Grade 4

mawlana FEIZEL CHOTHIA
mu'allimah NAEEMA DESAI

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

age 10

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

my faith ...ISLAM

my faith ...ISLAM

Mawlana Feizel Chothia
Mu'allimah Naeema Desai

A TEXTBOOK FOR

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A TEXTBOOK FOR *'AQA'ID*, *AKHLAQ*, *FIQH, 'AD'IYAH WA ADAB*

GRADE 4

Author
Mawlana Feizel Chothia

Reviewed by
Mu'allimah Naeema Desai

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Mawlana Feizel Chothia

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preface

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

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

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

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

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

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

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

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

Mawlana Feizel Chothia
Ramadan 1427 AH / October 2006 CE

acknowledgements

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

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

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

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

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

Mawlana Feizel Chothia

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

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

introduction

T P

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

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

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

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

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

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

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

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ABBREVIATIONS

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

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

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

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

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

‘AQA’ID beliefs

بسم الله الرحمن الرحيم

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T P

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

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

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

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

lesson 1

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

Read and explain the following. T

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

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

Allah is perfect, having no faults or

Vocabulary

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

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

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

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

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

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

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

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

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

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

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

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

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

State whether True or False. C P

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

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

Allah is One, having no equals or partners. ☐

Before Allah created creation there were only the angels. ☐

Our minds can imagine what Allah is like. ☐

Allah is in need of the creatures He created. ☐

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

He makes the wind blow and the rain fall. ☐

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

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

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

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

ACTIVITIES

Qur’an

Allah ﷻ has declared:

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

Hadith

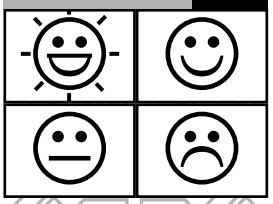
Our beloved Prophet Muhammad ﷺ said:

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

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

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

Comments T



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

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

When He rewards He is very generous. ☐

When He punishes He is very severe. ☐

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

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

except There. god Allah no One is the,

.....

.....

equals has. Allah or partners no

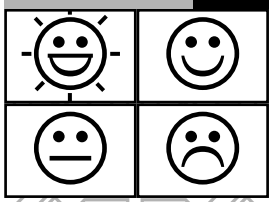
.....

imagine is we Allah than. greater can

.....

.....

Comments **T**



everything. created has Allah

.....

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

.....

return all We Allah. to will

.....

C P

Using the words below, construct three simple sentences.

One	imagine	*Khalifah*	return

.....

.....

.....

.....

.....

.....

T P

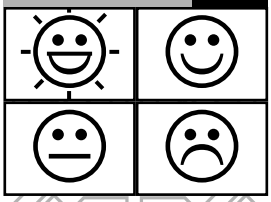
For everything, like man, that has a beginning in time, there can be only three ways of trying to explain how it came to be.

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

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

AN IMPORTANT POINT TO REMEMBER

Comments **T**



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

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

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

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

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

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

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

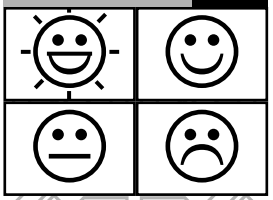
Now, once, during the time of *Imam* Abu Hanifah [r], there lived a boatman who did not believe in Allah. In fact he did not believe in any god whatsoever. He was an athiest.

P C

Vocabulary

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

Comments **T**

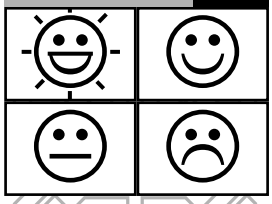


P C

Vocabulary

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

Comments T



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

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

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

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

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

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

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

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

P C

Vocabulary

rapidly

navigated

continued

spectacle

utter

nonsense

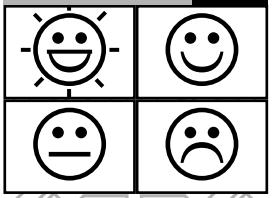
blatant

unable

challenge

dumbfounded

Comments **T**



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

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

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

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

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

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

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

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

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

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

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

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

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

Everyone was quite confused by

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

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

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

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

Imam Abu Hanifah [rh] continued,

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

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

From this story we have learnt :

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

est blessings of Allah.

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

- Good nicknames are permissable.

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

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

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

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

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

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

AN IMPORTANT POINT TO REMEMBER

T P

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

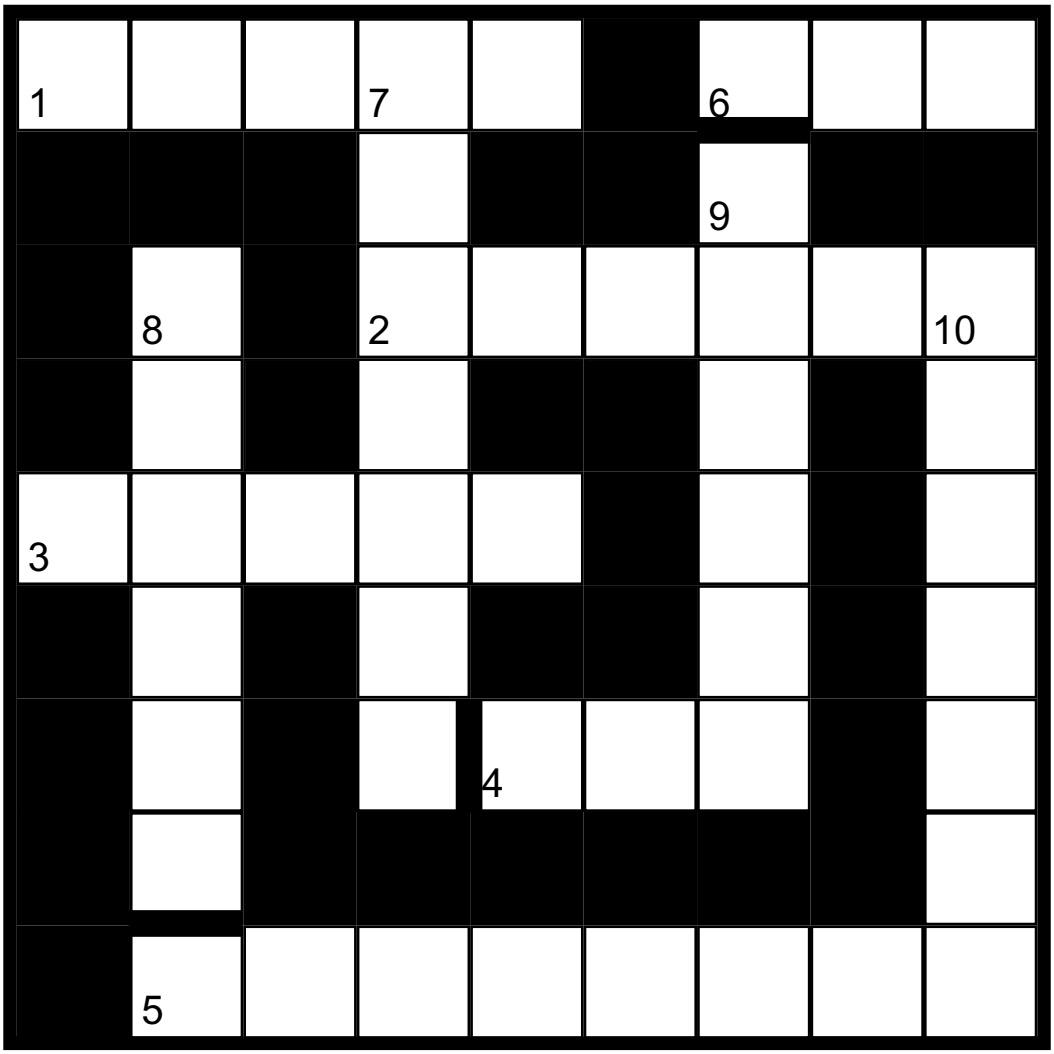
Complete the crossword puzzle. P C

ACROSS

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

DOWN

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



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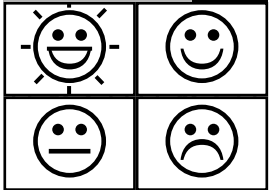


Start at the letter 'A'. Move from one square to the next to find the words listed below. Use each square only once and do not jump a square. **C P**

Allah One *Tawhid* perfect

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

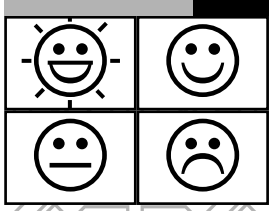
Crack the code. Here's how it works. **C P**
Write down the English alphabet. Just above this alphabet, write down another, but start the second alphabet above the letter B.

