habit of slaughtering two camels every week (in a show of generosity). On one occasion, an orphan came to him asking him for something to eat. Abu Sufyan responded by beating him with a stick. And so Allaah revealed (Suurah Maa'uun)".

Read the following *Suurah* with its meaning. **T**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Beneficent, the Merciful.

اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ ﴿١﴾

Have you seen the one who denies Religion?

فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ﴿٢﴾

For that is the one who drives away the orphan

وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿٣﴾

And does not encourage the feeding of the poor.

فَوَيْلٌ لِّلْمُصَلِّيْنَ ﴿٤﴾

So destruction to those who pray

الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ﴿٥﴾

(But) who are heedless of their prayer

الَّذِيْنَ هُمْ يُرَآءُوْنَ ﴿٦﴾

Those who make a show (of their piety)

وَيَمْنَعُوْنَ الْمَاعُوْنَ ﴿٧﴾

(While) withholding (kind) acts of assistance.

P C

Vocabulary

practical

.....

devotion

.....

personal

.....

consequence

.....

righteous

.....

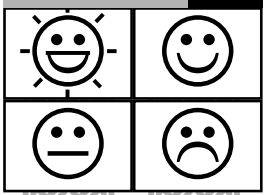
deceptive

.....

affirmed

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Comments **T**



C

Vocabulary

hypocrite
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principle
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physical
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spiritual
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inaction
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contempt
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arrogant
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noble
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Explain the *Suurah*, verse by verse, to the child. T

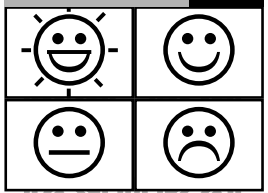
1) The first verse, '***Have you seen the one who denies Religion?'***, refers to those who reject *Islaam,* which includes both the *kuffaar* (disbelievers) and the *munaafiquun* (hypocites). The Arabic word *'Diin'* means 'True Religion and 'Judgement Day'. The true religion of *Islaam* teaches us the principles of right and wrong in all matters, physical and spiritual. These principles directly conflict with selfish desires and false pride, which is the way of the *kuffaar* and *munaafiqiin* who deny *Islaam*. Their selfishness and pride also lead them to deny the the Day of Judgment, when every human being will be held responsible for their actions, as well as inaction, in this world.

NB: The Arabic word *'Diin'* literally means 'debt', and refers to the debt we owe to *Allaah* for creating and sustaining us. We repay this debt by worshipping Him alone and doing the good He commanded, which begins with caring for others.

2) The second verse, '***For that is the one who drives away the orphan,'*** informs us that it is those who deny *Islaam* and future responsibility who treat the most helpless people, like orphans, with contempt. This is because the deniers lead arrogant selfish lives.

3) The third verse, '***And does not encourage the feeding of the poor***,' informs us that the feeling of charitable love by which the poor are fed at the expense of one's own self interest is a noble form of virtue, which is beyond the reach of the deniers who are so wicked as even to discourage

Comments T



or forbid or look down upon the virtue of charity and kindness. They are so because they do not believe nor fear the consequences of their action in the hereafter and therefore see no reason to help the helpless or encourage others to deeds of charity.

4+5) The fourth and fifth verse, '***So destruction to those who pray, (But) who are heedless of their prayer***,' informs us that true worship of *Allaah* does not involve only the mere external form of prayer, without the heart and mind being earnestly applied to seeking the pleasure of *Allaah* alone, and to understanding and doing His kind will on earth as His deputees (*Khulafaa'*). The *munaafiquun* (hypocrites) perform *Salaah* only to win the approval of *Muslim*s, and so deceive them. They do not truly believe in the obligatory nature of *Salaah,* and are insincere and careless even when performing it. They are therefore warned of the punishment of *Allaah* that awaits them. This, though, does not refer to the unintentional errors that ordinary *Muslim*s make in their prayers.

6) The sixth verse, '***Those who make a show (of their piety)***,' informs us that it is not only *Salaah*, but every act of virtue the hypocrite performs is merely for deceptive show and self glorification. His primary aim is to achieve only some temporary worldy objective, and not *Allaah'*s pleasure and His eternal reward in paradise.

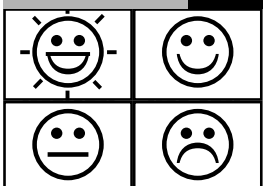
7) The seventh verse, '***(While) withholding (kind) acts of assistance)***,' informs us that hypocrites make a great show of hollow acts of goodness, devotion, and charity, but they fail if you test them by little acts of neighbourly assistance or

C

Vocabulary

consequence
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principle
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external
.....
earnest
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approval
.....
unintentional
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Comments **T**



kindness, which cost little but mean much. *Zakaah* is the first of these small acts of kind assistance because it represents such a small amount out of our net wealth - only 2½ %.

To summarise, the sinful deeds mentioned in this *suurah* that indicate denial of *Islaam* are :
1) denying accountability on the Day of Judgement;
2) oppressing and insulting the orphan, and being unkind to them;
3) despite the means, failing to feed the poor or failing to urge others to feed them;
4) praying in public only for show, and not in private; and
5) failing to pay the minimum *Zakaah* (obligatory charity).

These sins are far too inconceivable from a believer; only a non-believer or hypocrite would commit them.

C

Vocabulary

net
.....
denial
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inconceivable
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commit
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ACTIVITIES

C T

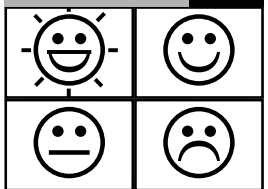
Write the *aayaat* of *Suurah Al-Maa'uun* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word.

Example :

بِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ
in name	*Allaah*	*the Beneficient*	*the Merciful*

اَرَءَيْتَ	الَّذِىْ	يُكَذِّبُ	بِالدِّيْنِ
Have you seen	*the one who*	*he denies*	*(with) Religion*

Comments **T**



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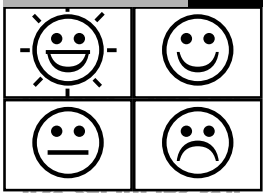
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Complete the following sentences. C

1) *Suurah al-Maa'uun* is the ..... *suurah* of the *Qur'aan.*

2) The word '*Maa'uun*' means 'Small acts of ..... or gifts of .....',

Comments T



and refers to the practical and helpful love of those in ..... .

Suurah al-Maa'uun teaches us the meaning of true worship, which requires ..... , always being of ..... to those in need, and most importantly ....., rather than ..... in devotion & charity.

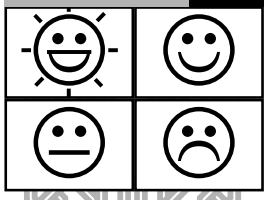
The *Suurah* emphasizes that once a person denies true ..... , personal ..... and consequences of action in the ..... , then there remains no reason to ..... the helpless or teach others deeds of ..... .

It warns that even those who worship *Allaah,* but without ..... , cannot be truly right-eous. They are no more than ..... , and are therefore doomed.

Suurah al-Maa'uun describes these pretenders as making a ..... of piety, but always failing to ..... others in meeting even the simple needs of daily life. They do not do even small acts of ..... .

Suurah al-Maa'uun defines true religion as being .... affirmed by righteous ..... .

Comments **T**



C T

List 10 acts of kind assistance you can/have rendered to the most vulnerable members of your community. Also discuss how you and your friends can establish and manage your own community welfare group. Then start it and report your progress.

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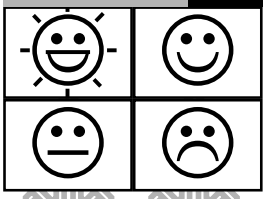
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Comments **T**



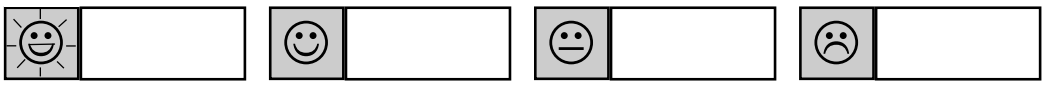


SUMMARY **P**

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

- learnt basic facts about *Suurah Al-Maa'uun* ☐
- understood the meaning of every *aayah* ☐
- wrote the entire *suurah* in Arabic & English ☐
- completed sentences related to the *suurah* ☐
- listed specific forms of kind assistance ☐
- discussed starting a welfare group ☐

How does my teacher
rate my performance in this lesson ?



LESSON 5

Quraysh

THE QURAYSH

Introduce the child to the following basic facts about *Suurah Al-Quraysh*.

Suurah al-Quraysh is the 106th *suurah* of the *Qur'aan.*

The '*Quraysh'* tribe were the leaders of *Makkah* and held in great esteem as the guardians of the *K'abah* by the Arabs. *Allaah* had annihilated the enemies of the *Quraysh* (as described in *Suurah al-Fiil*) in an exemplary way and created in the hearts of the people great awe and reverence for them. Even in the days of paganism and ignorance, when people practiced *kufr* and *shirk*, the morals and inborn abilities of the *Quraysh* were of a very high standard. For these reasons they held a position of honor in all the territories where they went and their covenants were always honoured.

The *Quraysh* were proud of their position and profited by *Makkah*'s central position in Arabia and its guaranteed security. But it was *Allaah* who had given the *Quraysh* their talents for rulership and diplomacy, for trade and commerce and for journeys south and north at proper seasons. Their caravans of trade and commerce were always protected by covenants, and were very profitable inspite of the lawlessness of those days.

Therefore it was expected that they, above all, should be grateful to *Allaah* and accept His message of *Islaam*.

It is said that whomsoever recites *Suurah al-Quraysh* when confronted by an enemy threat or calamity, then he will be protected by *Allaah* against all dangers and will always be provided for.

Hadiith

The blessed Prophet Muhammad ﷺ said:

"Indeed Allaah has chosen Ismaa'iil from the children of Ibraahiim, and He chose Banuu Kinaanah from the children of Ismaa'iil, and He chose the Quraysh from Banuu Kinaanah, and He chose Banuu Haashim from Quraysh, and He chose me from Banuu Haashim."

"Authority of rulership (Khilaafah) will remain with Quraysh, and whoever bears hostility to them, Allaah will destroy him as long as they (ie. Quraysh) abide by the laws of Islaam."

"Whoever recites Suurah Quraysh is rewarded ten 'good deeds', as many as the number of those who perform the ritual circumambulation (tawaaf) of the Ka'bah, and spiritual retreat (i'tikaaf) in the Sacred Masjid."

Read the following *Suurah* with its meaning. **T**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Beneficent, the Merciful.

لِاِيْلٰفِ قُرَيْشٍ ﴿١﴾

For the covenants of (security enjoyed by the) Quraysh,

اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ﴿٢﴾

Their covenants (covering trading) journeys
by winter and summer.

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ﴿٣﴾

Therefore, let them worship the Lord of this House,

الَّذِىْٓ أَطْعَمَهُمْ مِّنْ جُوْعٍ

Who provides them with food against hunger,

وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾

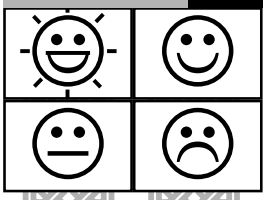
And with security against fear (of danger).

P C

Vocabulary

guardian
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annihilated
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exemplary
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awe
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reverance
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paganism
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covenants
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profited
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diplomacy
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commerce
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confronted
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Comments **T**



C

Vocabulary

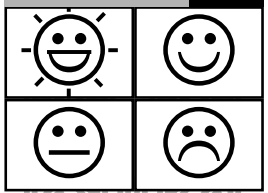
covenant
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noble
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custodian
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shrine
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influence
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facilitate
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trade
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sacred
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inviolable
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ravages
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feud
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secure
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prestige
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general
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Explain the *Suurah*, verse by verse, to the child. T

1) The first verse, '***For the covenants of (security enjoyed by the) Quraysh**',* refers to The *Quraysh* who were the noblest tribe of Arabia, the tribe to which belonged the holy Prophet *Muhammad* [s] himself. They were the custodians of the *Ka'bah*, the central shrine of Arabia, and their possession of *Makkah* gave them a triple advantage; they had a commanding influence over other tribes; their central position facilitated trade and exchange, which gave them both honour and profit; and because the territory of *Makkah* was regarded as sacred by Arabian custom and inviolable from the ravages of war and personal feuds, they had a secure position, free from fear of danger. This special honour and clear advantage they owed to their position as servants of the sacred shrine of the *Ka'bah*. It was *Allaah's* noble Prophets *Ibraahiim* [a] and *Ismaa'iil* [a] who had built it under His instruction, for the worship of the One God. Was it not therefore right and fitting that the *Quraysh*, above all, should worship and obey the One True God. and listen to His Message of *Islaam*, brought by His beloved Prophet [s]?

In those days of general insecurity, their prestige as custodians of *Makkah* enabled them to obtain Covenants of security and safeguard from the rulers of neighbouring countries on all sides - Byzantine Syria and Egypt, Persia, Yaman, Abyssinia and even India - protecting their trade journeys in all seasons.

Comments T



2) The second verse, '***Their covenants (covering trading) journeys by winter and summer,'*** informs us that on account of their trade journeys to the warmth of Yaman in the winter and the cooler regions of Syria and the north in the summer, the *Quraysh* became practised travellers and wealthy merchants, united the love of weapons and martial skills with the profession of merchandise, acquired much knowledge of the world and many arts, and perfected their language as a polished medium of expression.

The lucrative trade of the *Quraysh* brought riches and luxury to the streets of *Makkah*. Their caravans allowed the whole population, men and women, with innumerous financial benefits where everyone received a part of the lucrative profits. As a result, even the poor lived like the wealthy people.

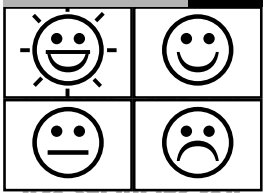
3) The third verse, '***Therefore, let them worship the Lord of this House***,' informs us that the *Ka'bah*, which the *kaafir, Abraha al-Ashram,* had wished to destroy (see *tafsiir* of *Suurah al-Fiil*), had been the object of the greatest veneration throughout the ages. It was accepted as the gift of *Allaah* to the Arab people to bear witness to His worship alone. It was the place of worship of *Ibraahiim* [a] and *Ismaa'iil* [a]. Even the Sabians, the fire worshippers, sent their offerings to it, and the Jews too showed a deep respect for this revered sanctuary. Though it was located in an inhospitable and barren valley, the *Ka'bah* alone made *Makkah* the most important religious centre in all Arabia. Therefore it was expected that the

C

Vocabulary

martial
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merchandise
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acquire
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medium
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expression
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lucrative
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luxury
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caravan
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financial
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innumerous
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veneration
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revered
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sanctuary
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inhospitable
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barren
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Comments **T**



C

Vocabulary

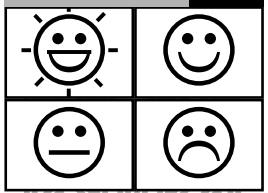
arid
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production
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undeniable
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abundance
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circumstance
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sacred
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feud
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vengeance
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breach
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esteemed
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guardians
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resource
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Quraysh worship none but the Lord of the *Ka'bah*.