ZABCDEFGHIJKLMNOPQRSTUVWXY
ABCDEFGHIJKLMNOPQRSTUVWXYZ

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

Zkkzg hr fqdzsdq sgzm vd bzm dudq jmnv nq hlzfhmd.

Comments **T**



.....

.....

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

"
.....

.....

.....

.....

.....
"

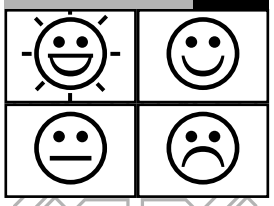
(*Al-Hashr, 59:23*)

SUMMARY **P**

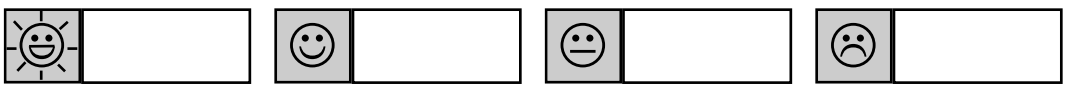
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

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

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

Read and explain the following. T

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

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

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

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

Vocabulary

merciful
forgiving
deserve
provide
guide
immediately
opportunity
repent
wrongdoing
hope
judgement

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ACTIVITIES

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

Qur'an

Allah ﷻ has declared:

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

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

Hadith

Our beloved Prophet Muhammad ﷺ said:

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

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

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

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

grave.

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

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

Muslims believe in all some of the angels of Allah.

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

Answer the following questions. **C P**

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

.....

.....

.....

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

.....

.....

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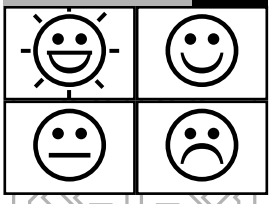
Comments **T**



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

created from fire

obedient

make mistakes

never seen

female

all powerful

invisible

are everywhere

AN IMPORTANT POINT TO REMEMBER

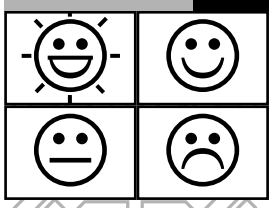
T P

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

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

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

Comments **T**



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

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

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

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

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

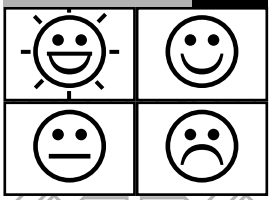
Furthermore, angels cannot disobey Allah according to the statement of the *Qur'an*,

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

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

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

Comments T



P C

Vocabulary

fields

outnumbered

defeated

assistance

charged

midst

clashed

support

cast

terror

shimmering

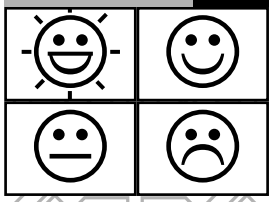
descended

steed

pierced

shreds

Comments T



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

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

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

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

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

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

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

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

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

P C

Vocabulary

miraculously

.....

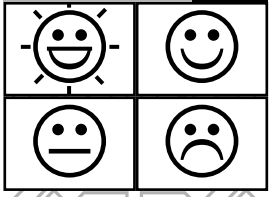
confusion

.....

wrongdoing

.....

Comments **T**



sparkling like silvery dust.

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

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

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

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

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

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

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

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

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

From this story we have learnt : **T**

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

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

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

This comes with strong *Iman*.

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

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

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

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

- The turban is an important part

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

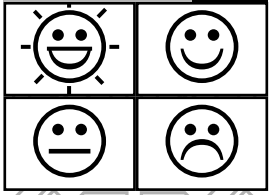
- Angels are very powerful and no man can match them in strength.

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

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

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

Comments **T**



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

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

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

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

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

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

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

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

Things angels CAN do	Things angels CANNOT do

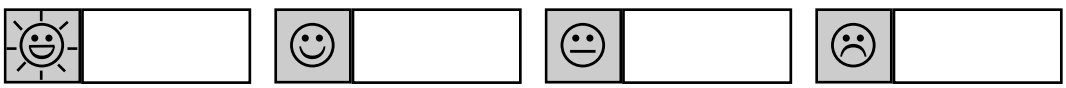
SUMMARY P

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

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

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

Read and explain the following. T

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

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

Vocabulary

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

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

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

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

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

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

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

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

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

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

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

ACTIVITIES

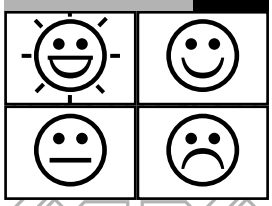
T Recite the poem and explain. Have the child memorise it too.

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

Vocabulary

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

Comments T



And warns us against temptation.

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

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

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

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

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

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

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

Qur'an

Allah ﷻ has declared:

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

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

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

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

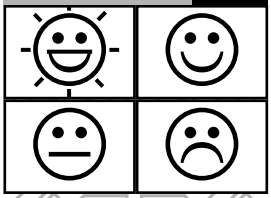
Hadith

Our beloved Prophet Muhammad ﷺ said:

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

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

Comments **T**



priests	*ignorant*	*foolish*	*guided*

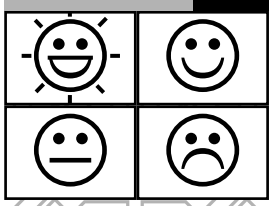
Qur'an	Arabic	original	English

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

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

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

Comments **T**



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

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

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

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

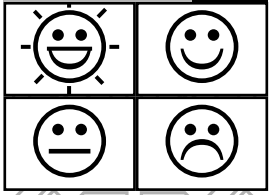
Then the angel grabbed him, hold-

P C

Vocabulary

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

Comments **T**



P C

Vocabulary

descending

.....

exhaustion

.....

throes

.....

descending

.....

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

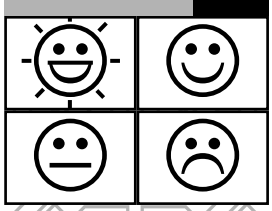
"*But I cannot read,*" Muhammad repeated.

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

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

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

Comments T



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

dark again.

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

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

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

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

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

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

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

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

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

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

Mighty, All-Powerful Lord of the Worlds.

From this story we have learnt :

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

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

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

- Prophets are chosen by Allah.

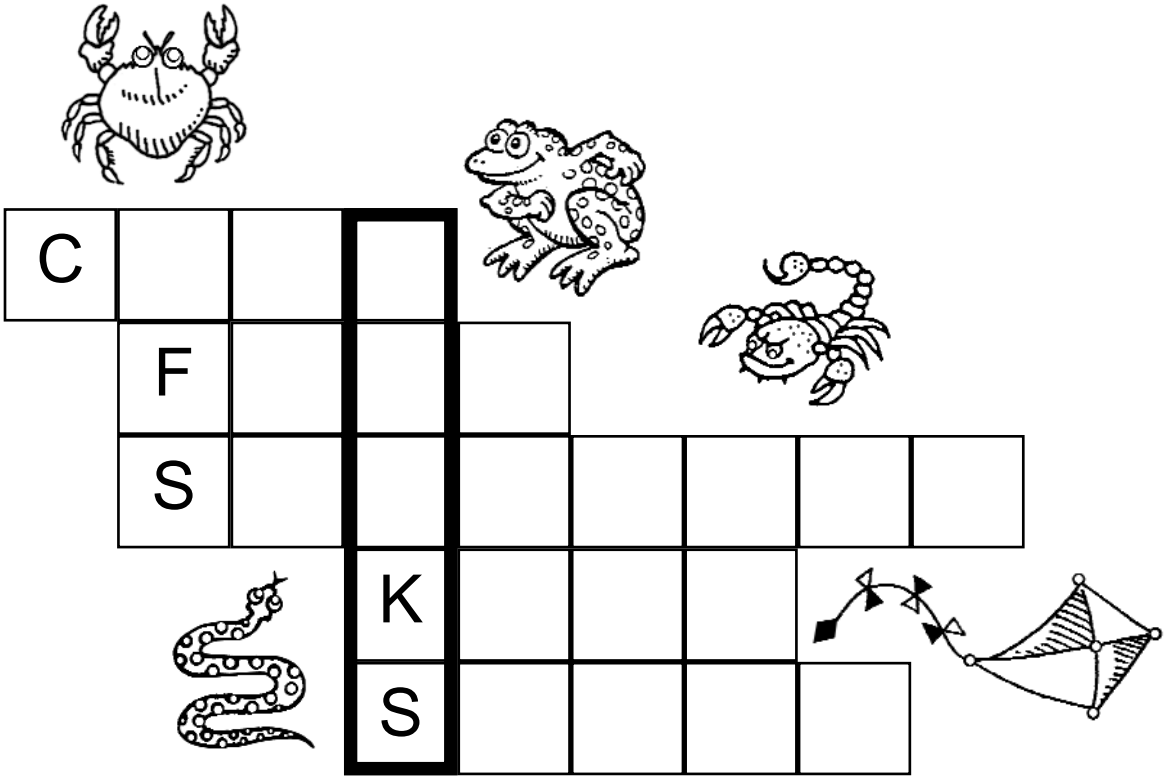
No amount of spiritual exercises or meditation can make one a Prophet.