4) The fourth verse, '***Who provides them with food against hunger***,' informs us that inspite of living in an arid desert with no means of production the *Quraysh* were enriched, living lives of comfort and luxury. The *Ka'bah* drew people from distant parts to visit *Makkah* which brought their skills, merhandise and gifts to the *Quraysh*. This was an undeniable gift from *Allaah* Who provides in abundance inspite of all circumstances.

5) The fifth verse, '***And with security against fear (of danger)***,' informs us because *Makkah*, was considered sacred and inviolable by everyone, the *Quraysh* did not suffer from the dangers of constant warfare nor from feuds of vengeance or breaches of the peace in their secure homes. Also, in the course of their journeys, because they were respected and esteemed in the eyes of others as guardians of the Sacred House, the *Ka'bah,* they were guaranteed safety and security by all. The blessings of wealth and security, appreciated everywhere, should be appreciated more so by the *Quraysh* who lived in a land so poor in natural resources as the deserts of Arabia.

Comments T



ACTIVITIES

C T

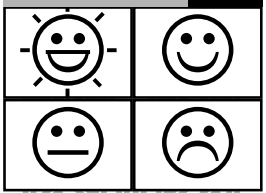
Write the *aayaat* of *Suurah Al-Maa'uun* below. Then divide the *aayaat* into individual words and write the English meaning below the Arabic word.

Example :

بِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ
in name	*Allaah*	*the Beneficient*	*the Merciful*

لِاِيْلٰفِ	قُرَيْشٍ
For the covenants	*Quraysh*

Comments **T**



Complete the following sentences. C

1) *Suurah al-Quraysh* is the ..... *suurah* of the *Qur'aan.*

2) The '*Quraysh'* tribe were the leaders of ..... and held in great esteem as the guardians of the ..... by the Arabs.

3) *Allaah* had annihilated the enemies of the *Quraysh* (as described in *Suurah* .....) in an exemplary way and created in the hearts of the people great ..... and ..... for them.

4) Even in the days of paganism and ignorance, the morals and inborn abilities of the ..... were of a very high standard.

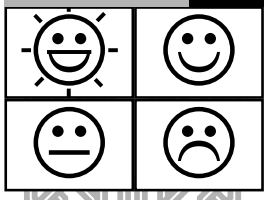
5) The *Quraysh* were proud of their position and profited by ..... 's central position in Arabia and its guaranteed security.

6) Their caravans of trade and commerce were always protected by ....., and were very ..... inspite of the lawlessness of those days.

7) Therefore it was expected that they, above all, should be grateful to ..... and accept His message of ..... .

8) It is said that whomsoever recites *Suurah* ..... when confronted by an enemy threat or calamity, then he will be protected by ..... against all dangers and will always be ..... for.

Comments T



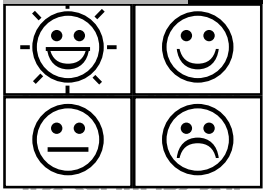
Suurah al-Quraysh **describes the advantages & privileges that the *Quraysh* enjoyed. However, every privilege comes with a duty or potential drawback.**

C P

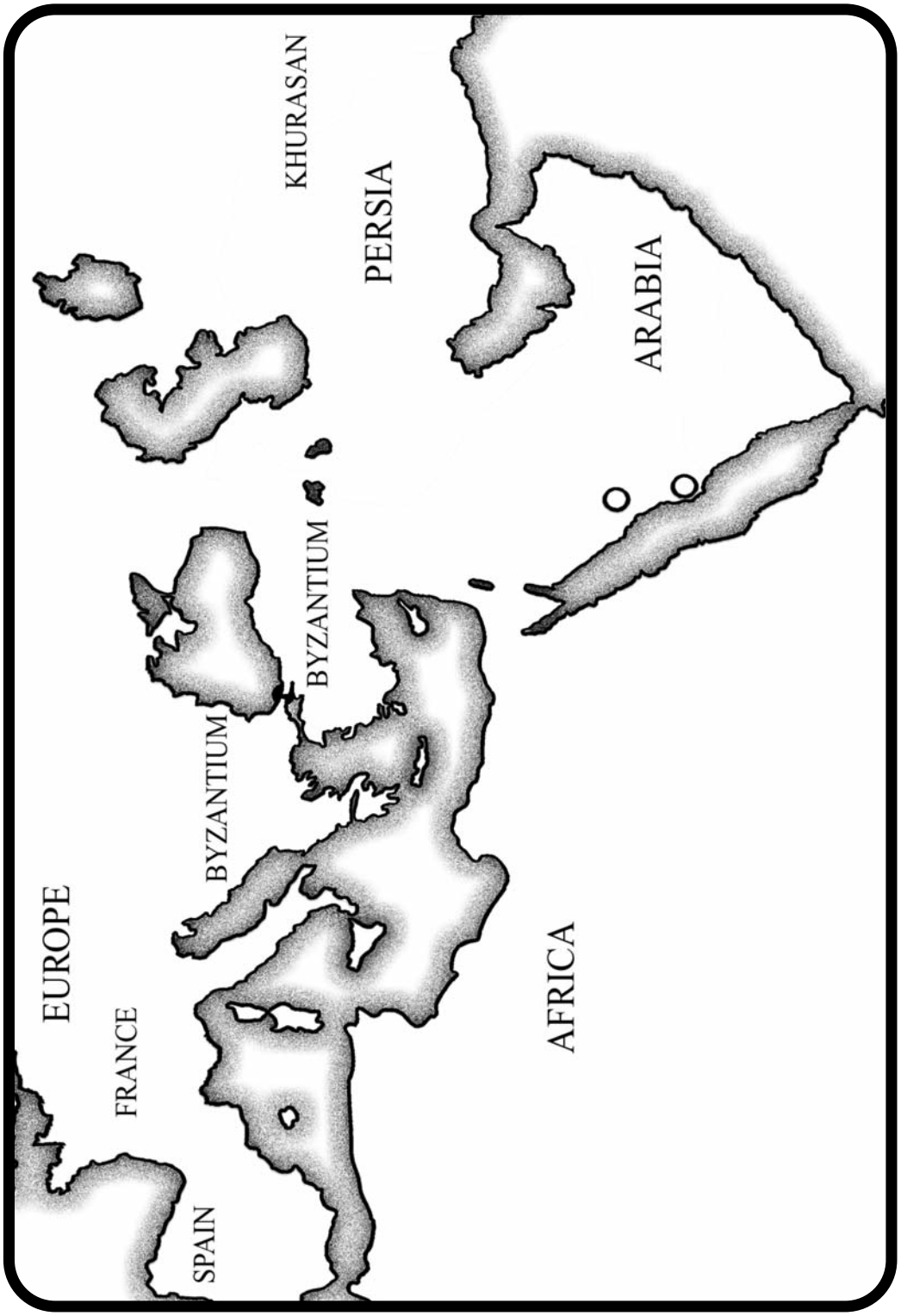
List some of their privileges and some of the duties or potential drawbacks in the blocks below.

PRIVILEGE	DUTY / DRAWBACK
eg. custodians of the *Ka'bah*	*DUTY - to be true to the teachings and practice of Ibraahiim & Ismaa'iil [a]*

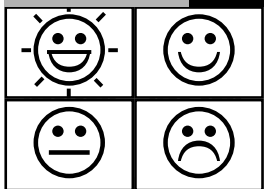
Comments **T**



In groups of three, research the main trade routes of the *Quraysh* and draw them on the map below. Identify the main ports of trade and the neighbouring empires and kingdoms that the Quraysh entered into covenants of security with. Lastly, in the space provided, list the some of the more important merchandise exported and imported by the *Quraysh* & their origins. **C P**



Comments **T**



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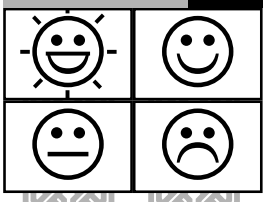
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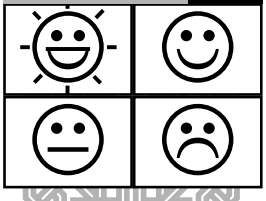


SUMMARY **P**

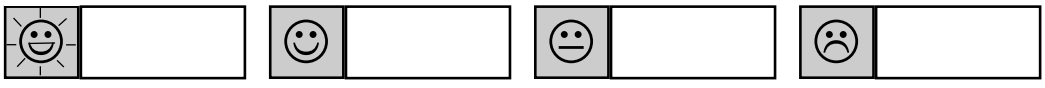
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- learnt basic facts about *Suurah Al-Quraysh* ☐
- understood the meaning of every *aayah* ☐
- wrote the entire *suurah* in Arabic & English ☐
- completed sentences related to the *suurah* ☐
- listed corresponding privileges and duties ☐
- completed a research project on trade ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



HADIITH
sayings of the prophet

بسم الله الرحمن الرحيم

CONTENTS

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LESSON 7	*Muslim* (Muslim)	649
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LESSON 10	*Qur'aan* (The *Qur'aan*)	655

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

Tawbah

REPENTANCE

Memorise the *Hadiith* with its meaning. **C T**

كُلُّ بَنِيْ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ

"*All the children of Aadam are sinners,*
but the best of sinners are those who repent often."

اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

"*The person who repents from sin is like one*
who has no sin (at all)."

Explain the two *Hadiith*'s to the child. **T**

1) Human beings are created weak and are therefore prone to sin. Virtue is therefore measured by one's ability to overcome weakness and sin.
2) Repentance from sin requires that :
   a] the sin be acknowledged & never justified
   b] the sinner express remorse
   c] the sinner resolve never to repeat the sin
   d] the sinner compensate fully for any harm caused by his sin
3) By repenting for one's sin, a person returns to a pure state and is like one who is sinless.
4) A person who has sincerely repented will not be punished by *Allaah*, no matter how grave his sin may have been.
5) Therefore a repentant sinner should not be badgered over a sin he may have committed in the past.

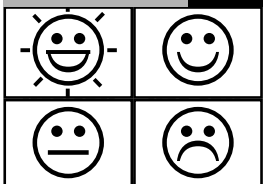
Islaam teaches that each person is born in a state of spiritual purity, but weakness, misjudgements & **T C**

C

Vocabulary

repent .....
prone .....
virtue .....
acknowledge .....
remorse .....
grave .....
badgered .....

Comments **T**



the allure of worldly pleasures may corrupt us. This corruption can be purged through personal reformation by which an individual can reclaim his original state of purity. The concept of original sin simply does not exist in *Islaam*. Furthermore, a saviour is not required since an individual saves himself from damnation through his own spiritual endeavour, not the sacrifice of another.

IMPORTANT POINTS TO DISCUSS

ACTIVITIES

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 :

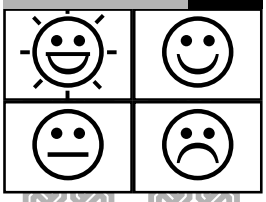
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Comments **T**

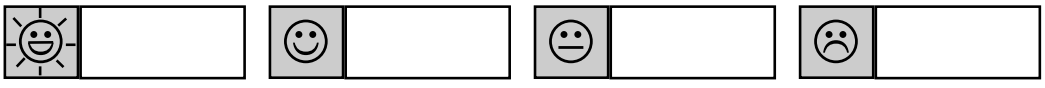


SUMMARY **P**

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

- memorized and understood the *hadiith* ☐
- discussed important points on the subject ☐
- wrote the *hadiith*'s in Arabic & English ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 2

Indibaat

SELF CONTROL

Memorise the *Hadiith* with its meaning. C T

اَلْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ

"*The intelligent one is he who subdues his ego and strives for what comes after death.*"

Explain the *Hadiith* to the child. T

1) Intelligence is defined as having the ability to see the consequences of one's action, even before doing an act.
2) For a *Muslim*, the consequences of his action in the hereafter is most important and therfore he strives only to achieve *Allaah*'s pleasure and paradise.
3) The base desires of the ego are the greatest obstacle in achieving eternal success in the hereafter.
4) Therefore an intelligent *Muslim* keeps firm control over his desires and subdues the promptings of his ego.

C

Vocabulary

subdue .....

ego .....

prompting .....

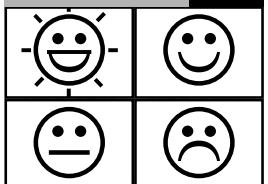
ACTIVITIES

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 :

.....	اَلْكَيِّسُ
.....	*The intelligent*

Comments T



.....

.....

Answer the following research questions. **T C**

1) Explain the terms 'ego' and 'self control' in your own words.

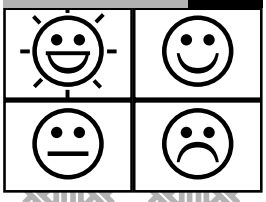
.....
.....
.....
.....

2) Explain the three aspects of *'nafs'*.

.....
.....
.....
.....
.....

3) Are all desires and impulses evil ? If not then discuss how you as a *Muslim* can maintain a balance between desire and necessity.

Comments **T**

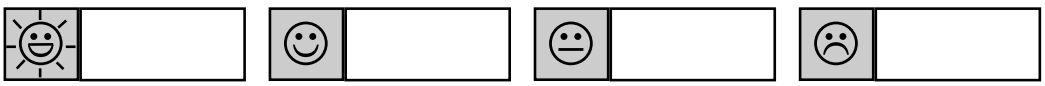


SUMMARY **P**

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

Ulfah

CONGENIALITY

Memorise the *Hadiith* with its meaning. C T

الْمُؤْمِنُ مَأْلَفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلا يُؤْلَفُ

"The believer is (a home of) congeniality, and there is no good in one who is not congenial, nor in one who is not treated with congeniality (by others)."

Explain the *Hadiith* to the child. T

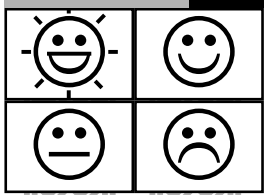
1) Muslims are the '*Ummah* (nation) of Mercy' and are expected to be refuges of friendship, love, affection & congeniality for all humanity.
2) Being congenial is a sure way to establish strong bonds of unity between people.
3) Being congenial encourages others to do the same and engenders feelings of love and warmth within a community.
4) Conversely, not being congenial causes others to be unfriendly and provokes feelings of disdain & mercilessness within a community.
5) The community which is devoid of love and warmth is certainly deprived of one of the greatest blessings in life.
6) For hearts to be united and for their to be true friendship is a sign of *Allaah'*s special favour upon a people.
7) For a hearts to be alienated and for their to be no friendship is a sign of *Allaah'*s curse upon a people.