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

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

ACTIVITIES

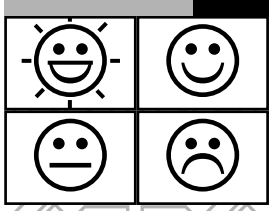
Use the pictures to discover the hidden word needed to complete the sentence below . **P C**



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

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

Comments **T**



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

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

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

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

on the other side of the door.

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

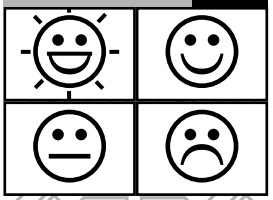
Therefore Allah, in His Mercy, sent messages, his __ __ __ __ __, to mankind through his chosen servants, the Prophets. By Allah's __ __ __ __ __ and the teachings of His Prophets the door is held open for us. We discover exactly what Allah is like and what He wants of us. Through Allah's __ __ __ __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

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

T P **AN IMPORTANT POINT TO REMEMBER**

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

Comments **T**



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

ANRUQ .....

maribih .....

asmu .....

BRUZA .....

THARAW .....

sai' .....

auddw .....

JLINI .....

FUHSU .....

umadmhma .....

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

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

.....

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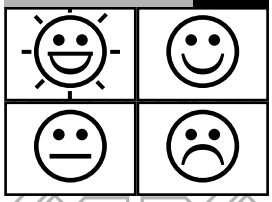
Comments **T**



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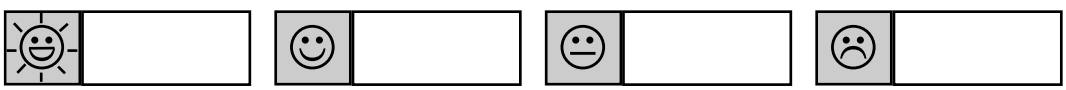
SUMMARY P

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

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

Comments T

How does my teacher
rate my performance in this lesson ?



'AKHLAQ character

بسم الله الرحمن الرحيم

CONTENTS

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T P

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

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

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

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

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

lesson 1

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

Read and explain the following. **T**

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

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

Vocabulary

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

clothes of the same quality as we wear.

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

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

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

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

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

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

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

AN IMPORTANT POINT TO REMEMBER

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

T

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

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

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

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

ACTIVITIES

State whether True or False. C P

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

Servants and workers are inferior to employers. ☐

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

Our lives are not made comfortable by our servants. ☐

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

Allah forgives those who are abusive towards their workers. ☐

We can sometimes overwork our servants and workers. ☐

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

Servants and workers must be payed their wages punctually. ☐

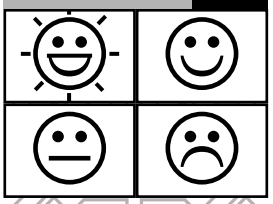
They need not be paid as much as we would be happy receiving. ☐

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

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

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

Comments T



Qur'an

Allah ﷻ has declared:

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

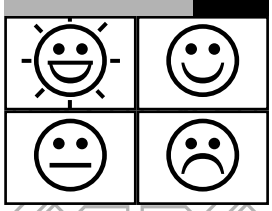
Hadith

Our beloved Prophet Muhammad ﷺ said:

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

AN IMPORTANT POINT TO REMEMBER

Comments **T**



Answer the following question. **C P**

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

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

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

T

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

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

Now, Abu 'Ubaydah [r] knew that he

P C

Vocabulary

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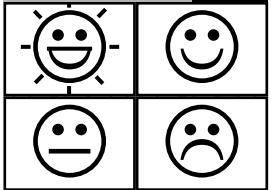
Comments T



P C

Vocabulary

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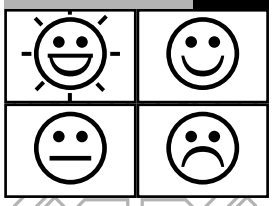
Comments T



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

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

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

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

P C

Vocabulary

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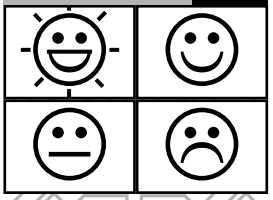
Comments **T**



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

From this story we have learnt :

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

- Muslim armies are not permit-

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

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

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

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

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

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

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

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

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

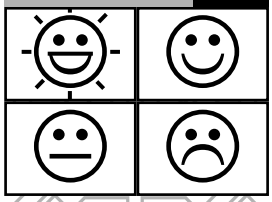
- People rush to embrace Islam only when Muslims display the best of character and kind treatment to all.

ACTIVITIES

C P

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

Comments T



What is the meaning of Qubbat-us-Sakhr?

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

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P C

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

Y MSQJGK KSQR ZC IGLB RM FGQ QCPTYLRQ.

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EMMB RPCYRKCLR MD UMPICPQ ZPGLEQ EMMB DMPRSLC

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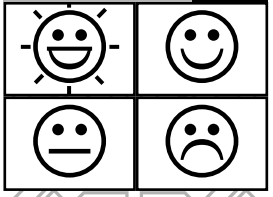
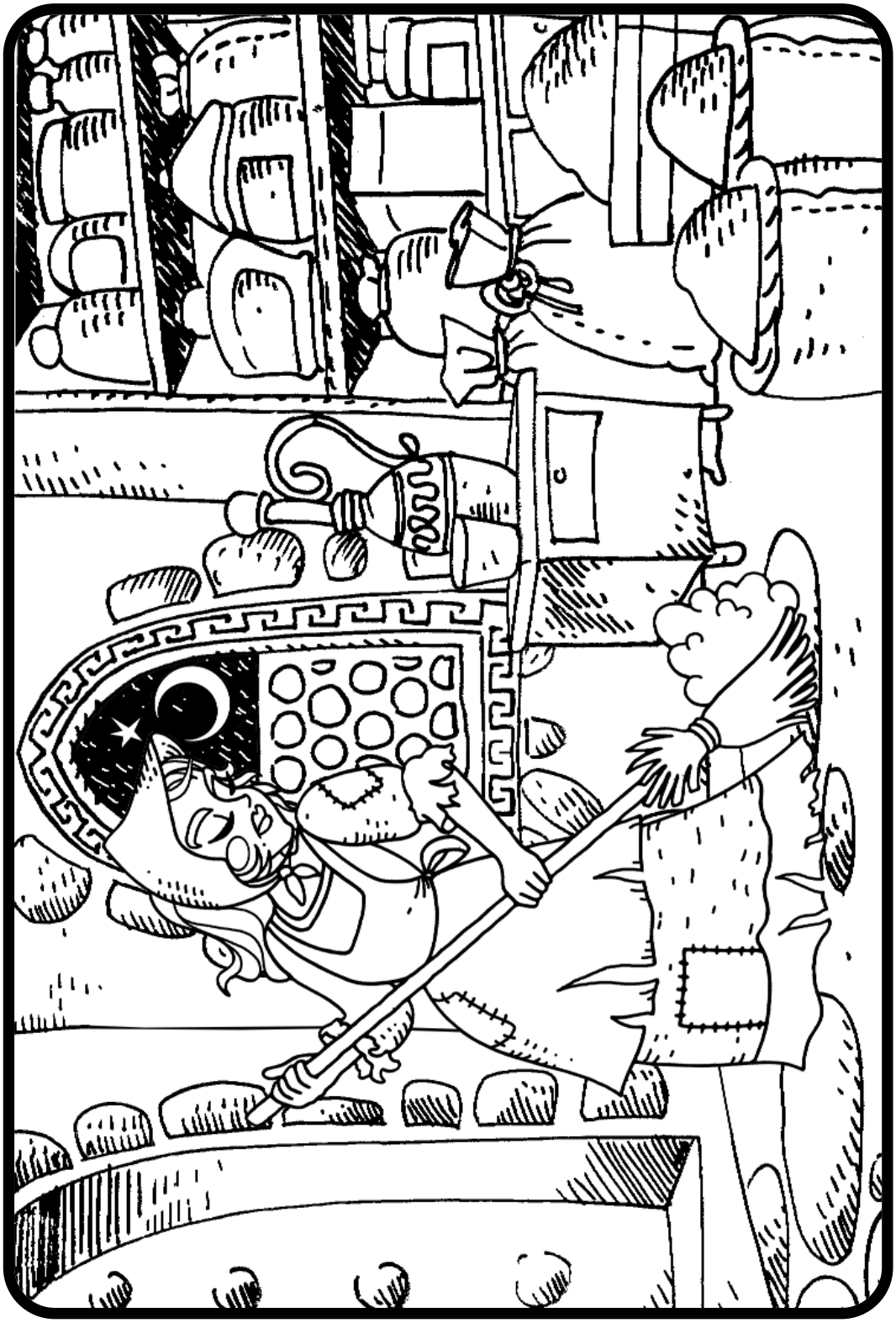
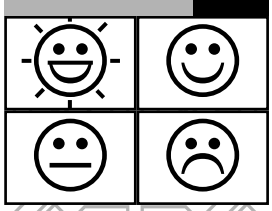
Comments **T**



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



Comments **T**



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

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

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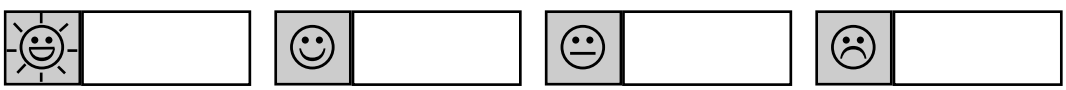
SUMMARY P

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

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

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

LESSON 2

Respect

RESPECT FOR CHILDREN

Read and explain the following. **T**

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

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

Vocabulary

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

Vocabulary

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

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

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

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

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

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

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

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

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

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

This is because children learn from example.

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

In teaching children good manners and correct behaviour parents must

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

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

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

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

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

Parents should not ignore their chil-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ACTIVITIES

Qur'an

Allah ﷻ has declared:

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

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

Hadith

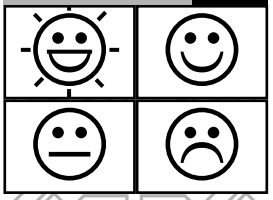
Our beloved Prophet Muhammad ﷺ said:

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

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

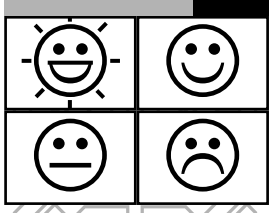
"Anyone who has a daughter or a sister and he treats her well, and carefully sees to her welfare and education, and then, when she is grown up, marries her to a good man, then Allah will reward him with Jannah (Paradise)." In another saying the blessed Prophet [s] said, *"...such a person will be together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

Comments **T**



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

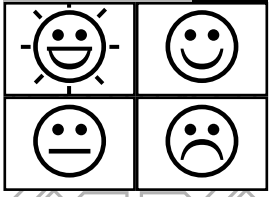
Comments T



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

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

Comments **T**



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

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

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

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

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

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

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

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

P C

Vocabulary

gathering
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puzzled
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concerned
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embraced
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delighted
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resumed
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frequent
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distressed
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attend
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comfort
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interrupt
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delay
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solemn
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serious
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continue
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received
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revelation
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wellbeing
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to sit down beside him. Then, the Prophet [s] resumed talking and the crowd in the *masjid* fell silent again, as they listened to the words of Allah's great Messenger [s].

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

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

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

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

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

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

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

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

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

The people in the *masjid* were very

puzzled and curious.

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

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

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

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

From this story we have learnt :

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

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

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

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

them.

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

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

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

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

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

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

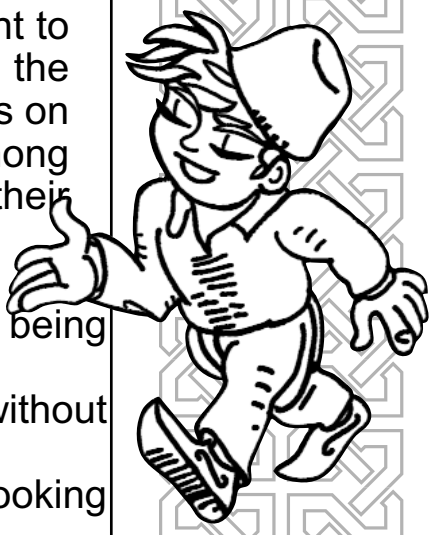
- Childrens play is as important in the sight of Allah and His beloved Messenger [s] as prayer and other rites of worship.

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

T P

AN IMPORTANT POINT TO REMEMBER

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



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

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

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

ACTIVITIES

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

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

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

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

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

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

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Why is this so? .....

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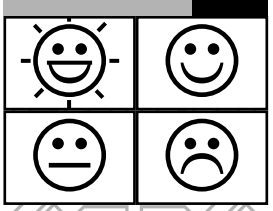
6) Which sports did the Holy Prophet Muhammad [s] recom-

Comments T



mend children be taught?

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

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

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

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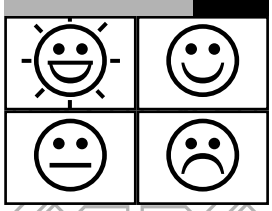
Read the story below and find suitable one word meanings for the words in the vocabulary list. T

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

Comments T



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

“*Certainly*,” replied ‘Umar [r].

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

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

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

P C

Vocabulary

summoned

neglect

commander

rights

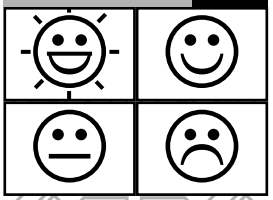
certainly

sacred

dung

sternly

Comments **T**



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

P C

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

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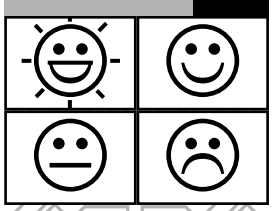
Comments T



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

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

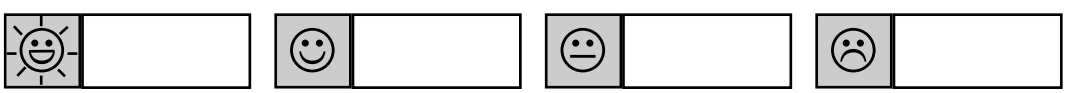
SUMMARY **P**

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

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

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

LESSON 3

Respect

RESPECT FOR THE LESS FORTUNATE

Read and explain the following. T

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

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

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

Vocabulary

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

Vocabulary

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

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

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

Orphans

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

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

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

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

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

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

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

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

Widows, Spinsters and Divorced Women

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

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

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

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

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

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

Women who have no husbands

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

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

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

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

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

These homes must be comfortable and safe.

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

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

The Disabled

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

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

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

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

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

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

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

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

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

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

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

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

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

Allah commands that respect be shown to ...

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

The ... need very special care and attention.

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

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

1) the family
2) neighbours
3) rulers

Caring for the less fortunate is ...

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

The best home is the one in which...

ACTIVITIES

Qur'an

Allah ﷻ has declared:

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

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

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

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

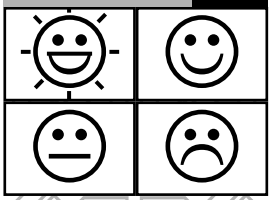
Hadith

Our beloved Prophet Muhammad ﷺ said:

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

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

Comments **T**



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

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

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

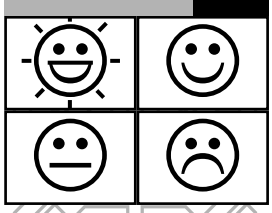
The best way to care of widows, spinsters and divorced women is to...

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

The disabled should not be ...

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

Comments T



When we see disabled people we should...

1) pray for their well being and

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

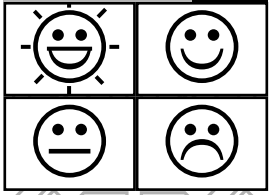
Whoever cares for the less fortunate will be rewarded with ...

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

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

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

Comments **T**



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

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

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

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

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

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

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

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

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

P C

Vocabulary

concerned
.....
insane
.....
aimlessly
.....
ignored
.....
amused
.....
chatter
.....
matter
.....
appeared
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affectionately
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responded
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senses
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politely
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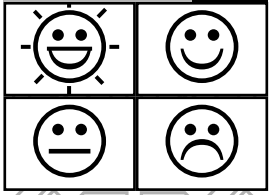
Comments **T**



P C

Vocabulary

urging

possible

passers-by

displayed

narrow

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

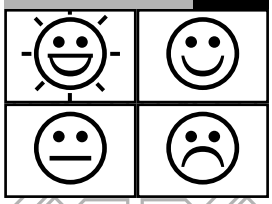
"*I can't tell you yet. First you will have to come with me to the street and there I will tell you what I want,*" she said quite seriously.