C

Vocabulary

congeniality
.....
engender
.....
conversely
.....
provoke
.....
disdain
.....
deprive
.....
alienated
.....
curse
.....

Comments T



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 :

.....	اَلْمُؤْمِنُ
.....	*The believer*

.....

.....

.....

Complete the following sentences. C

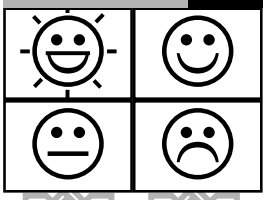
1) Muslims are the '*Ummah* (nation) of .....' and are expected to be refuges of friendship, love, affection & congeniality for all ..... .

2) Being congenial encourages others to do the ..... and engenders feelings of ..... and warmth within a ..... .

3) Being ..... is a sure way to establish strong bonds of unity between people.

4) For hearts to be united and for their to be true friendship is a sign of ..... special ..... upon a people.

Comments T



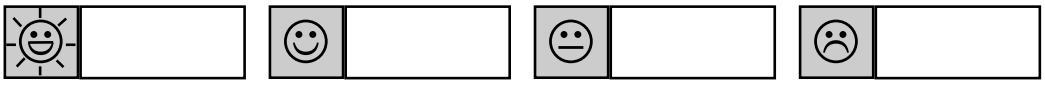
SUMMARY P

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 3

Tijaarah

TRADE

Memorise the *Hadiith* with its meaning. **C T**

اَلتَّاجِرُ الصَّدُوْقُ الْاَمِيْنُ

مَعَ النَّبِيِّيْنَ وَ الصِّدِّيْقِيْنَ وَ الشُّهَدَاءِ

"*The honest and trustworthy trader, will be with the Prophets, the (devoutly) truthful, and the martyrs"*

C

Vocabulary

accrue .....

extensive .....

encompass .....

devout .....

adhere .....

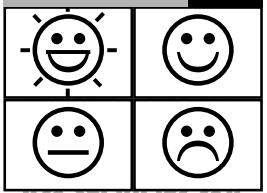
governing .....

acquire .....

Explain the *Hadiith* to the child. **T**

1) The benefits that honest trade accrue to society at large are extensive, just like the encompassing benefits that Prophethood bring to humanity.
2) Traders are often deceitful and dishonest in promoting their merchandise. Only the truly pious amongst them resist the temptation to deceive their customers.
3) Therefore traders will be honoured with the company of the most pious in the hereafter, namely the Prophets, the (devoutly) truthful, and the martyrs.
4) Being honest and truthful in one's business dealings is one of the easiest ways of attaining the highest stages of paradise.
5) Being an honest Muslim trader means strictly adhering to all of the *Sharii'ah* laws governing trade.
6) It is compulsory for any Muslim who intends to trade to first acquire a full knowledge of the *Islaam*ic laws of trade.

Comments **T**



ACTIVITIES

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 :

.....	اَلتَّاجِرُ
.....	*The trader*

.....

.....

.....

C T

List three common acts of dishonesty that traders in your area engage in. Then discuss ways of addressing those dishonest practices.

.....

.....

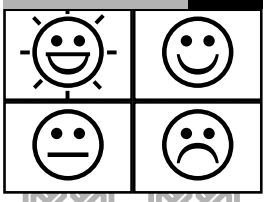
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Comments **T**



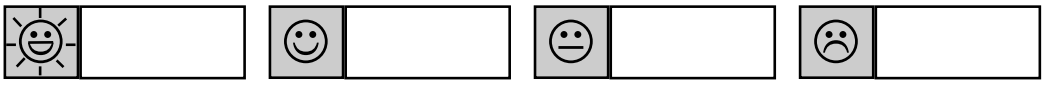
SUMMARY **P**

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 dishonest practices and their solutions ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 5

Nifaaq



HYPOCRISY

Memorise the *Hadiith* with its meaning. **C T**

اٰيَةُ الْمُنَافِقِ ثَلَاثٌ اِذَا حَدَّثَ كَذَبَ

وَ اِذَا وَعَدَ اَخْلَفَ وَ اِذَا اؤْتُمِنَ خَانَ

"The signs of a hypocrite are three : when he speaks he lies, when he makes a promises he breaks it, and when he is trusted he betrays the trust"

C

Vocabulary

vices

.....

deception

.....

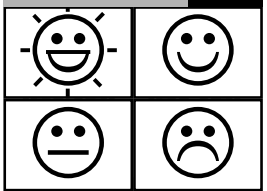
abusive

.....

Explain the *Hadiith* to the child. **T**

1) Hypocrites are the most dangerous threat to *Islaam* and *Muslim*s and we should always be on our guard against them.
2) It is not easy to recognise a hypocrite because they always conceal their wicked intentions behind a mask of friendship.
3) There are signs by which we can identify them, and if anyone possess all of these signs then they are truly hypocrites.
4) Lying, breaking promises and betraying trusts are the most significant signs of hypocrisy.
5) The common feature of all these vices is 'deception'.
6) Another sign of hypocrisy is that he becomes abusive whenever he debates an issue.
7) If a Muslim is guilty of these sins then there is a danger that he may slip into hypocrisy and lose his *iimaan* altogether.

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 :

اٰيَةٌ

.....

sign

.....

.....

.....

.....

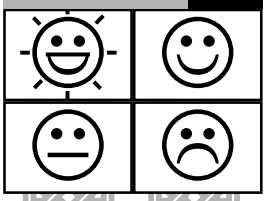
.....

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RESEARCH TOPIC C T

Research three instances in the life of the Prophet *Muhammad* [s] when hypocrites brought great danger to the *Muslim* community. Then discuss some instances in the history of your own community when hypocrites caused great harm.

Comments T



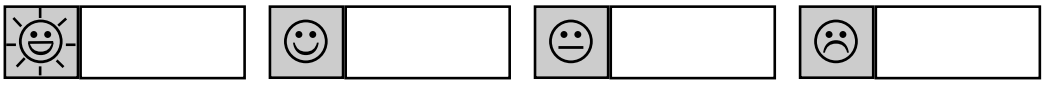
SUMMARY P

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 a research topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 6

Hubb

LOVE

C

Vocabulary

cherish

.....

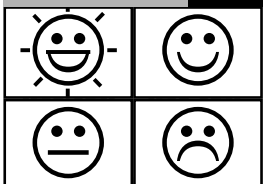
accomplish

.....

distinction

.....

Comments **T**



Memorise the *Hadiith* with its meaning. **C T**

اَلْخَلْقُ عِيَالَ اللّٰهِ فَاَحَبُّ الْخَلْقِ
اِلَى اللّٰهِ مَنْ اَحْسَنَ اِلَى عِيَالِهِ

*"All of creation are (like) Allaah's family,
and the most beloved of creation to Allaah
is the one who is best to His family"*

Explain the *Hadiith* to the child. **T**

1) All creatures are created with love and cherished by *Allaah*.
2) Therefore, those who love and cherish *Allaah'*s creatures most, are the ones deserving of *Allaah'*s special favour & love.
3) The love of *Allaah* is certainly the highest accomplishment any human being can aspire to, more so than paradise itself.
4) By simply loving and cherishing *Allaah'*s creation, without distinction, anyone can attain *Allaah'*s love.
5) *Islaam* is the religion of love first, not law. The laws of *Islaam* are intended to guard the principle of love.
6) Those who do not love first can never be true *Muslim*s.
7) Those who do not cherish *Allaah'*s creation cannot be considered truly human.
8) Our beloved Prophet *Muhammad* [s] was *Habiib-ullaah*, 'The beloved of *Allaah*', because he loved creation more than any other.

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 :

اَلْخَلْقُ

.....

creation

.....

.....

.....

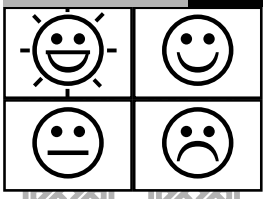
Complete the following sentences. **C**

1) All creatures are created with ..... and cherished by ..... .

2) By simply loving and cherishing *Allaah*'s ..... , without distinction, anyone can attain ..... love.

3) Our beloved Prophet *Muhammad* [s] was ..... , 'The beloved of *Allaah*', because he ..... creation more than any other.

Comments **T**



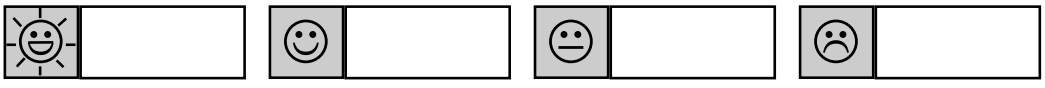
SUMMARY **P**

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 7

Muslim

MUSLIM

Memorise the *Hadiith* with its meaning. C T

اَلْمُسْلِمُ مَنْ سَلِمَ مُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ

"*A [true] Muslim is he from whose tongue and hand other Muslims remain safe.*"

Explain the *Hadiith* to the child. T

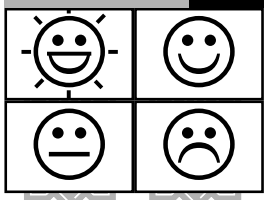
1) *Islaam* is the religion of 'submission' and 'peace'. A *Muslim* is therefore one who submits to *Allaah* and is a harbinger of peace.
2) Submission to *Allaah* includes both acts of worship as well safeguarding the rights and wellbeing of others
3) Only by fullfiling both our duties to *Allaah* and humanity, especially believers, can true peace be achieved in this world and the hereafter.
4) Therefore a true *Muslim* never cause others malicious harm, neither with his tongue nor with his hands.
5) Any *Muslim* who causes others harm, especially other believers, cannot be considered a sincere *Muslim*.
6) Only performing rituals does not make a person a complete *Muslim*. Guarding others from one's own potential harm is also necessary.

C

Vocabulary

submission
.....
harbinger
.....
malicious
.....
ritual
.....
potential
.....

Comments T



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 :

اَلْمُسْلِمُ

The Muslim

.....

.....

.....

.....

C

Write a short paragraph on what you consider to be the most important traits a true *Muslim* should possess.

.....

.....

.....

.....

.....

.....

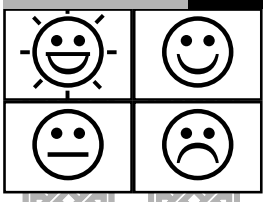
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.....

Comments **T**



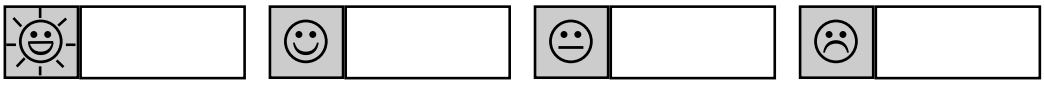
SUMMARY **P**

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 ☐
- wrote a short paragraph on the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 8

Takaaful

SOLIDARITY

Memorise the *Hadiith* with its meaning. **C T**

اَلْمُؤْمِنُوْنَ كَرَجُلٍ وَاحِدٍ اِنِ اشْتَكٰى عَيْنُهُ
اِشْتَكٰى كُلُّهُ وَ اِنِ اشْتَكٰى رَأْسُهُ اِشْتَكٰى كُلُّهُ

"*All believers are like a single man; if his eye is in pain his whole body (experiences) pain, and if his head is in pain his whole body (experiences) pain.*"

C

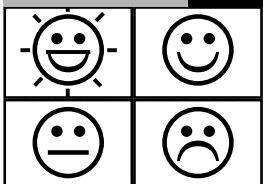
Vocabulary

solidarity
.....
mutual
.....
ethnicity
.....
alleviated
.....
linguistic
.....
nationalism
.....

Explain the *Hadiith* to the child. **T**

1) The wellbeing of the *Ummah* is dependant on the solidarity and mutual concern that each *Muslim* has for the other.
2) The comparison of *Muslim*s to a single body indicates their closeness to each other, such that the pain of each member is shared by all no matter their location, language or ethnicity.
3) This *Hadiith* emphasise the mutual rights that *Muslim*s have over each other and the obligatory duty to assist each other, especially in times of difficulty
4) The safety and security of *Muslim*s is one, and no *Muslim* can rest until the suffering of all *Muslim*s is alleviated, just as the body cannot rest until the suffering experienced by any part of it is alleviated.
5) 'Racism' can be defined as an absence of solidarity and concern for those who are not part of your ethnic or linguistic group.
6) Racism and nationalism destroy *Islaam*ic solidarity and the wellbeing of the *Ummah*.

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 :

	اَلْمُؤْمِنُوْنَ
	The believers

.....

.....

.....

List 3 insecurities and forms of suffering you see in your community. Then identify the cause of each. Lastly suggest solutions to each one. **C**

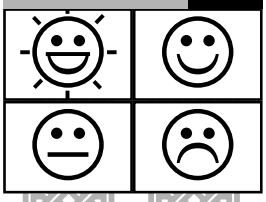
Example : *Teenage homelessness - caused by : family breakdown - suggest : free crisis accommodation / adoption / Islaamic counselling / organise community nightime searches for homeless kids.*

.....

.....

.....

Comments **T**

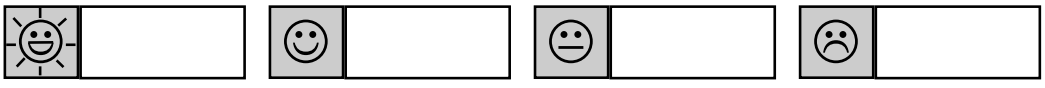


SUMMARY **P**

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 ways of helping those in need ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 9

'ILM

KNOWLEDGE

Memorise the *Hadiith* with its meaning. **C T**

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"*Seeking knowledge is compulsory upon every Muslim*"

Explain the *Hadiith* to the child. **T**

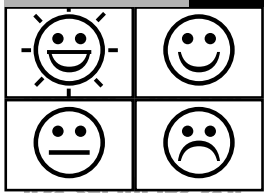
1) It is compulsory upon every *Muslim* to acquire that amount of *Islaam*ic knowledge which will allow him to fulfill his *Islaam*ic obligations within his sphere of activity and responsibility.
2) Seeking knowledge is compulsory upon every *Muslim* male and female, young and old, wealthy and poor, able and disabled, free and slave.
3) Human beings are distinguished by knowledge and intellect. Those who have no knowledge nor use reason can hardly be considered truly human.
4) Whoever acquires beneficial knowledge then *Allaah* will ease the path to *Jannah* for him, and whoever languishes in ignorance then the path to *Jahannam* opens to him.
5) The duty of acquiring knowledge begins from birth and does not end until one enters the grave.
6) Passing on beneficial knowledge we have acquired to others is also a compulsory duty. Therefore restricting the FREE transfer of knowledge is prohibited in *Islaam*.

C

Vocabulary

acquire .....
sphere .....
distinguished .....
languish .....
restrict .....
transfer .....

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 :

.....	طَلَبٌ
.....	*Seeking*

All the words in each group belong together while one does not. Circle the odd one out in red. Explain your choice! **C**

compulsory	knowledge	responsibility	wealth		

.....

female	old	insane	disabled	male	poor

.....

restrict	*Jannah*	beneficial	knowledge	free

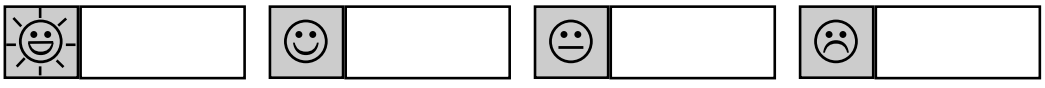
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SUMMARY **P**

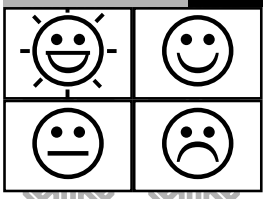
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized and understood the *hadiith* ☐
- wrote the *hadiith* in Arabic & English ☐
- identified the incorrect word in a list ☐

How does my teacher **rate my performance in this lesson ?**



Comments **T**



Memorise the *Hadiith* with its meaning. C T

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهُ

"*The best among you is he who learns the Qur'aan and teaches it.*"

Explain the *Hadiith* to the child. T

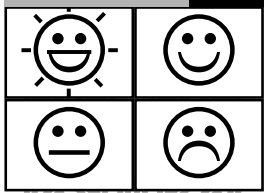
1) Just as the word of *Allaah* is greater than all other words, those who learn and teach His words are greater than all other people.
2) Revelation is the greatest form of knowledge, therefore those who acquire the knowledge of revelation and teach it to others are considered the best of all the people of knowledge.
3) Acquiring a knowledge of the *Qur'aan* includes not just knowledge of its words, but its meanings and correct application too.
4) Those who learn and teach the *Qur'aan* are the most honoured of all human beings in this world and the hereafter.
5) Those who learn and teach the *Qur'aan* will receive the greatest rewards from *Allaah* in the hereafter, even more so than the martyrs who sacrifice their lives on the battlefield in establishing *Islaam*ic rule.
6) The scholars of the *Qur'aan* are the true inheritors of the legacy of Prophethood. The Blessed Prophet *Muhammad* [s] did not leave gold and silver as an inheritance, but he left knowledge of the *Qur'aan* as his legacy.

C

Vocabulary

acquire .....
application .....
legacy .....
inheritance .....

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 :

.....	خَيْرُكُمْ
.....	*best of you*

Complete the following sentences. **C**

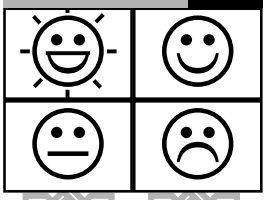
1) Just as the word of ..... is greater than all other words, those who learn and teach His words are greater than all ..... .

2) Acquiring a knowledge of the *Qur'aan* includes not just knowledge of its words, but its ..... and correct .....

3) Those who learn and teach the ..... will receive the greatest rewards from *Allaah* in the .....

4) The ..... of the *Qur'aan* are the true inheritors of the legacy of Prophethood.

Comments **T**

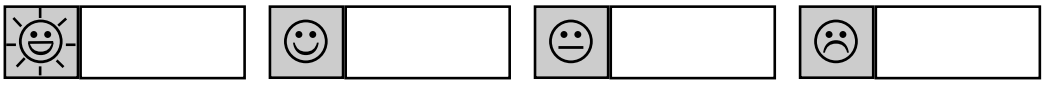


SUMMARY **P**

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

LESSON 1	Conviction (The Soldier)	659
LESSON 2	Wit (The Three Questions)	662
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LESSON 10	Faith (The Widow & the Merchants)	681

OUTCOME OBJECTIVES T P

- 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 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

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 interest in each story

LESSON 1

Conviction

THE SOLDIER

Read the following story to the child. **T**

On the day of the battle of *Qaadisiyyah* against the Persian empire, the commander of the *Muslim* army, *Sa'd ibn Abii Waqqaas* [r] deputed *Rabii' ibn 'Aamir* [rh] as an ambassador in response to the request of Rustam, the general of the Persian army. Rustam had his court adorned with splendour and pomp to give audience to the *Muslim* ambassador.

Rabii' [rh] entered upon Rustum's court which was decorated with splendid golden cloth, brocaded cushions and curtains of rich silk and pearls. A gem-bedecked throne was placed in the very centre and upon Rustum's head was a jewelled crowned.

Rabii' [rh] continued to ride his mount all the way up to the very edge of the extravagant silk carpet laid out infront of Rustam's throne, where he dismounted. Unlike Rustam, *Rabii'* [rh] wore a simple, tattered garment along with his armor and helmet. The guards insisted that he remove his armor but he replied, *"Indeed I have not come to you, except after you invited me. Leave me as I am and I will see your commander. If not, then I will return from whence I came."*

Rustum advised his guards to let him proceed. *Rabii'* [r] slowly walked towards the throne, leaning on his spear, which pierced the sumptuous carpets causing many tears and spoiling them altogether. Reaching the throne *Rabii'* [r] brought his spear will full force against the ground which pierced the flooring and stuck fast in the ground.

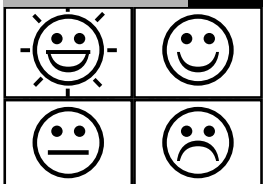
Rustam then asked him, *"What brings you to our*

C

Vocabulary

deputed
.....
embassador
.....
adorned
.....
brocade
.....
extravagant
.....
tattered
.....

Comments **T**



lands?"

"We come to restore the worship of the Creator instead on the created," Rabii' [rh] answered resolutely. Rustum was taken aback and struck with awe.

Rabii' [rh] continued, *"Allah has sent us to free humanity from the worship of men and bring them to the worship of the creator of men, and from the narrowness of the world to the vastness of paradise, and from the oppression of false religions to the justice of Islaam. Whoever accepts this message, we leave alone. However, whoever refuses, we fight until we attain Allaah's Promise."*

Rustam asked, *"And what is Allaah's Promise?"*

Rabii' [rh] replied, *"Jannah (Paradise) for he who dies while fighting those who stubbornly refuse, and victory for those who live."*

Rustum cautiously said, *"I have heard your words and I wish that you grant us some time, for both us and yourself to carefully consider this matter."*

Rabii' [rh] agreed and asked if he should return in a day or two. Rustum said, *"We would require more time to take counsel,"* to which *Rabii'* [rh] replied, *"The Prophet of Allaah has not permitted us to give respite for more than three days to an enemy army which is about to be engaged."* Rustum was surprised at *Rabii'*s [rh] immediate response and asked, *"Are you the leader of the Muslims (such that you make independant decisions)."*

"No! I am not!" replied *Rabii' [rh]*, *"But we Muslims*

C

Vocabulary

counsel

.....

respite

.....

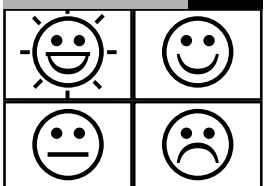
engaged

.....

independant

.....

Comments **T**



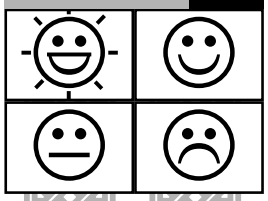
act as one body (and are guided by one Sunnah). (An example of our equality is that) Even the least of us in status may take one into our protection during war without the permission of those with a higher status."

Rustum was very impressed with the words of *Rabii'* [rh] and so he assembled the leaders of his people and said, *"Have you ever heard anything more honorable, upright, and superior than the speech of this man."*

Outraged, they replied, *"How dare you admire anything that he said, leaving your religion for a dog like him. Did you not see his tattered garments?"*

Rustum was disappointed with their lack of wisdom and commented, *"How wretched you are. Do not look at a mans clothing, but rather at his words and character..."*

Comments **T**



C T

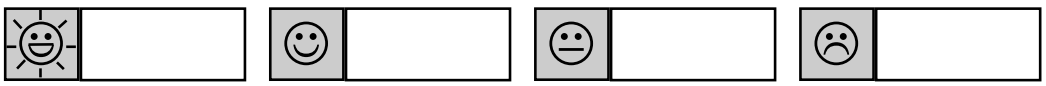
Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story. Be careful not to depict the face of *Sa'd ibn Abii Waqqaas* [r] in it.

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 2

Wit

THE THREE QUESTIONS

Read the following story to the child. **T**

The Roman emperor Leo sent exquisite gifts to the *Khaliif* of the *Muslim*s, together with three questions, which were to be posed to the *'Ulamaa'* (*Islaam*ic scolars) of the time. He requested that the gifts be awarded to them if the questions were adequately answered. If they could not provide correct answers, then they should be made to compensate the *Muslim*s for failing them.

The *'Ulamaa'* were summoned by the *Khaliif* and the questions were posed to them, but none of them could provide satisfactory answers.

Imaam Abuu Haniifah [rh], a young lad at that time, requested the *Khaliif* to allow him the opportunity to respond, which he agreed to.

The Roman ambassador was standing on a podium when the young boy approached and asked, *"Will you be posing the questions and will I be responding to them?"*

"Yes," replied the ambassador.

"In that case," young *Abuu Haniifah* [rh] said, *"You should step down to the ground and I should occupy the podium."*

The Roman ambassador stepped down and the boy ascended.

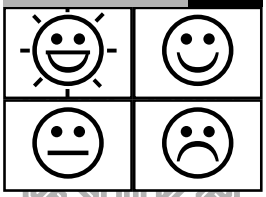
The ambassador then posed the first question,

C

Vocabulary

exquisite
.....
adequate
.....
compensate
.....
ambassador
.....
podium
.....

Comments **T**



C

Vocabulary

precede
.....
perplexed
.....
figurative
.....
eternal
.....
encompass
.....
transient
.....

"What was in existence before Allaah?"

Young *Abuu Haniifah* [rh], replied by asking, *"Do you know mathematics?"*

"Yes," he answered.

The boy continued, *"What precedes the number one?"*

"Well, 'one' is the first number and nothing precedes it," he replied, somewhat perplexed by the question.

Young *Abuu Haniifah* [rh] then explained, *"If there is nothing before the figurative number 'one', then how can there possibly be anything before the actual 'One' (Allaah)?"*

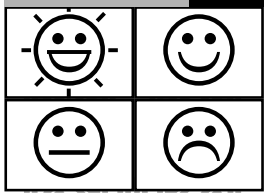
The Roman ambassador was quite impressed and proceeded to pose the second question, *"In which direction is Allaah facing?"*

Again the boy replied by asking a question, *"When you light a lamp, in which direction does it shine?"*

The ambassador replied, *"Well, the light spreads equally on all sides."*

Young *Abuu Haniifah* [rh] again explained, *"If a transient light that can be lit and extinguished has no direction, how can the light of the Creator of the heavens and the earth, which is eternal and all-emcompassing, ever have a specific direc-*

Comments T



tion?"

The Roman ambassador was overwhelmed and proceeded to pose the third question, *"What is Allaah doing?"*

Imaam Abuu Haniifah [rh] replied with a smile on his face, *"Isn't it obvious. He is bringing a Mushrik (polytheists) like you down from a podium and raising a Muwahhid (monotheist) like me from the ground."*

The Roman ambassador was speechless and left without a word.

The young *Abuu Haniifah* [rh] was awarded the handsome prize which he promptly distributed amongst the poor of the city.



C

Vocabulary

polytheist

.....

monotheist

.....

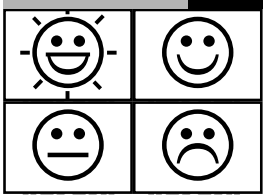
promptly

.....

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 *Abuu Haniifah* [rh] in it.

Comments **T**

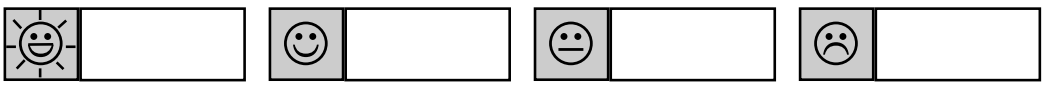


SUMMARY **P**

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 3

Virtue



THE SLAVE & THE DOG

Read the following story to the child. **T**

Sayyidunaa Hasan ibn 'Alii [r] was once passing by a beautiful garden in the blessed city of *Madiinah* when he noticed a slave with a loaf of bread in his hand and a dog sitting by his side. This would not normally attract any special attention but this slave was doing something quite unexpected. He would eat a piece of bread from the loaf, and immediately feed a piece to the dog too... and then again and again.

Sayyidunaa Hasan [r] stood watching this unusal scene until the slave shared the bread equally between himself and the dog.

Compelled, *Sayyidunaa Hasan* [r] walked up to the slave and asked him, *"Why have you given exactly half of the bread to the dog? You could have had so much more of it to eat by simply concealing it from the dog."*

The slave looked up shyly and replied, *"I am too embarrassed before Allaah to deceive the dog while looking at it in the eye."*

Impressed, Sayyidunaa Hasan [r] asked him, *"Whose slave are you?"*

He replied, *"I am the slave of 'Abbaan ibn 'Uthmaan."* Then *Sayyidunaa Hasan* [r] enquired, *"And who does this garden belong to?"*

"To my master 'Abbaan as well," the slave answered.

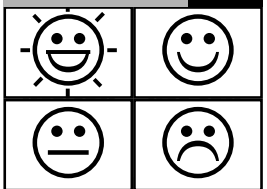
Sayyidunaa Hasan [r] then said to him, *"May I request that you wait here until I return."*

C

Vocabulary

compelled
.....
deceive
.....

Comments **T**



"Certainly!" the slave replied.

Sayyidunaa Hasan [r] proceeded to the owner and purchased the slave and the garden from him. When he returned, he said to the slave, *"I have just purchased you from your master 'Abbaan."*

Immediately the dutiful slave stood up, saying, *"I am at your attendance, dear Master. Obedience is certainly to Allaah, His Prophet and then to you, my master."*

Sayyidunaa Hasan [r] smiled and explained his intention in purchasing him saying, *"I now free you from slavery for the pleasure of Allaah, and I gift this garden to you too."*

The slave smiled back and replied, *"O my master, I now gift this garden in charity for the pleasure of Allaah too!"*

C

Vocabulary

polytheist

.....

monotheist

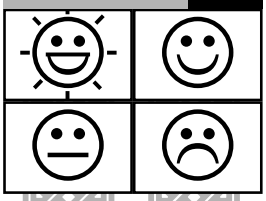
.....

promptly

.....