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

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

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

Comments T



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

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

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

The blessed Prophet Muhammad

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

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

From this story we have learnt :

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

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

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

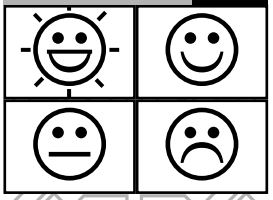
See if you can work out this message. The words are spelt in reverse & read from bottom to top, right to left. Write out the message in the sapce provided. **C**

.....

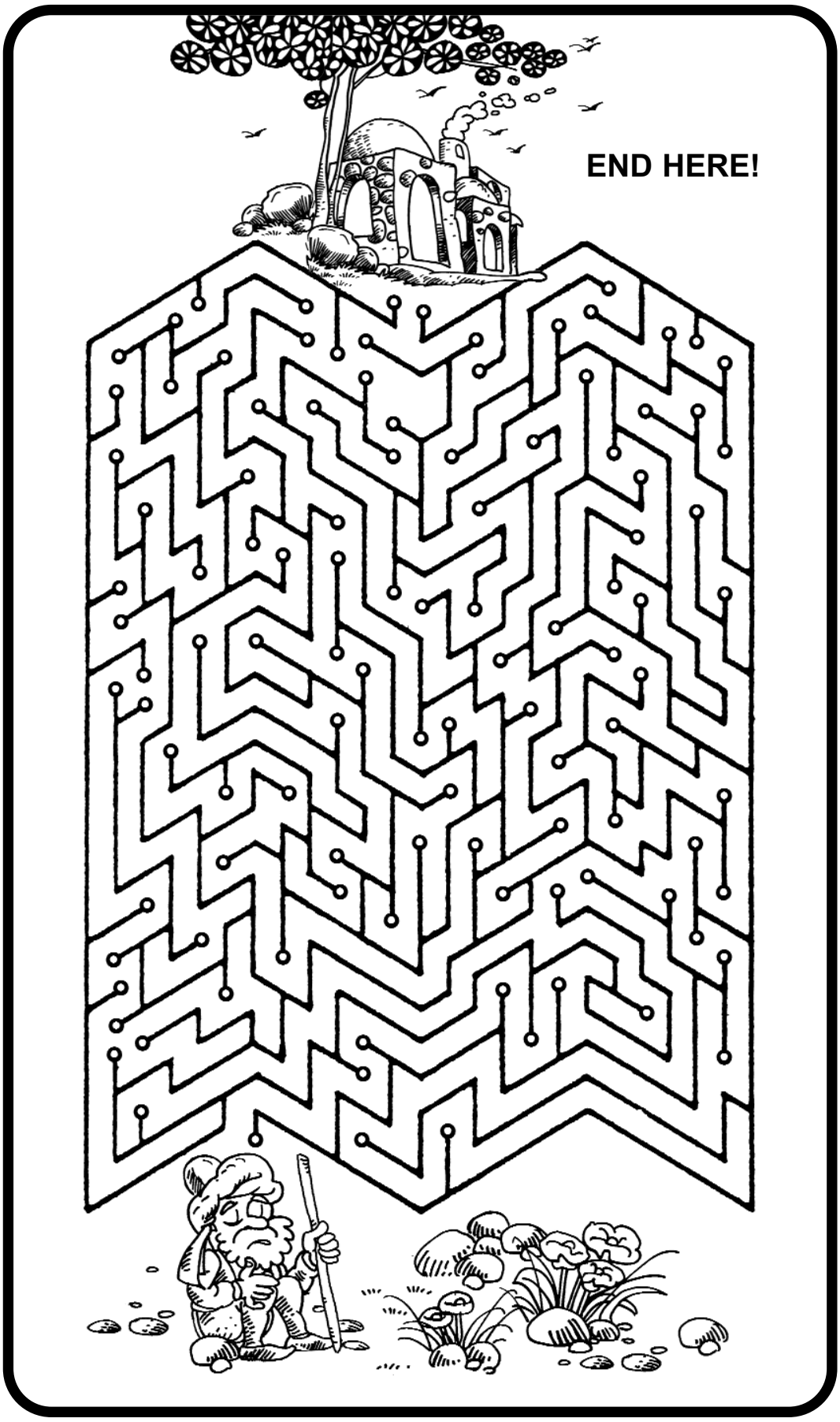
.....

.....

Comments **T**



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



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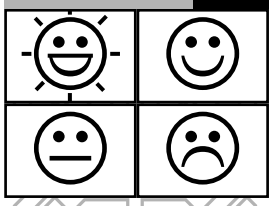


AN IMPORTANT POINT TO REMEMBER

T P

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

T

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

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

P C

Vocabulary

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

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

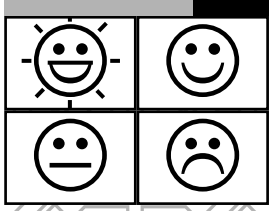
After the death of the Prophet [s], when *Sayyiduna* Abu Bakr [r] became the *Khalif* and ruler of all Muslims, some of these people feared that they had lost the gentle care and the services of Abu Bakr [r]. They thought that he would be too preoccupied with the affairs of ruling over the vast lands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

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

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

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

Comments T



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

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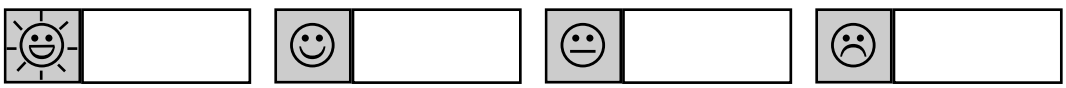
SUMMARY **P**

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

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

Comments **T**

How does my teacher
rate my performance in this lesson ?



FIQH
islamic law

بسم الله الرحمن الرحيم

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Tilawah of the *Qur'an*

T P

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

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

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

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

Taharah, Istinja' and *Wudu*'

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

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

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

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

lesson 1

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

LESSON 1

Tilawah

OF THE *QUR'AN*

Vocabulary

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

Read and explain the following. T

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

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

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

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

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

A Muslim should read the Holy *Qur'an* daily.
It is better to read regularly, even if it is only a small portion, than to read long parts but only occasionally.
A Muslim should aim to read the

Vocabulary

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

whole *Qur'an* at least once every year, in addition to reading it once during Ramadan, the month in which it was first revealed to the blessed Prophet Muhammad [s].

By reciting the *Qur'an* our hearts become filled with faith and love for Allah.

Allah speaks to us through the Holy *Qur'an*.

By not reading the *Qur'an* regularly we are ignoring Allah when He speaks to us.

A Muslim needs to memorize some portions of the Holy *Qur'an*.

Memorizing should not be simply a mechanical, ritual act.

Memorizing will make the *Qur'an* flow on your tongue, reside in your heart and dwell in your mind. "*One who has nothing of the Qur'an inside him is like a desolate or ruined house,*" said the noble Prophet Muhammad [s].

The *Qur'an* is, above all, a guide to those who wish for nothing more than to please their creator, Allah, to follow the way of His Prophets and to remain good and pure.

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

1) Perform *wudu'* carefully, using a *miswak* (tooth stick) if possible.
2) Sit in a clean, tidy area.
3) Face the *Qiblah* (the direction of the Ka'bah).
4) Sit in a dignified and respectful posture.
5) Hold the *Qur'an* above the-waistline.
6) Recite *Salawat* and *Salam* (Prayers and Salutations) upon the holy Prophet Muhammad [s].
7) Make your intention for recital

that of seeking Allah's pleasure alone and not any worldly gain.

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

10) Do not read in a manner that disturbs others.
11) Sometimes read alone, and some times in a group (like with the rest of the family).
12) Honour every word of the *Qur'an* that you recite and believe firmly that you will be rewarded for reciting every letter of the Holy Book.
13) Recite every word with concentration and understanding (if

you know Arabic) - the reward will be much greater.

14) Recite at a moderate pace and do not rush through the recitation. It is *makruh* (a detestable act) to rush through the pages of the *Qur'an*. 'A'ishah [r], the wife of the Prophet [s], once heard a man babbling over the *Qur'an* and said, "*He has neither read the Qur'an, nor kept silent.*"

15) Recite the *Qur'an* with *tajwid* (correct pronunciation). To do so is *wajib* (necessary).

16) When the *Qur'an* is being recited, you should listen to it attentively. It is *Haram* (impermissable and a grave sin) to engage in any other activity if the *Qur'an* is being recited in your presence.

17) It is permissible to recite the *Qur'an* from memory without *wudu'.* However, it is not per-

missible to touch the *Qur'an* without *wudu'*.