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 *Sayyidunaa Hasan* [r] in it.**

Comments **T**

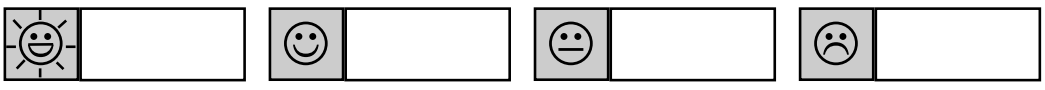


SUMMARY **P**

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 4

Sainthood

BROKEN WINGS

Read the following story to the child. T

Once *Ibraahiim ibn Ad'ham* [rh] met *Shaqiiq Balkhii* [rh] in *Makkah*. Both men were renowned throughout the *Muslim* world as the greatest saints (*awliyaa'*) of their time and on this occasion an edifying conversation took place between the two.

Ibraahiim [rh] asked *Shaqiiq* [rh] , *"O Shaqiiq, what induced you to devote all your time exclusively to the worship of Allaah?"*

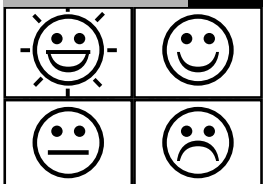
Shaqiiq Balkhii [rh] replied, *"I was once walking through a blistering hot desert, when I noticed a bird whose wings were broken lying on the ground. The thought of how it could feed itself passed my mind and I decided to sit close by and watch it carefully. After some time, another bird swooped down from the sky and landed next to the injured bird. It had a locust in its beak which it promptly placed into the mouth of the bird that could not fly. This amazing scene brought the thought to my mind that, the Benevolent Being who sent a healthy bird to feed a sick bird in an arid desert is more than able to provide a human being like me with sustenance wherever I may be. From that day onward I abandoned all forms of earning an income and devoted myself to the worship of the Most Benevolent alone."*

C

Vocabulary

renowned .....
edifying .....
devote .....
promptly .....
benevolent .....
arid .....
abandon .....
sainthood .....

Comments T



After hearing the amazing story, *Ibraahiim ibn Ad'ham* [rh] seemed displeased and asked, *"O Shaqiiq, why did you not instead choose to become like the healthy bird? That would have*

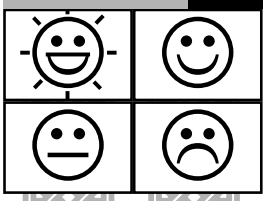
been the better of the two options. Did you not hear the words of Prophet of Allaah [s] - 'The hand above (ie. giving) is better than the hand below (ie. taking)'. It is certainly a sign of a sincere believer that he strives for the better in all matters in order to reach the station of the saints."

Shaqiiq Balkhii [rh] was deeply struck by these simple yet profound words and immediately clutched the hand of *Ibraahiim* [rh] saying, *"You are certainly our teacher and guide on the path to sainthood."*

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 faces of *Ibrahiim* [rh] and *Shaqiiq* [rh] in it.

Comments **T**

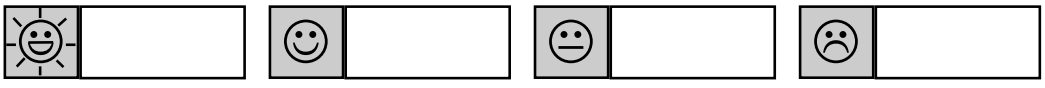


SUMMARY **P**

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 5

Resignation

JEWELLERY IN TRUST

Read the following story to the child. **T**

Once there lived a pious and learned scholar (*'Aalim*) amongst the *Banuu Israa'iil*. He was blessed with a good wife whom he loved very much. But sadly she passed away unexpectedly and he was completely overcome with grief.

Paralyzed with sorrow he mourned her death, shutting himself up in his home and avoiding all contact with the people of his town. The townsfolk were distressed at the loss of the *'Aalim* and being deprived of his pious company and learned guidance.

One of the wise woman of the town heard about the tragedy, and promptly went to the house of the pious *'Aalim.* She knocked on the door but no one answered. She knocked again and again only to receive the impatient reply, *"Go away! I am not able to help you!".*

She would have have nothing of that and knocked again calling out, *"O respected 'Aalim, I have an important question to ask, for which I need urgent guidance!"*

Because of her insistence, the pious *'Aalim* eventually let her in. *"What question you like to ask, dear lady?"* he enquired.

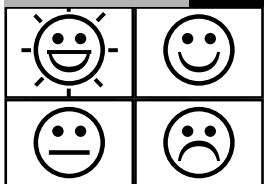
She replied, *"Many years ago I borrowed some jewellery from my neighbour and have worn it ever since. If my neighbour now wants it back, should I return it?"*

C

Vocabulary

paralyzed
.....
mourned
.....
distressed
.....
deprive
.....
promptly
.....
insistence
.....
resignation
.....
decree
.....

Comments **T**



Without hesitation the pious *'Aalim* replied, *"Yes, by Allaah, you certainly must!"*

"But it has been in my possession for a very long time!" she remarked.

But the pious *'Aalim* responded firmly, *"The owner has a greater right over it. And since she lent it to you for such a long period of time, you have an even greater responsibility to return it."*

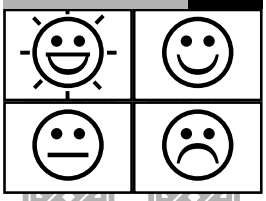
The wise woman smiled with kindness and gently said, *"May Allaah have mercy upon you! Why then are you so griefstricken over that which Allaah lent to you and then rightfully took back from you? He has a greater right over your wife than you do."*

The *'Aalim*s eyes opened widely, and immediately the dark veils of grief lifted and the light of trusting resignation to *Allaah'*s decree shone through.

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story.

Comments T

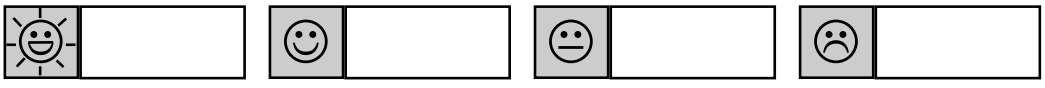


SUMMARY **P**

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 6

Knowledge

PROPHET'S LEGACY

Read the following story to the child. **T**

Abuu Hurayrah [r], the famous Companion of the Holy Prophet [s], was once passing through the marketplace in *Madiinah.* He was saddened by how engrossed the traders were in their business affairs and how much time they spent accumulating excess wealth which he knew was only temporal.

How was he goind to turn their attention to more beneficial ends. At once he called out in a loud voice, *"O people of the marketplace, what has made you so incapable of acquiring so much more to your advantage?"*

The traders were confused and asked, *"What are you referring to, O Abuu Hurayrah?"*

Abuu Hurayrah [r] replied, *"The Prophet's legacy is being distributed and you are still standing here? Will you not rush forward and take your share of the inheritance?"*

Excited at the prospect of accumulating even more wealth, they asked, *"Where is it being distributed, O Abuu Hurayrah?"*

He replied, *"In the Masjid of the Prophet [s]."*

And so they raced out all at once from the marketplace to the *masjid* to take a share of the riches.

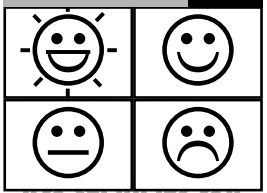
Abuu Hurayrah [r] stayed back waiting for them. After a short while they all returned looking quite disappointed.

C

Vocabulary

engrossed
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accumulate
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temporal
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beneficial
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incapable
.....
acquire
.....
legacy
.....
inheritance
.....
estate
.....
engaged
.....

Comments **T**



With a smile on his face, *Abuu Hurayrah* [r] asked, *"What did you find in the masjid of the Prophet [s]?"*

Knowing *Abuu Harayrah* [r] to be a very honest man, the traders replied, *"O Abuu Hurayrah, when we arrived at the masjid we found absolutely no inheritance or estate that was being distributed."*

"Is that so?" Abuu Hurayrah [r] asked. *"Well, what exactly did you see?"*

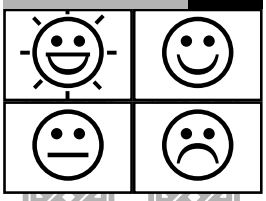
The traders replied, *"All we saw in the masjid was a group engaged in prayer, and another busy in the recitation of the Qur'aan, and another studying what is halaal and what is haraam."*

"Take heed," Abuu Hurayrah [r] said, *"For that indeed is the true legacy that the Prophet Muhammad [s] leaves to us."*

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 *Abuu Hurayrah* [r] in it.

Comments **T**

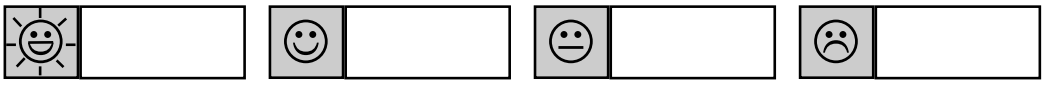


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- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 7

Honour

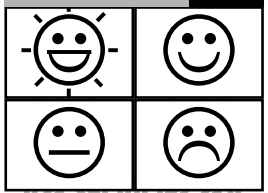
THE OLD DRUNKARD

C

Vocabulary

patrol
.....
entertain
.....
heedless
.....
anguish
.....
garment
.....
reprimand
.....
hesitate
.....
cautiously
.....
transpired
.....
hesitation
.....

Comments **T**



Read the following story to the child. **T**

One night, the great *Khaliif*, *'Umar ibn al-Khattaab* [r], left his home accompanied by *'Abdullah ibn Mas'uud [r]* on their usual patrol of the city streets.

It was very late, and upon reaching the outskirts of the city they noticed the glow of a lamp burning in the distance. *"Who could be awake at this late hour?"* they thought to themselves, and so they followed the light until it led them to an unfamiliar house.

As they approached they heard unexpected sounds coming from inside and decided to investigate. *Khaliif 'Umar* [r] quitely entered the house leaving *'Abdullaah* [r] to keep guard outside.

As the *Khaliif* made his way through the house he was shocked to discover an old man sitting and drinking from a bottle of wine, while a young woman entertained him with her singing and dancing.

The old man was horrifed when he saw the *Khaliif* suddenly appear from behind. *'Umar* [r] roared in anger, *"How dare you commit such wickedness. I have never seen a sight more shameful than what I have just witnessed tonight, and that from an old man who should be awaiting death."*

Quite unexpectedly, the old man sharply responded, *"But, O Commander of the Believers, what you have done is far more shameful!"*

"How so!" 'Umar [r] demanded to know.

"You have entered my house without my permission, and you have spied on me while spying on believers is forbidden in Islaam?"

Khaliif 'Umar [r] was taken aback. The man had spoken the truth. How could the *Khaliif* have been so heedless.

Admitting to his mistake *Khaliif 'Umar ibn al-Khattaab* [r] humbly apologised and left the old man's house. Biting his garment in anguish, *'Umar* [r] cried out, *"May my mother forever lose me if Allaah does not forgive me!"*

Thereafter, the old man stopped attending the gatherings of the *Khaliif*. A long time passed until one day *Khaliif 'Umar [r]* saw the old man in one of the last rows in the *Masjid*.

Khaliif 'Umar [r] gestured to the man to come forward. Fearing *'Umar's* [r] stern reprimand the old man hesitated, but then cautiously approached the *Khaliif* until he was finally seated next to him.

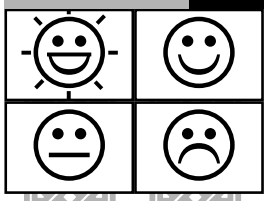
'Umar [r] leaned over to the old man and whispered in his ear, saying, *"By the One Who has sent the Holy Prophet Muhammad with the truth, I have not informed anyone of what I saw of you, nor have I even told 'Abdullaah ibn Mas'uud, for indeed he was with me that night."*

The old man replied without hesitation, *"O*

Commander of the Believers! By the One Who has sent the Holy Prophet Muhammad with the truth, I too have not returned to those sinful deeds since the night you entered my house, nor have I told anyone about your error of judgement."

In gratitude, the great *Khaliif*, *'Umar ibn al-Khattaab* [r] called out aloud, *"Allaahu Akbar! Allaahu Akbar!"* The joy on 'Umar's [r] face was visible to all, yet not a single soul present knew what had transpired between the two men.

Comments **T**



C T

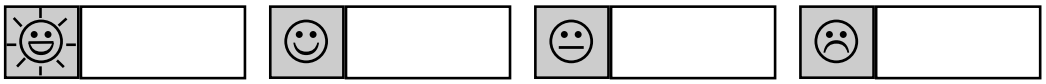
Discuss the lessons you've learnt from the story. List at least three.
Then draw a picture about the story.

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

Integrity

THE SINCERE DEBTOR

Read the following story to the child. **T**

There lived a pious believer amongst the *Banuu Israa'iil* who once took a loan of a thousand *diinaars* (gold coins) from a friend.

The friend requested, *"Bring me witnesses to this loan so that I can call on their testimony if required!"*

But the pious man answered, *"All I have is Allaah who is sufficient for me as a witness."*

The friend then requested for a guarantor, but again the pious man replied, *"All I have is Allaah who is sufficient for me as a guarantor."*

"You are correct," the friend replied because he too was a sincere believer. The friend handed the pious man the money which they agreed would be repaid after a fixed period of time.

The pious man set out on his journey, traversing the oceans for many months until he had completed the work he had set out to do. He searched for a ship to board, so that he could return and settle his debt at the agreed upon time, but to his dismay no matter how hard he tried, he could not find one.

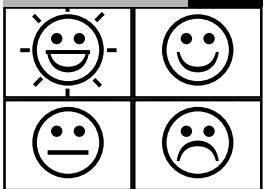
At long last he took a wodden log, carved a deep hole, and placed the thousand *diinaars* into it with a note from himself to the creditor. He then tightly sealed the log and took it down to the sea shore where he prayed, *"O Allaah. You are aware that I*

C

Vocabulary

testimony
.....
guarantor
.....
traverse
.....
creditor
.....
dismay
.....
board
.....
driftwood
.....

Comments **T**



took a loan of a thousand diinaars from a trusting friend, and he requested for witnesses and a guarantor. I replied that You, O Allaah, were sufficient as a witness and as a guarantor. He was satisfied with You as a witness and as a guarantor. I have endeavoured to the best of my ability to find a ship to return the money that is due to him, but my efforts have been in vain. Therefore, I hand this money over to Your care."

Saying this, he threw the wooden log into the ocean and watched it drift away into the distance. He then left, and continued searching for a ship to return to his country.

Meanwhile, the sincere friend went out on the appointed date of repayment hoping to see a returning ship that would bring the money owed to him. As there was no ship to be seen on that day, he thought it best to go home, and as he turned to leave, he saw a large piece of driftwood on the shore, which he thought would serve as an excellent source of firewood for cooking his dinner.

Returning home he chopped up the wood and, to his surprise, he discovered one thousand *diinaars* hidden inside the log, along with the note sent by the pious believer.

Some months later, the pious believer returned bringing along another thousand *diinaars*. No sooner did he arrive but he went straight to his sincere friend whom he owed money to and explained, *"I swear by Allaah that tried my level best to find a ship to return and repay my debt on*

the appointed day, but could not find one until now."