18) A Muslim should try to recite the *Qur'an* daily, preferably early in the morning.

19) Say, "*Sadaqa-llahu-l-'azim* (Allah, Almighty, has declared the truth)," at the end of the recitation, and close with a *du'a'* (supplication) that Allah may accept it from you.

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

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

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

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

Allah will indeed give respect and

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

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

.....

.....

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

.....

.....

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

.....

.....

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

.....

.....

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

.....

.....

ACTIVITIES

Qur’an

Allah ﷻ has declared:

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

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

Hadith

Our beloved Prophet Muhammad ﷺ said:

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

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

Do recitation. the rush not through

.....

.....

correct *Qur'an* pronunciation. Recite with the

.....

.....

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

.....

.....

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

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Qur'an symbol The is sacred Allah. of a

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

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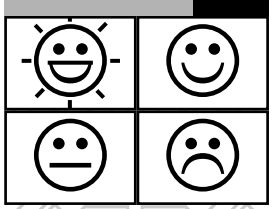
Comments T



C P

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

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

(*Waqi'ah, 56:79*)

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

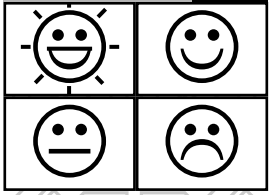
"And when you recite the ..... seek refuge in Allah from ..... the accursed."

(*Nahl, 16:98*)

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

"Do not move your

Comments T



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

(*Qiyamah, 75:16*)

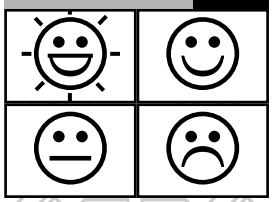
Rule 3: When I recite the *Qur'an* I must not .....

AN IMPORTANT POINT TO REMEMBER

T P

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

Comments **T**



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

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

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

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

Vocabulary

ornament
adorn
glittering
disputes
neglected
blossomed
percieve

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

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

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

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

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

C

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

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

Name of Surah	Translation
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
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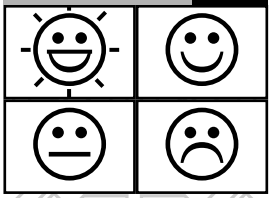
Comments **T**



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

Tilawah	Arabic	recite

.....

.....

Qu'ran	direct word	Allah

.....

.....

recite	carefully	listen

.....

.....

wudu'	*miswak*	before

.....

.....

voice	melodious	*tajwid*

.....

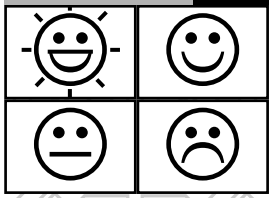
.....

reciting	rush	*makruh*

.....

.....

Comments **T**



high	clean	keep

.....

.....

respect	successful	*Qur'an*

.....

.....

never	*Qur'an*	floor

.....

.....

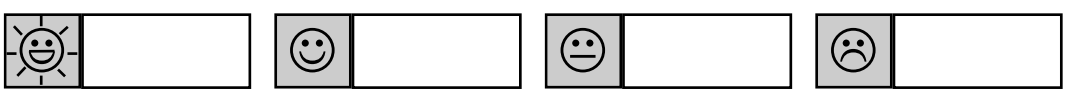
SUMMARY P

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

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

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

Read and explain the following. **T**

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

The Holy *Qur'an* teaches us:

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

The blessed Prophet Muhammad [s] also taught:

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

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

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

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

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

Vocabulary

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

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

Taharah of the Mind and Heart

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

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

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

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

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

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

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

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

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

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

Taharah of the Body and Clothing

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

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

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

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

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

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

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

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

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

Taharah of the Home and Surroundings

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

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

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

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

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

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

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

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

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

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

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

A Muslim observes *Taharah* wherever he may be.

Taharah of the *Masajid*

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

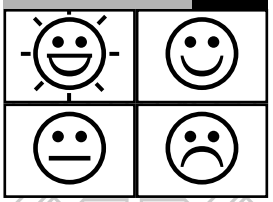
The *Masajid* (ie. plural of *masjid*) must be kept very clean and well perfumed.

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

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

The *wudu'* area and toilets

Comments



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

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

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

AN IMPORTANT POINT TO REMEMBER

T P

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

(*74 : 4*)

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

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

(*9: 108*)

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

(*2 : 222*)

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

"*Cleanliness is one half of Faith*."

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

ACTIVITIES

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

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

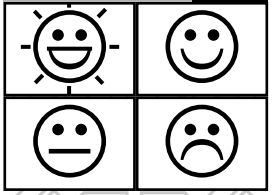
The Arabic word for cleanliness and purity is *Najasah*. ☐

Taharah includes cleanliness and purity of the body only. ☐

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

Evil thoughts and feelings enter

Comments **T**



Qur'an

Allah ﷻ has declared:

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

Hadith

Our beloved Prophet Muhammad ﷺ said:

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

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

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

the heart through the mind. ☐

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

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

It is not essential to sit while urinating. ☐

White clothes are preferred to darker clothes. ☐

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

Dogs may be allowed into the home. ☐

Children should also help in keeping the home clean. ☐

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

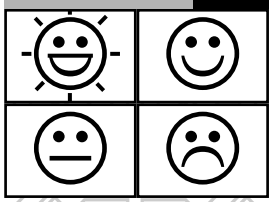
Of all public places the *Masjid* is the most important. ☐

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

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

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

Comments **T**



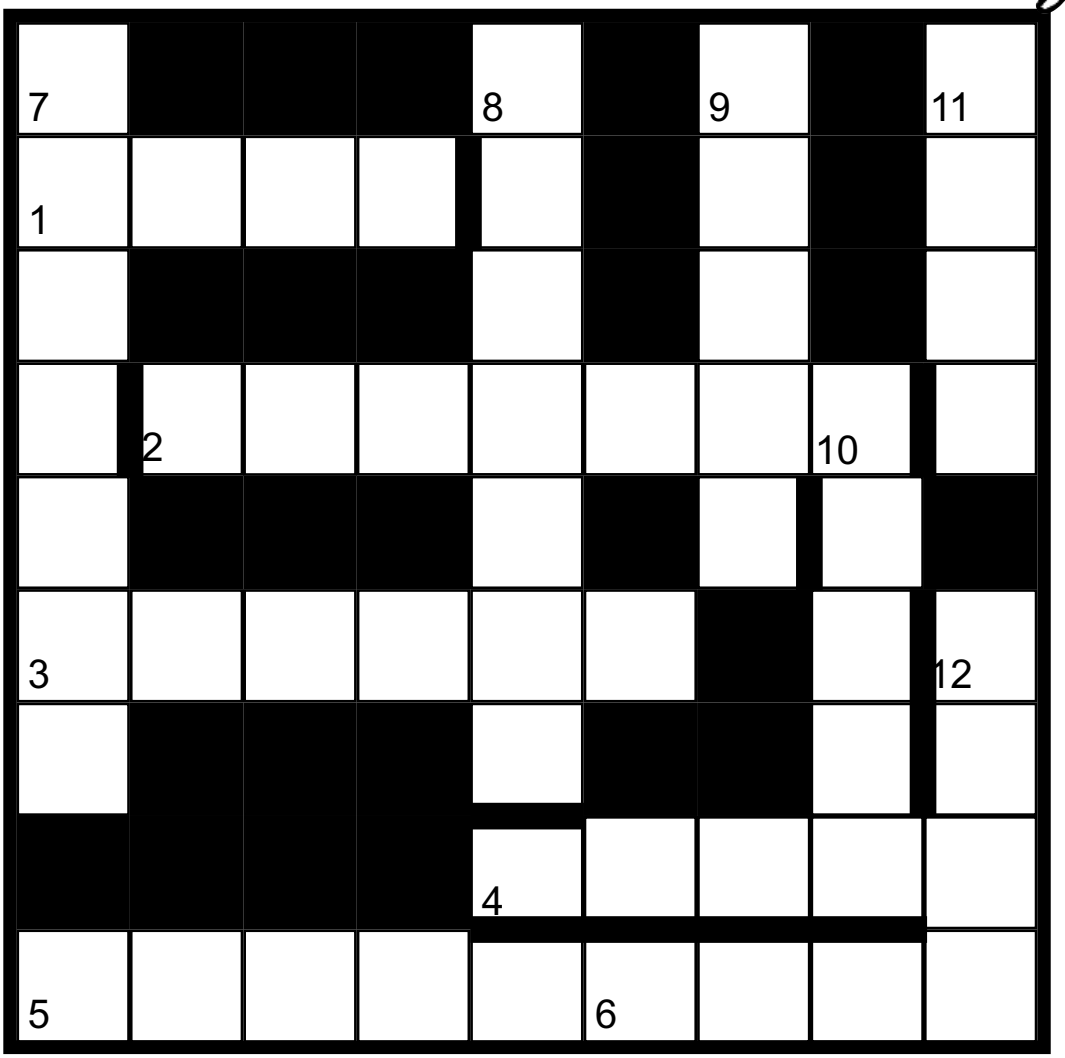
Complete the crossword puzzle. P C

ACROSS

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

DOWN

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



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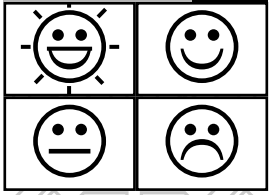

List five rules and observances of *Taharah* related to the *Masjid*. Thereafter colour-in the picture. **C P**

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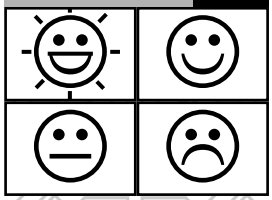


. . . . . .