The sincere friend immediately asked, *"Did you send something to me earlier?"*

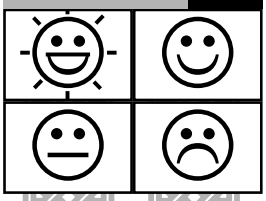
The pious believer replied, *"I turned to Allaah requesting His help to return my debt."*

The sincere friend smiled and said, *"Allaah has certainly delivered on your behalf that which you had sent to me in the log. Keep your thousand diinaars and return to your family rightly-guided."*

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story.

Comments T

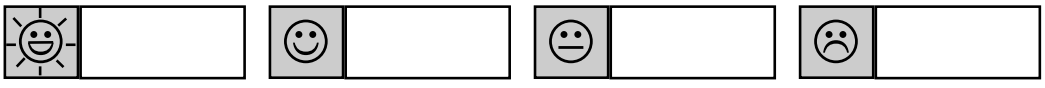


SUMMARY **P**

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- 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

Wisdom

THE SCHOLAR & LABOURER

Read the following story to the child. **T**

Imaam Bakr Ibn' Abdullaah al-Muzanii [rh] was a famous *Islaam*ic scholar (*'Aalim*) who was respected and admired for his extensive knowledge wherever he went .

One day, *Imaam Al-Muzanii* [rh] passed by a simple *Muslim* labourer in tattered clothes carrying goods to and fro. There was nothing exceptional about him however *Imaam Al-Muzani* did notice that he was murmuring to himself constantly.

Curious as to what he was saying, *Imaam Al-Muzanii* [rh] drew closer. He could now distinctly hear the labourer repeatedly uttering two simple phrases, *"Al-hamdu-lillaah* (all praise and thanks to *Allaah*)" and *"Astaghfir-ullaah* (I seek forgiveness from *Allaah*)."

"A simple hearted pious man, no doubt," Imaam Al-Muzanii [rh] thought to himself. *"Maybe I should spend a moment to teach him a little more than this, for his own benefit."*

Imaam Al-Muzanii [rh] waited for the labourer to rest from his arduous chores, and then politely approached him asking, *"I noticed you repeatedly uttering the blessed phrases, 'Al-hamdu-lillaah' and 'Astaghfir-ullaah'. Do you not know anything other than this of Allaah's noble religion? For if not, then I will be happy to teach you as much as I know!"*

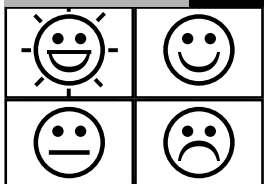
The simple *Muslim* labourer smiled gratefully at the *Imaam* and gently replied, *"My respected Imaam, indeed I know much much more, and I do read the*

C

Vocabulary

extensive
.....
tattered
.....
exceptional
.....
murmuring
.....
distinctly
.....
phrase
.....
arduous
.....
diligently
.....
state
.....
rebellious
.....

Comments **T**



Book of Allaah diligently, except that I have discovered that a human being is constantly shifting between two states. One, a state of receiving Allaah's blessings and the other, that of rebelling against Allaah in sin. This being the condition of man, I praise and thank Allaah for the blessings He has given me, and seek His forgiveness for my rebellious sins."

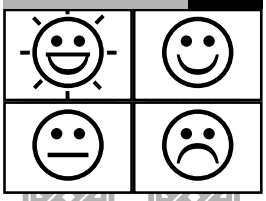
Embarrassed, *Imaam Bakr Ibn' Abdullaah al-Muzanii* [rh] said, *"Certainly this simple Muslim labourer has a deeper understanding of the religion of Allaah than Bakr himself, inspite of all his years of study."*

It is said that *Imaam Bakr Ibn' Abdullaah al-Muzani* [rh] would teach, *"If you see someone older than you then respect him saying, 'He has beaten me to Islaam and righteous action. And if you see someone younger than you then respect him saying to yourself, 'I have beaten him in sinfulness'."*

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 *Bakr al-Muzanii* [rh] in it.

Comments **T**

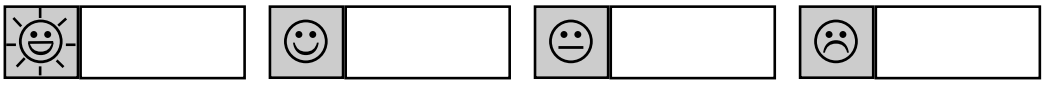


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- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 10

Faith

THE WIDOW AND THE MERCHANTS

Read the following story to the child. **T**

A woman once came to the noble Prophet *Daawuud* [a] and, in anger and frustration, asked, *"O Prophet of Allaah, is your Lord an oppressor or is He just?"*

Shocked at her audacity *Nabii Daawuud* [a] replied, *"Woe unto you, O woman! He is the All-Just, Who never oppresses. Why do you utter such heresy?"*

With tears in her eyes she explained, *"I am a widow with three young daughters and I work so very hard to provide for them by the yarn I spin with my own hands and the cloth I weave. Just yesterday, I weaved the yarn I had spun into a rich red fabric to sell in the marketplace so as to provide for my children. As I made my way, a huge bird swooped down from the sky, snatched the fabric from me, and flew away leaving me with nothing to sell for the provision of my children. This seems an unfair blow of fate which I did not deserve."*

As the woman finished telling her unfortunate story *Nabii Daawuud* [a] was informed of the arrival of visitors from a faraway land who requested to meet him personally. He gave permission for them to enter and learned that they were ten merchants bringing an offering of one hundred *diinaars* (gold coins) each. *"O noble Prophet of Allaah, gift this wealth to the one that is most deserving,"* they said to *Nabii Daawuud.*

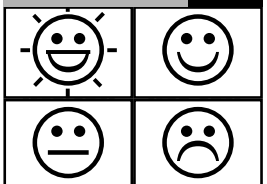
Asking for an explanation for the unexpected offering, they said, *"O noble Prophet of Allaah, we were travelling on a boat and storms were raging all around. The winds blew violently and the boat was severely damaged on one side leaving a gaping hole. The water rushed in and as the boat was about*

C

Vocabulary

audacity .....
yarn .....
fabric .....
provision .....
fate .....
personally .....
gaping .....
subsided .....
vowed .....
remorse .....

Comments **T**



to sink, a large bird swooped down and dropped a length of red cloth on us. We grabbed the cloth and with it we were able to seal the hole in the boat. The storm eventually subsided and, there and then, we vowed that each and every one of us would gift one hundred diinaars in charity as an expression of gratitude to Allaah for sending the lifesaving bird with her precious cloth. So, O Prophet of Allaah, gift the entire amount to whomsoever you feel worthy."

Nabii Daawuud [a] turned to the woman and said sternly, *"Your Lord conducts your business for you in the lands and in the seas in wise ways you can scarcely appreciate, yet you dare ask whether He oppresses you or not!"*

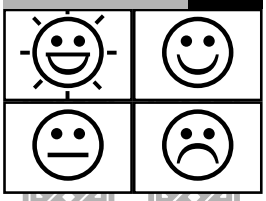
Seeing the tears of remorse in her eyes, he then smiled kindly and handed her the 1000 diinaars, gently saying, *"Now go, and spend this on your children."*



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 *Nabii Daawuud* [a] in it.

Comments T

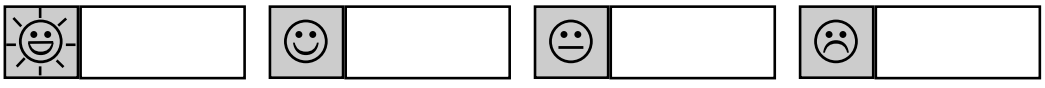


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- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



CURRICULUM profile & performance **ASSESSMENT**

'AQAA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Sahaabah***	- learn about the *Sahaabah* [r], the Companions of the Holy Prophet Muhammad [s] - realize that all the *Sahaabah* [r] were just and pious - understand that they represent the criterion of truth in Islaam - appreciate that the *Sahaabah* [r] were the best of all humanity after the *Ambiyaa*' [a] - discern that criticising the *Sahaabah* [r] is a major sin which could destroy *iimaan* - discover the heirachy of virtue of the various *Sahaabah*	- listen to a lesson being read out by the teacher explaining the Islaamic beliefs regarding the *Sahaabah* - learn a new *Aayah* and a new *Hadiith* - complete sentences related to the topic - list the names of *Sahaabah* [r] in order of rank - write a paragraph about one *Sahaabii* - 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 ***Awliyaa'***	- learn about the *Awliyaa'*, the pious saints of Islaam - discover that as a consequence of the *Awliyaa'*s love, obedience, worship, sincerity, discipline and service, they become close friends of Allaah - discern that Allah often gifts His *Awliyaa*' special blessings, including miracles called *Karaamaat* - understand that the *Walii* can never attain the rank of a *Nabii* or *Sahaabii* - appreciate that the *Awliyaa'* are obliged to obey the *Sharii'ah* - realize that any Muslim can become a *Walii* by discipline, love and gnosis	- listen to a lesson being read out by the teacher explaining the Islaamic beliefs regarding the *Awliyaa'* - learn a new *Aayah* and a new *Hadiith* - answer questions related to the topic - complete a word search of prominent *Awliyaa'* - search for verses in the *Qur'aan* related to the topic	
LESSON 3 ***Kuffaar***	- learn about the *Kuffaar* (Disbelievers) - understand that a *Kaafir* is one who rejects belief in the Oneness of Allaah, His *Sifaat* ,His law and guidance revealed to the *Ambiyaa',* and His just code of reward and punishment in the *Aakhirah* - discover that to disbelieve in Allaah is to be unnatural and unreasonable, ungrateful and arrogant - discern that *a Kaafir* conceals by his disbelief what his soul knows to be true, and what is evident in nature all around. - realize that *Kufr* implies ingratitude by refusing to acknowledge Allaah, the source of all blessings, and by an absence of thanksgiving through devotion and correct practice - learn about the categories and types of *Kufr* - explore the many examples of *Kufr* - its misdirected beliefs, attitudes and practicesh	- listen to a lesson being read out by the teacher explaining the Islaamic beliefs regarding the *Kuffaar* - find suitable one word meanings for the words in the vocabulary list - learn a new *Aayah* and a new *Hadiith* - explain the categories of *Kufr* - match words to their correct definitions - give examples of forms of *Kufr* - search for a verse in the *Qur'aan* and *Hadiith* related to the topicic	
LESSON 4 ***Kabaa'ir***	- learn about the *Kabaa'ir* (Major Sins) and *Saghaa'ir* (Minor Sins) - realize that it displeases Allaah when a human being, inspite of having all the means of retaining his innate goodness, chooses not to do so and deliberately commits sins - discern that Major Sins are considered severe because	- listen to a lesson being read out by the teacher explaining the Islaamic beliefs regarding Major and Minor Sins - find suitable one word meanings for the words in the vocabulary list - learn a new *Aayah* and a new *Hadiith* - explain answers to questions pertaining to the sub-	

'AQAA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	of the disastrous consequences they have on individuals and societies - discover that all Major Sins are forgivable if the sinner sincerely seeks Allaah's forgiveness and repents - understand that habitual sinning weakens a Muslim's *iimaan* (faith) and causes him to gradually disregard the commandments of Allaah - learn that if a person sins in a matter pertaining to the rights of people then Allaah will not forgive the offense until the victim who suffered as a result of the sin is restituted - explore the many examples of Major and Minor Sins - discover the harmful effects of sin as well as the benefits of avoiding sin	ject - complete a true and false exercise - define the categories of sin - list examples of the various types of sin - complete sentences pertaining to the subject - list the harms of sin and the benefits of abstinence - research descriptions of the punishments for sin - search for a verse in the *Qur'aan* & *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 ***Jinn***	- learn about the *Jinn* (devils), their nature, abilities, types and their world - discern that the *Jinn* are invisible conscious beings created from 'smokeless fire' and imbued with free will, living on earth in a dimension which is parallel to, but which can intersect, that of the human world. - realize that due to their 'fiery' nature, *Jinn* are generally volatile, & therefore their relationship with humanity has always been a turbulent & antagonistic one. - discover that *Jinn* can assume the shape of any physical form they choose, and can appear as humans, animals, plants or anything else, real or imagined - learn that *Jinn* are able to occasionally possess and take over the minds and bodies of other creatures or objects and can also harm the human body and cause physical and psychological illnesses - understand that the *Jinn* can only do as much as Allaah permits and that they have no power over pious and obedient Muslims - discover the many types of *Jinn* - explore the distinct signs indicating the presence and mischief of the *Jinn* as well as simple methods by which we can protect ourselves from them*h*	- listen to a lesson being read out by the teacher explaining the Islaamic beliefs regarding *Jinn* - discuss important points related to the world of *Jinn* - find suitable one word meanings for the words in the vocabulary list - learn new *Aayaat* and Ahaa*diith* on the subject - search for an *Aayah* and *Hadiith* on the subject - complete a true and false exercise - list the various types of *Jinn* and their characteristics - list the symptoms of affliction by *Jinn* and the 'cures' - research *Nabii* Sulaymaan's [a] mastery of the *Jinn*	
LESSON 6 ***Sihr***	- learn about *Sihr* (Magic), it's nature and categories, as well as how to guard against and dispel it - discern that just as there are observable forces in the physical world, there are also unseen powers in existence, like *Sihr*, which have their appointed role to play - realize that there are two basic forms of Sihr : one by which the *Saahir* performs his 'supernatural' feats by his own abilities; and the second by which the *Saahir*	- listen to a lesson being read out by the teacher explaining the Islaamic teachings regarding *Sihr* - discuss important points related to *Sihr* - learn new *Aayaat* and *Ahaadiith* - answer questions on the subject - complete sentences related to the subject - explain one concept related to the subject - unscramble jumbled sentences	

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'AQAA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	seeks the assistance of the *Jinn* - discover that those who are feeble minded or spiritually weak, easily succumb to *Sihr* - discover that the *Saahir* is able to gain the support of *shayaatiin* by resembling their impure nature & evil behaviour - discern that all the means utilized by the *Saahiriin* are among the forces of nature which Allaah has created and over which He has absolute power and ultimate control - realize that all those who practice *Sihr* are cursed by Allaah and die humiliated and filled with regret - discover that *Hasad* not only drives a person to commit acts of injustice and wickedness, but also has an unseen power to cause harm to others - learn that any person who has indulged in *Sihr* but thereafter sincerely repents and compensates his victims for any loss suffered will be forgiven by Allaah - explore the methods taught by the Prophet [s] by which to dispel or protect oneself against *Sihr*, demonic possession and the 'evil-eye'	- complete a true and false exercise - complete an assignment related to the subject c	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.			

AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Humility**	- learn about Humility - understand that Humility is the awareness on the part of a believer that all the good possessed by him are generous gifts granted by Allaah, and are not of his own doing - discover that humility is the foundation of all other moral virtues, and its absence destroys any other virtue - appreciate that humble submission before Allaah is the greatest source of honour and dignity a person can be gifted - discern that 'worship' is the complete sense of humility expressed by one who is totally submitted to Allaah - realize that The Holy Prophet Muhammad [s] was truly submitted to Allaah and his character was one of complete humility, and therefore kindness too - recognise that humility increases wisdom and virtue and guides Paradise, while pride increases only foolishness and wickedness and leads to Hell	- listen to a lesson being read out by the teacher explaining the Islaamic teachings regarding Humility - find suitable one word meanings for the words in the vocabulary list - learn a new *Aayah* and a new *Hadiith* - discuss a story and identify its moral lessons - search for a verse 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 ☺ ☺ 😐 ☹

AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 2 **Self Control**	- learn about Self-Control in Islaam - realize that the most dangerous of the unseen enemies is the *nafs* (ego) which incites us to satisfy every desire and obtain every pleasure, even if it violates the commands of Allaah - appreciate that self-control leads to everlasting success and it is the source of every form of goodness - discover that the ability to make choices is what separates human beings from animals, but the ability to exercise self-control is what separates average people from the truly remarkable - discern that following base desires is condemned in Islaam because it is the primary cause of being led astray and being deprived of guidance - learn that attaining proximity to Allaah requires purity from every pollutant, both physical and spiritual, including everything that enslaves us, like our desires	- listen to a lesson being read out by the teacher explaining the Islaamic teachings regarding Self-Control - find suitable one word meanings for the words in the vocabulary list - learn a new *Aayah* and a new *Hadiith* - answer questions related to the lesson - explain the importance of self-control for children - explore self-control in the context of self-fulfilment - complete sentences about self control - search for an *Aayah* and *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 3 ***Contentment***	- learn about Contentment in Islaam - appreciate that contentment with the decree of Allaah is one of the great acts of 'worship of the heart' - discover that contentment brings peace of heart and allows for spiritual growth, especially love - discern that contentment does not mean that one becomes numb to all pain and suffering but rather that the joy in submitting to Allaah's decree far exceeds the anguish of tribulation - realize that a true Muslim will be happy with Allaah's affliction, just as he is happy with Allaah's gracious favour - understand that contentment also means making the most of any situation and being creative & innovative - ascertain that love serves as foundation of contentment - grasp that a Muslim must be content with Allaah's decision in all matters, relying upon the excellence of Allaah's choice - know that if a person 'meets' Allaah with contentment for His decree, then Allaah will meet that person with His own *Ridaa'* on the Day of Judgement	- listen to a lesson being read out by the teacher explaining the Islaamic teachings on Contentment - answer questions on contentment in Islaam - learn a new *Aayah* and a new *Hadiith* - list true characteristics of a content Muslim - complete a true and false excercise - identify lessons learnt from a story on the topic - research a *Hadiith Qudsii* and compose a song - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	☺ ☺ ☹ ☹
LESSON 3 ***Contentment***	- learn about Contentment in Islaam - appreciate that contentment with the decree of Allaah is one of the great acts of 'worship of the heart' - discover that contentment brings peace of heart and allows for spiritual growth, especially love - discern that contentment does not mean that one	- listen to a lesson being read out by the teacher explaining the Islaamic teachings on Contentment - answer questions on contentment in Islaam - learn a new *Aayah* and a new *Hadiith* - list true characteristics of a content Muslim - complete a true and false excercise	

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'AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	becomes numb to all pain and suffering but rather that the joy in submitting to Allaah's decree far exceeds the anguish of tribulation - realize that a true Muslim will be happy with Allaah's affliction, just as he is happy with Allaah's gracious favour - understand that contentment also means making the most of any situation and being creative & innovative - ascertain that love serves as foundation of contentment - grasp that a Muslim must be content with Allaah's decision in all matters, relying upon the excellence of Allaah's choice - know that if a person 'meets' Allaah with contentment for His decree, then Allaah will meet that person with His own *Ridaa'* on the Day of Judgement	- identify lessons learnt from a story on the topic - research a *Hadiith Qudsii* and compose a song - 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 4 **Modesty**	- learn about Modesty in Islaam - realize that modesty is an important Islamic virtue and an integral part of human character which motivates Muslims to avoid sinful or abominable actions - understand that modesty makes a person more careful, self-aware, and self-controlled and ultimately results in paying Allaah & creation the respect that is their due - discern that modesty in Islaam is so important that the absence of it could lead a person not only to sinful behavior but even to disbelief - discover that modesty beautifies a person in the eyes of others, while an immodest person becomes repugnant and truly ugly in the eyes of others - ascertain that parents have to be diligent in displaying only modest behaviour because the pure hearts of children reflect the behaviour and attitudes of their parents and surroundings - know that if a person cannot order his life and discipline his actions by living in humility and modesty before Allaah's ever watchful gaze, then his existence becomes a personal shame and a burden to others	- listen to a lesson being read out by the teacher explaining the Islaamic teachings regarding Modesty - learn a new *Aayah* and a new *Hadiith* - complete sentences related to the topic - list practical aspects of modesty - list Islaamic codes of public modesty - identify & discuss features of *Satr*, *Hijaab* and *Nikaah* - design a '*Hijaab* compliant' house - answer questions related to the topic - 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.			

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Zakaah***	- learn about *Zakaah*, the third pillar of *Islaam* - realize that *Zakaah* is a monetary act of worship by which a Muslim who possesses adequate wealth is commanded to give away a portion of it to the poor and needy - understand that *Zakaah* 'purifies' the Muslim's heart of greed, hard-heartedness and attachment to this world; it 'purifies' the heart of the recipient of jealousy and hatred of the wealthy; and it 'increases' the '*barakah*' (blessings) in a Muslims wealth in this life, as well as 'increasing' his rewards in the Hereafter. - discern that *Zakaah* is a reminder to the Muslim that, in fact, we and our wealth belong to Allaah - discover that *Zakaah* is an important aspect of the *Islaam*ic economic system which is based on social welfare and the fair distribution of wealth and guaranteeing opportunities for everyone - ascertain that *Zakaah* also 'cools' the wrath of Allaah, guards from calamities in this world and protects those who give it from punishment in the hereafter.	- listen to a lesson being read out by the teacher about *Zakaah* - learn a new *Aayah* and a new *Hadiith* - complete sentences related to the topic - list the preconditions and conditions of disbursement of *Zakaah* - list the categories of recipients of *Zakaah* - list the types of persons to whom *Zakaah* may not be given - complete tables of *Zakaah* payment - 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 **Calculating *Zakaah***	- learn about the method of calculating *Zakaah*	- listen to a lesson being read out by the teacher explaining the method of calculating *Zakaah* - apply the Schedule of *Zakaah* in an excercise - explore different scenarios in calculating *Zakaah* - calculate the *Zakaah* due on a parents assets - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	☺ ☺ 😐 ☹
LESSON 3 ***Sadaqah***	- learn about different types of *Sadaqah* - realize that these forms of charity are enjoined upon Muslims as a means of inculcating the habit of expending wealth willingly in the cause of *Allaah* to earn His pleasure, and to atone for errors and wrongdoing in devotional acts - understand that *Sadaqah* does not only imply the expression of kindness and the removal of difficulties, but also the recognition of the right that every human being has to be given the opportunity to attain the fullness of life, both spiritually and physically	- listen to a lesson being read out by the teacher about *Sadaqah* - learn a new *Aayah* and a new *Hadiith* - answered questions sentences related to the topic - match blocks correctly in columns - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	☺ ☺ 😐 ☹
LESSON 4 ***Hajj***	- learn about *Hajj* (pilgrimage), the fifth pillar of *Islaam* - understand that *Hajj* is the culmination of the individual Muslim's spiritual life and religious aspirations, and an embodiment of the unity of the *Ummah* - appreciate that its primary message is focussed on *Tawhiid* (monotheism) and	- listen to a lesson about *Hajj* - answer questions on the topic - identify the significance of *Hajj* rituals - list the preconditions of *Hajj* - identify *Mawaaqiit*	

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FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	Aakhirah (the hereafter) - realise that the example of *Sayyidunaa Ibraahiim* [a] is reflected in many of the rites of *Hajj* which emphasises unwavering love for *Allaah* and unfailing obedience to Him - ascertain the preconditions of *Hajj* - discern the conditions when performing *Hajj*		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 5 **Components of *Hajj***	- learn about the components of *Hajj* - learn about the two *Fard* acts in *Hajj* which if omitted renders the *Hajj* invalid - learn about the eight *Waajib* acts in *Hajj which if* omitted, will require an expiation - learn about the *Sunnah* acts in *Hajj which* if omitted, will not invalidate the *Hajj* but will deprive the individual of the full benefit and reward of *Hajj*	- listen to a lesson being read out by the teacher explaining the components of *Hajj* - find suitable one word meanings for the words in the vocabulary list - list the components of *Hajj* - identify the respective category of a list of components of *Hajj* - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	
LESSON 6 **Practical *Hajj***	- learn about the method of performing a complete *Hajj* - memorise the 13 steps of *Hajj*	- listen to a lesson being read out by the teacher explaining the sequence of rituals in *Hajj* - identify points of importance on a map of the *Mataaf* - identify the relative location of important rituals on a map of the *Hajj* venue - briefly list the thirteen steps in performing a complete *Hajj*	
LESSON 7 ***'Umrah***	- learn about the method of performing *'Umrah* - memorise the 5 steps of *'Umrah*	- listen to a lesson being read out by the teacher explaining the sequence of rituals in *'Umrah* - briefly list the thirteen steps in performing a complete *Hajj*	
LESSON 8 **Types of *Hajj***	- learn about the three types of *Hajj* - memorise the steps in performing two types of *Hajj*	- listen to a lesson being read out by the teacher explaining the sequence of rituals in the different types of *Hajj* - answer questions on the types of *Hajj* - briefly describe the steps in performing two types of *Hajj*	
LESSON 9 ***Had'y***	- learn about *Had'y* (Sacrificial Offerings) - understand that the *Had'y* symbolises the Muslims willingness to sacrifice their desires, and their very selves, in obedience to *Allaah*'s command.	- listen to a lesson being read out by the teacher about *Had'y* (Sacrificial Offerings) - answer questions related to the topic - learn a new *Aayah & Hadiith*	

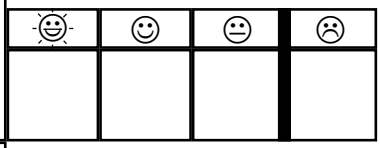
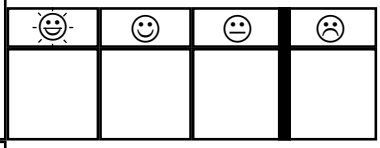
FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
						
	- learn the method of performing the ritual of sacrifice - discover that sacrificial offerings may also be imposed for various violations during the *Hajj* - discern that violations (*Jinaayaat*) relate to either *Ihraam* or the *Haram* - appreciate the necessary requirement for the sacrificial offering (*Had'y*) to be valid	- complete a True and False excercise - complete sentences related to the subject	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
						
LESSON 10 ***Ziyaarah***	- learn about the etiquette of *Ziyaarah* (visiting the Prophet's tomb in *Madiinah*) - study a floor plan of the points of importance in the *Masjid* of the Prophet [s] - memorise the methodology and *Du'aa*'s to be recited when performing *Ziyaarah*	- listen to a lesson being read out by the teacher explaining the etiquette of *Ziyaarah* - learn new *aayaat* & *ahaadii th* related to the topic - identify a*haadiith* related to the topic from groups of key words - identify points of importance on a floor plan of *Masjid-un-Nabawii*				
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 1-6	- learn that *Du'aa* and other such Islaamic 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 Islaamic 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 ***Zhabh***						
LESSON 2 ***Safr***						
LESSON 3 **Safety**						
LESSON 4 **Hardship & Loss**						

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AD'IYAH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			😀	☺	😐	☹
LESSON 5 **Arabic Prepositions**						
LESSON 6 **Arabic Ordinals & Fractions**						
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			
			😀	☺	😐	☹
			The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 ***Huud***	- learn about the Prophet *Huud* [a] and the giant people of '*Aad* - recognize that all the people of the world once held firmly to the religion of *Nabii Nuuh* [a], *Islaam*, and believed in One *Allaah*, Creator of all being - discern that with forgetfulness comes heedlessness, and with heedlessness comes the foolishness of disbelief and ignorance, the worship of the self and the pursuit of desires - discover that the *'Aad* were a unique people, a race of giants standing thirty metres tall, with bodies like iron - understand that the people of '*Aad* became proud, and their false sense of superiority led them to oppression - realize that passions destroy intellect and minds, and greed destroys morality and hearts - appreciate that *Allaah* is ever merciful to his creation and wishes that everyone be given the opportunity to learn the truth - appreciate that judgement of the worth of men cannot be made by appearances	- listen to Chapters 1-4 from the story of *Huud* [a] - find suitable one-word meanings for the words in the vocabulary lists - study a diagram & debate the topic of giants - identify lessons learnt from the story - complete key sentences related to the story - study a map and answer questions about it - prepare a sermon based on *Qur'anic* themes - find an *Aayah* in the Holy Qur'an related to the story				
			😀	☺	😐	☹
LESSON 2 **The Great Punishment**	- ascertain that *Allaah* can bring the most compassionate man from amongst the most cruel, and He can bring the most noble believers from amongst the weakest slaves - discern that the Prophetic message gives hope and teaches dignified patience - recognize that *Allaah* made life a trial of humble gratitude upon the powerful, and dignified fortitude upon the weak - learn that firm belief in *Allaah* fills people with joy and makes their lives meaningful which leads them to dignity and beautiful creativity - understand that pride is a falsehood which assumes privileges without any righ through brute force	- listen to Chapters 5-8 from the story of Prophet *Huud* [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 - identify and discuss key concepts then submit an assignment - sketch a scene as depicted in the story - write an *Aayah* in Arabic with the translation				

QASAS AL-AMBIYA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	- realize that violent greed is based on selfishness, and a selfish brute is a blind beast who destroys, steals and enslaves others for selfish ends - discover that *Allaah*, who gives the strength in which people pride themselves, can remove it at any moment - appreciate that all the privileges and delights of this world were temporary, and *Allaah* can certainly take his gifts away and inflict a painful punishment because of people's ingratitude and pride - discover that for all their strength and power, the '*Aad* could not bring a single raindrop to fall - understand that *Muslims* always fare so much better than *kuffaar* in times of calamity, because with the little that *Muslims* have they are blessed and their needs are always met - 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 ***Ayyuub***	- understand that Prophets of *Allaah* are created perfect, both physically and morally - discern that the righteous never forget to thank *Allaah* for all His bounties and are ever humble servants - recognize that *true leaders* never want temporal power but rather wish for people to turn their hearts to *Allaah* as obedient servants - learn that humanity will always be enslaved to that which they fear, and if they feared only *Allaah*, then *Allaah* would not allow for anything else to enslave them - ascertain that strangers sincerely seeking truth appreciate a man of virtue even more than his own people who have become complacent - realize that envy leads to wickedness - discover that *prophets can never be deceived by the* trickery of *shaytaan and nothing can* seduce them from the love and worship of *Allaah* - appreciate that only steadfastness in worshipping and praising *Allaah*, inspite of all challenges, can ultimately lead to success in both worlds and crush the mischievious schemes of *ibliis*	- listen to Chapters 1-3 from the story of Prophet *Ayyuub* [a] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - identify the odd word in a group - match columns correctly - sketch two scenes as depicted in the story - write an *Aayah* in Arabic with the translation	
LESSON 4 **The Mercy of *Allaah***	- discern that absorbing oneself in worship removes worldly pain and suffering, and engenders patience and proximity to *Allaah* - understand that the human body is a sacred trust which cannot be degraded as a cheap commodity to be bought and sold for the fleeting entertainments of this	- listen to Chapters 4-6 from the story of *Nabii Ayyuub* [a] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - complete key sentences related to the story - sketch a scene as depicted in the story	

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QASAS AL-AMBIYA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	world - recognize that even strong love can be poisoned by the disease of suspicion - ascertain that patience and commitment to truth will always prevail, even over the raging storms of the heart - learn that righteousness begins with assuming the goodness of all people and their innocence, inspite of the circumstances - realize that the law of *Allaah* is more precious than you & I - appreciate that suffering, like prosperity, is transient , therefore we must be patient for the sake of *Allaah* and never be dissatisfied with the fate decreed by *Allaah* - discover that ordinary men easily accept truth because they associate it with success, and success they see in worldly accomplishments. But when there seems to be worldly affliction and failure befalling a man of truth then many ordinary men simply turn away - understand hat *Allaah* expects a *Muslim* to always accept truth for it's own sake no matter the circumstances - appreciate that no Prophet can ever bear to see even one *Muslim* led astray and damned to hell forever - learn that The mercy of *Allaah* encompasses all things and taht the truth always reveals itself in the end - discern that *shaytaan* is quickly defeated when we are quick to forgive - appreciate that a Prophet is always true to his very last word	- 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
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.			