. . . . . .

.....

.....

.....

.....

.....

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

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

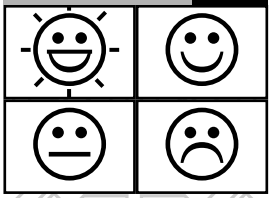
(*Al-Baqarah,2:222*)

SUMMARY **P**

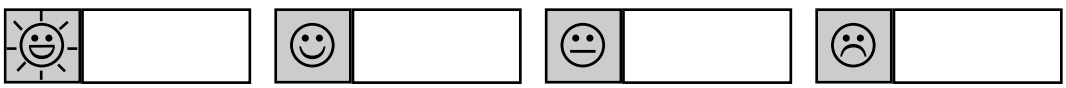
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

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

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

Read and explain the following. T

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

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

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

Vocabulary

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

Vocabulary

pavement
frequently
connection
required
impermiss-
able

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

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

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

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

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

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

We have already learnt the method

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

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

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

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

2) Enter the toilet with the left foot first.

3) Sit down when passing urine or stool.

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

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

6) Dry the private parts with toilet

paper, again with the left hand.

7) Wash both hands with water and soap.

8) Leave the toilet with the right foot first.

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

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَ عَافَانِيْ

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

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

DO's

Do sit while passing urine and stool.

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

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

DON'Ts

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

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

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

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

Do not urinate or pass stool in

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

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

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

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

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

Qur'an

Allah ﷻ has declared:

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

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

Hadith

Our beloved Prophet Muhammad ﷺ said:

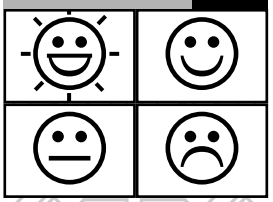
It is narrated by Abu Hurayrah [r] that the Holy Prophet [s] would wash with water after relieving himself.

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

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

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

Comments T



Answer the following questions. **C P**

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

.....

.....

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

.....

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

.....

.....

.....

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

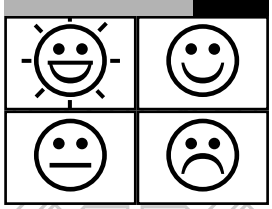
.....

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

.....

.....

Comments **T**



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

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

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

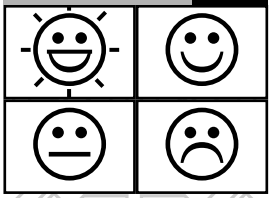
Do not urinate or pass stool in any public area like ..... , ... , under ..... or in ..... and ..... .

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

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

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

Comments **T**



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

Example:

urine	back-biting	stool

Those negligent about these will be punished.

.....

water	toilet paper	pebbles

.....

vinegar	milk	fruit juice

.....

metal	glass	coal

.....

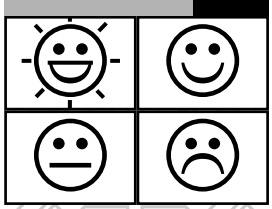
Qur'an	Allah	*Hadith*

.....

tree	river	road

.....

Comments **T**



Complete the following *Ahadith*. P C

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

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

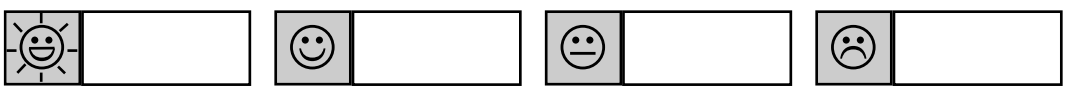
SUMMARY P

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

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

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

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

LESSON OVERVIEW T P

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

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

LESSON 4

Glossary

OF ARABIC TERMS

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

Read and explain the following. **T**

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

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

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

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

Vocabulary

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

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

MAKRUH (plural: *makruhat*)

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

HARAM

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

HALAL

A permissable act or thing.

NAQID (plural: *nawaqid*)

An act or thing which nullifies a deed. For example eating while fasting would be a *naqid* of the

fast (*sawm*), nullifying it, and requiring that it be repeated.

Complete the following sentences. C P

A duty made compulsory by the command of Allah in the Holy *Qur'an* is called ..... .

Sunan are acts or regular habits performed by the Holy .... [s]. A ..... is expected to emulate the blessed Prophet [s] in all his ..... and ..... . There is great ..... in performing any *Sunnah* action.

A *Mustahab* act is also known as a ..... act.

An act which should be avoided is called ..... .

The person who commits a *Haram* act will be ..... .

..... are acts or things which nullify deeds.

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"Obey (the commands of) Allah and obey (the commands of) the Prophet..."

"O you who believe, do not make haram (unlawful) the good things which Allah has made halal (lawful) for you, but do not commit excess, for Allah loves not those who are given to excess."

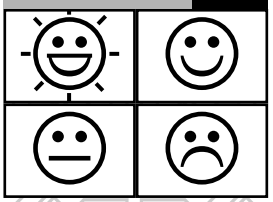
Hadith

Our beloved Prophet Muhammad ﷺ said:

"There is no deed more pleasing to Allah than that which has been made fard upon his servants. And when the servant of Allah performs nafl deeds so as to attain proximity to Allah, Allah loves him."

"The halal is unambiguous and the haram too is clear. But between these two lies a doubtful area, so abstain from that which is doubtful for you could so easily then fall into the haram."

Comments T

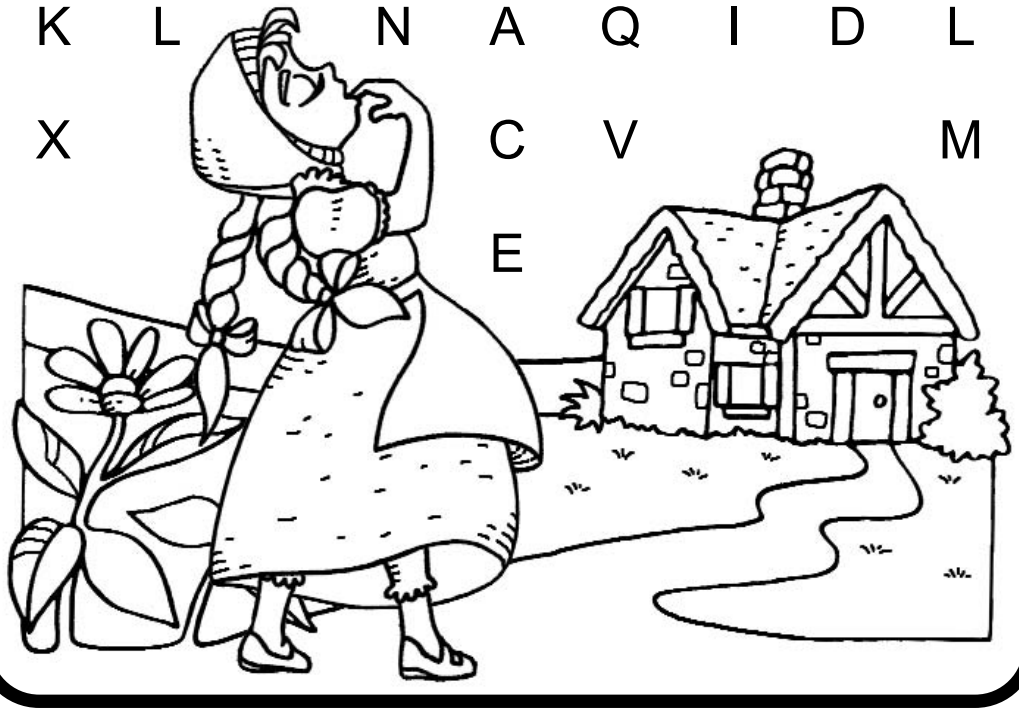


C P

The whole life of a Muslim is governed by these terms - *Fard, Wajib, Sunnah, Mustahab, Halal* and *Haram.* This is so because a Muslim is constantly striving to fulfill Allah's commands, emulate the Blessed Prophet [s], abstain from the *Haram* and enjoy only the *Halal*. A Muslim is therefore ever aware of all things and matters. Help the little girl find the these important terms in the word maze. Colour-in!