SIIRAT AN-NABII	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Madiinah* & The Battle of *Badr***	- learn about the Prophet *Muhammad's* [s] arrival in *Madiinah*, the policies of the *Islaamic Khilaafah* that he instituted and the main features of the new Muslim society - recognize that a *Muslim* leader must never show partisanship nor cause inconvenience to his followers - understand that the *masjid* is pivotal to realizing *Islaam*'s vision and the blossoming of it's just social order - discern that charity is one of the main features of	- listen to Chapters 1-3 of the life of the Prophet Muhammad [s] - identify the specific teachings being conveyed - research the Prophet's [s] battle strategy - 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

SIIRAT AN-NABII	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	Islaamic society where greed and selfishness are replaced by compassion and concern for all living things - ascertain that the two Pillars of *Islaam*, *Zakaah* and Fasting were instituted in *Madiinah* - appreciate that *Muslims* are under an obligation to assist each other preferring their fellow brother in faith over themselves in every way - realize that wealthy *Muslims* are expected to display great benevolence while *destitute Muslims are expected* display profound dignity - recognize that *non-Muslims* are guaranteed the freedom to practise their religion under *Islaamic* rule rule and their property rights are safeguarded - appreciate that the true *Muslim* is ever willing to sacrifice his life to protect *Islaam* - discern that success, even in battle, depends not just on good preparations but more importantly on beseeching *Allaah's* assistance - learn that captives of war must be treated well, fed and sheltered like their captors		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson ☺ ☺ 😐 ☹
LESSON 2 **The Battle of *Uhud***	- learn about the treachery of the Jewish tribes of *Madiinah* and their conspiracy against *Islaam* - understand that war is not an end in itslef and that the wellbeing of *Muslim*s is always paramount - recognize that the hypocrites amongst *Muslim*s are are the greatest threat to *Islaam* - discern that true *Muslim*s always welcome martyrdom and are ever willing to fight the enemies of *Islaam* - ascertain that *Allaah* always confirms His promise to the obedient *Muslim*s and always sends down His unseen help to them - understand that disobedience to the commander and the temptations of riches are sure to undo the best army - appreciate that true *Muslim*s even pray for the guidance of their enemies - realize that true *Muslim*s love the Prophet [s] more than their own children and even their very own lives - discover that even the enemies of *Islaam* cannot be deprived of hearing *Allaah*s' word - learn that, with faith, *Muslim*s strike fear into the hearts of their enemies when they threaten, but *Muslim*s also show compassion when their enemy relents - discern that the primary goal of a true *Muslim* is the propagation of *Islaam* and spreading the final message of *Allaah* to the whole world	- listen to Chapters 4-6 of the life of the Prophet Muhammad [s] - find suitable one-word meanings for the words in the vocabulary lists - research the Prophet's [s] battle strategy - identify the specific teachings being conveyed - match quotations with the people who uttered them - identify locations of important events on a map - complete paragraphs about important events	☺ ☺ 😐 ☹

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SIIRAT AN-NABII	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 3 **The Battle of *Khandaq***	- learn that Jewish adversaries have always been the most insiduous enemies of *Islaam* and *Muslim*s, as well as the most cunning - understand that the forces of *Kufr* wil never let an opportunity to harm *Muslims* go by without attacking first - discern that the blesssed Prophet *Muhammad* [s] was always accepting of good ideas and innovation - recognize the many miracles of the Messenger of *Allaah* - ascertain that no matter the odds, the *Sahaabah* were always obedient and undaunted - appreciate that the hypocrites amongst *Muslim*s always reveal their hypocrisy and contempt for *Islaam* when tested by adversity - recognize that *Islam*ic duty precedes even family ties - realize that *Allaah*'s help comes in the most unexpected ways - discern that *War is deception* - understand that a *Muslim*'s most powerful weapon against an enemy is patience and fortitude - learn that and enemy within always represent a far more dangerous threat than any onslaught on an open battlefield - recognize that the punishment for treachery in war is death - appreciate that good *Islaam*ic character and piety are sure to win the hearts of even the most inveterate enemies - recognize that Muhammad [s] was the Prophet of Mercy to all, even to the most hardened enemies.	- listen to Chapters 7-9 of the life of the Prophet Muhammad [s] - find suitable one-word meanings for the words in the vocabulary lists - research the Prophet's [s] battle strategy - identify the specific teachings being conveyed - research important trade routes and complete a map - complete a crossword puzzle on the subject	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson ☺ ☺ 😐 ☹
LESSON 4 **Treaty of *Hudaybiyyah***	- learn about the Treaty of *Hudaybiyyah* and it's important consequences - recognize that the dreams and miracles of all Prophets are always true - understand that earning the pleasure of *Allaah* is the greatest accomplishment for a believer. - discern that there was no *king whose people respected him as much as the Sahaabah respect the Prophet* - ascertain that a true Muslim leader would always *fight his enemies until he is killed or Allaah makes His religion victorious* - appreciate that the *Hudaybiyyah* treaty gave the idolworshippers an opportunity to interact with the *Muslim*s of *Madiinah and* they soon came to appreciate the noble *Islaam*ic qualities of the *Muslim*s, especially their piety and fair dealing - recognize that '*You may*	- listen to Chapters 10-12 of the life of the Prophet Muhammad [s] - find suitable one-word meanings for the words in the vocabulary lists - study a map of the ancient world and the spread of Islaam - identify the specific teachings being conveyed - complete a true and false exercise	☺ ☺ 😐 ☹

SIIRAT AN-NABII	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	dislike something although it is good for you, or like something although it is bad for you'. - realize that conquering the hearts of the greatest adversaries of *Islaam* is the greatest clear victory promised by *Allaah* - know that most kings foolishly prefer kingdom over the truth of *Islaam* and, in consequence, eventually lose not only Allah's eternal pleasure and paradise, but even their kingdom		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.			

TAARIIKH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Sa'd ibn Abii Waqqaas***	- learn about *Sa'd ibn Abii Waqqaas* [r] - discern that in the absence of true religion humanity is left astray, without guidance, and people are driven only by selfish desires and the worship of stone (ie. materialism), having no true knowledge except superstition and fantasy - recognize that *Sa'd ibn Abii Waqqaas* [r] played a distinguished role in many of the military engagements that took place both during the time of the Prophet [s] and after - recognize that *Sa'd* [r] is known as the first *Sahaabii* to have shot an arrow in defence of *Islaam* - appreciate that the Muslim army is not to seek conquest for the sake of territorial expansion, personal glory and fame, but rather to establish *Allaah*'s religion and to ensure that His laws prevail - know that there is no special relationship between Allaah and anyone whatsoever; except in obedience to Him - realize that Allaah has chosen the Muslim *Ummah* so that, through them, those of His creation whom He so wishes can be emancipated from the worship of false gods to the worship of the One True God - *Allaah*, and from the suffocating narrowness this world to the boundless expanse of the hereafter, and from the oppression of tyrannical rulers to the justice of *Islaam* - understand that *Sa'd* [r] has been honoured in the annals of history as the Hero of *Qaadisiyyah* and the Conqueror of Ctesiphon	- listen to the story of *Sa'd ibn Abii Waqqaas* [r] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - research a topic related to the story - complete a list of quotations and identify the speaker - write a *hadiith* related by *Sa'd* [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

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TAARIIKH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	- realize that *Sa'd* [r] was distinguished as one of the first to bring *Islaam* to China 1400 years ago, just as he was distinguished as one of the very first to accept *Islaam* at the hands of the blessed Prophet *Muhammad* [s]		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 ***'Abdullaah ibn Mas'uud***	- learn about *Abdullaah ibn Mas'uud* [r] - understand that integrity and virtue begin in childhood - discern that the company of the pious is the most efficacious in developing spirituality - appreciate that *in relation to the world, we are just like travellers on a journey who shade themselves under a tree for a short while, and then continue onward and leave it behind* - discover that 'Abdullaah [r] was continuously under the personal guidance of the Prophet [s] and he *was the closest to the Prophet in character* - realize that, among the *Sahaabah*, he was the best reciter and scholar of the Holy *Qur'aan* and was one of the most knowledgeable on the Laws of the *Sharii'ah*. - appreciate that *Abdullaah ibn Mas'uud* [r] was the first of four persons recommended by the noble Prophet [s] from whom to learn the recitation of the Holy *Qur'aan* - ascertain that although *'Abdullaah ibn Mas'uud* [r] possessed this vast knowledge of the *Qur'aan* he was never proud nor arrogant, and he was always thirsty to learn even more - learn that *Abdullaah ibn Mas'uud* [r] was not only a great reciter of the *Qur'aan*, a man of tremendous learning and a devout worshipper of *Allaah,* but in addition he was a strong and courageous fighter	- listen to the story of *Abdullaah ibn Mas'uud* [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 - research a topic related to the story	
LESSON 3 ***Barakah***	- learn about *Barakah* [r] - discern that *the origins of a person are not important. What truly matters is attaining Jannah & Allaah's good pleasure.* - realize that the holy Prophet's [s] ancestry was noble and dignified - appreciate the deep love and affection that the Prophet's [s] parents had for each other - know that Barkah [r] distinguished herself in her loyalty and and selfless devotion to the Prophet [s] and his family - learn that when the baby *Muhammad* [s] was bom, *Barakah* was the first to hold him in her arms - appreciate the profound empathy and love that *Barakah* had for the Holy Prophet [s]	- listen to the story of Barakah [r] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - complete a crossword puzzle related to the story - write a *Hadiith* in Arabic and English related to the story	

TAARIIKH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	- ascertain that *Barakah* [r] was amongst the first to believe in the message of *Islaam* and that she patiently bore with the early Muslims the violent persecution which the *Quraysh* meted out to them - learn that *Barakah* [r] acted as part of an intelligence service for the Prophet [s] risking her life to gain important information on the plans and conspiracies of the disbelievers - discover that *Barakah* [r] accompanied the Holy Prophet *Muhammad* [s] on many dangerous expeditions, including those to *Khaybar* and *Hunayn* - appreciate that Barakah had also sacrificed her family in the service of Islaam. Her son *Ayman* [r] was honoured with martyrdom at the battle of *Hunayn* and husband, *Zayd* [r], was martyred at the Battle of *Mu'tah* fighting against the Roman Empire - recognize that her origins were never known, but her place in *Jannah* was		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.				

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'aan	- 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*	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

CURRICULUM profile & performance **ASSESSMENT**

TAFSIIR	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE			
			😀	☺	😐	☹
LESSON 1 ***Suurah An-Nasr***						
LESSON 2 ***Suurah Al-Kaafiruun***						
LESSON 3 ***Suurah Al-Kawthar***						
LESSON 4 ***Suurah Al-Maa'uun***						
LESSON 5 ***Suurah Al-Quraysh***						
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, 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	- 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* d	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 ***Tawbah*** (Repentance)						
LESSON 2 ***Indibaat*** (Self-Control)						
LESSON 3 ***Ulfah*** (Congeniality)						
LESSON 4 ***Tijaarah*** (Trade)						
LESSON 5 ***Nifaaq*** (Hypocrisy)						
LESSON 6 ***Hubb*** (Love)						
LESSON 7 ***Muslim*** (Muslim)						
LESSON 8 ***Takaaful*** (Solidarity)						

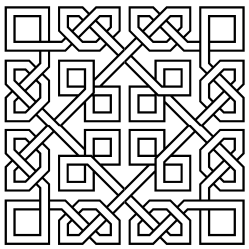
HADIITH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			☺	☺	😐	☹
LESSON 9 ***'Ilm*** (Knowledge)						
LESSON 10 ***Qur'aan*** (The *Qur'aan*)						
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a 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	- 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			
LESSON 1 **Conviction** (The Soldier)						
LESSON 2 **Wit** (The Three Questions)						
LESSON 3 **Virtue** (The Slave and the Dog)						
LESSON 4 **Sainthood** (Broken Wings)						
LESSON 5 **Resignation** (Jewellery in Trust)						
LESSON 6 **Knowledge** (Prophet's Legacy)						
LESSON 7 **Honour** (The Old Drunkard)						
LESSON 8 **Integrity** (The Sincere Debtor)						
LESSON 9 **Wisdom** (The Scholar & the Labourer)						
LESSON 10 **Faith** (The Widow & the Merchants)						
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				
TAARIIKH AL-ISLAAM				
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

Mawlaanaa Feizel Chothia is an experienced Islamic Studies instructor and author. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islamiyah* (*Daar Al-Uluum* Azaadville) institute of traditional Islamic sciences. He has specialist training in Islamic jurisprudence, primarily the *Hanafii* School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has served as *Imaam* in numerous *Masjids* and is actively engaged in Islamic propagation, teaching and advocay, as well as developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu, and his intimacy with Western culture and its institutions, has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and propagation.

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