Fard Wajib Sunnah Mustahab Nafl
Makruh Haram Halal Naqid

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



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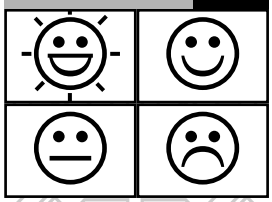


Complete the following Ayah and *Hadith*. P C

"Obey (the commands of) ..... and obey (the commands of) the ..... ."

(*An-Nisa',4:59*)

"O you who believe, do not make ..... the good things which Allah has made ..... for you."

(*Al-Ma'idah,5:87*)

"The ..... is clear and the ..... too is clear. But between these two lies a ..... area, so abstain from that which is ..... ."

SUMMARY P

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

- listened to an extract ☐
- completed a series of sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed a word search puzzle ☐
- completed an *Ayah* & a *Hadith* ☐

Comments T

How does my teacher
rate my performance in this lesson ?

lesson 5

OUTCOME OBJECTIVES T P

- learn about the significance of *'Wudu'*, ritual ablution, its method, etiquette and various catagories
- discover that Islamic rites and rituals will not be valid and worthy of merit if *wudu'* is not performed correctly
- appreciate that *wudu'* is not just washing but that it reminds a Muslim that his inner being needs to be purified too, his heart and mind, attitudes and actions
- realize that a number of prerequisites must be fulfilled before performance of the *wudu'*, eg. *istinja*'
- discover that the steps and acts of *wudu'* can be divided into various catagories, some being *Fard*, some *Sunnah*, and some *Mustahab*
- understand that there are also certain acts that are *Makruh* when performing *wudu'* & others that are *Naqid*
- learn that *wudu'* is necessary before performing certain deeds and *Sunnah* on other occasions

LESSON OVERVIEW T P

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

- listen to an extract about *Wudu'*, ritual ablution, its method, etiquette and various catagories
- listen to extracts detailing the *Fara'id*, *Sunan*, *Mustahabbat*, *Makruhat* and *Nawaqid* of *Wudu'*
- listen to extracts explaining when *Wudu'* is compulsory and when it is a *Sunnah* practice
- colour-in pictures of the various steps of *Wudu'*
- complete table identifying *Fara'id* & *Sunan* of *wudu*'
- learn a new *Ayah* and *Hadith*
- complete a true and false excercise
- complete sentences relating to *Mustahabbat* of *wudu'*
- answer questions about the *Makruhat* of *Wudu'*
- colour-in a picture idenfiying the sequence and various catagories of *Wudu'*
- complete excercise idenfiying somecatagories of *Wudu'*
- answer questions pertaining to occasions when performing *Wudu'* is *Fard* and *Sunnah*
- learn a poem about *Wudu'*

LESSON 5

Wudu'

RITUAL ABLUTION

Read and explain the following and colour-in the pictures. **T C**

Before performing an act of worship, like the daily *salah* (prayer) for example, a Muslim must prepare himself.
This includes making sure that he is clean and pure.
A special washing in preparation for the acts of worship like *salah* is called *wudu'*.
Other acts of worship that require *wudu'* are *Tawaf* (ie. circling of the Ka'bah during *Haj* or *'Umrah*) and holding the *Qur'an* when reading it.

Water cleans and refreshes the body before prayer.
But *wudu'* is not just washing.
It reminds us that our inner being needs to be purified too, our hearts and minds, attitudes and actions.

The blessed Prophet Muhammad

Vocabulary

prepare
includes
preparation
require
refresh
attitudes
thawab
observed
commencing
elevated
utensils
utter
intention
ensure
testimony
repent
catagories
individually
omitted
valid
lobe
gained
Khilal
exclude
sequence

[s] has taught us how to perform *wudu'*.
We should perform *wudu'* in exactly the same manner as he did.

Performing *wudu'* brings a great reward (*thawab*) too.
In order to get the full reward of *wudu'* the following should be observed:

The body and clothes must be *Tahir* (clean).

If you have just visited the toilet proper *istinja'* must have been done.

Before commencing the *wudu',* sit on an elevated, clean place, like a stool.

Sit in such a manner that the water does not splash back onto your body or clothes.

Make sure that the water and utensils (like buckets and jugs) to be used for *wudu'* are *Tahir.*

If possible, face the *Qiblah* (the direction of the sacred Ka'bah).

Now you are ready to perform the *wudu'.*

We have already learnt the method of performing *wudu'* in grade one. Let us revise:

1) Before commencing *Wudu'* declare your *Niyyah* (intention).

   You can utter the intention in Arabic or in your own language.

نَوَيْتُ اَنْ اَتَوَضَّاَ لِلصَّلَاةِ

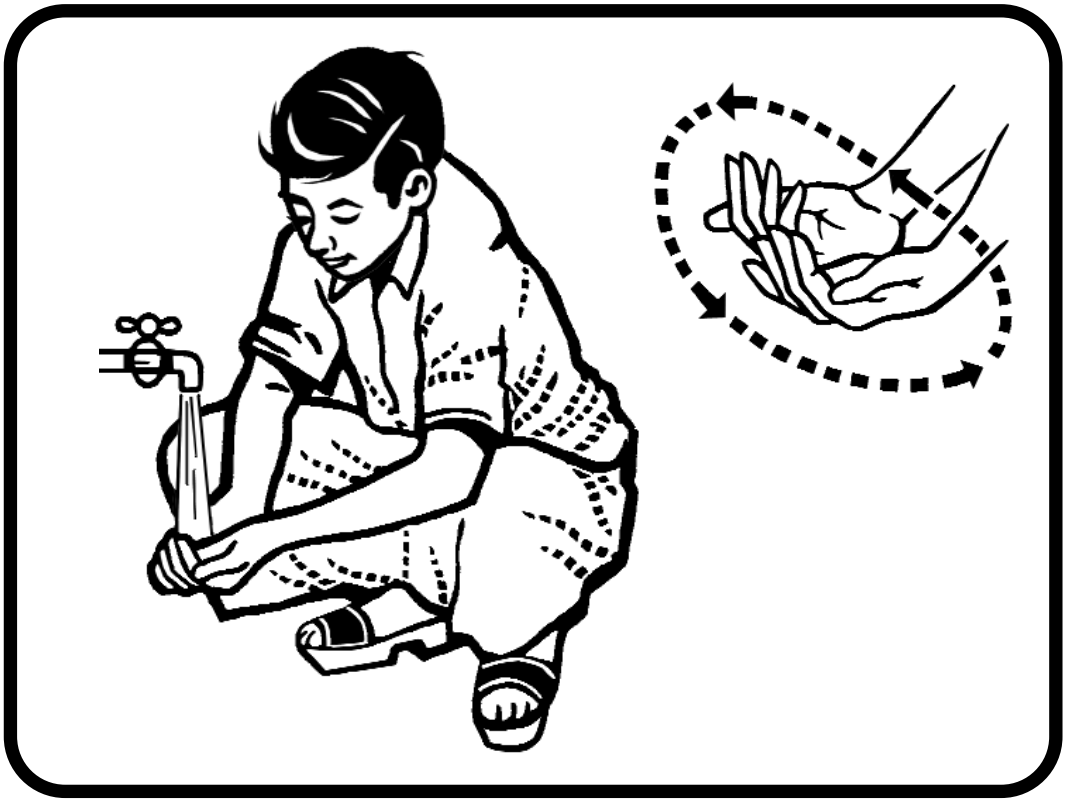
"*I have the intention to perform Wudu' for Salah*."

2) Then recite the following *Du'a'*:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

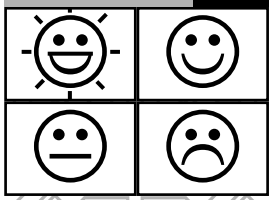
"In the Name of Allah, and all Praise be to Allah."

3) Wash both hands up to the wrists thrice. Ensure that water reaches between the fingers. Begin with the right hand.



4) Rinse the mouth thoroughly three times.

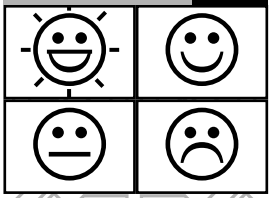
Comments T



5) Rinse the nose thrice, sniffing water into the nostrils each time.

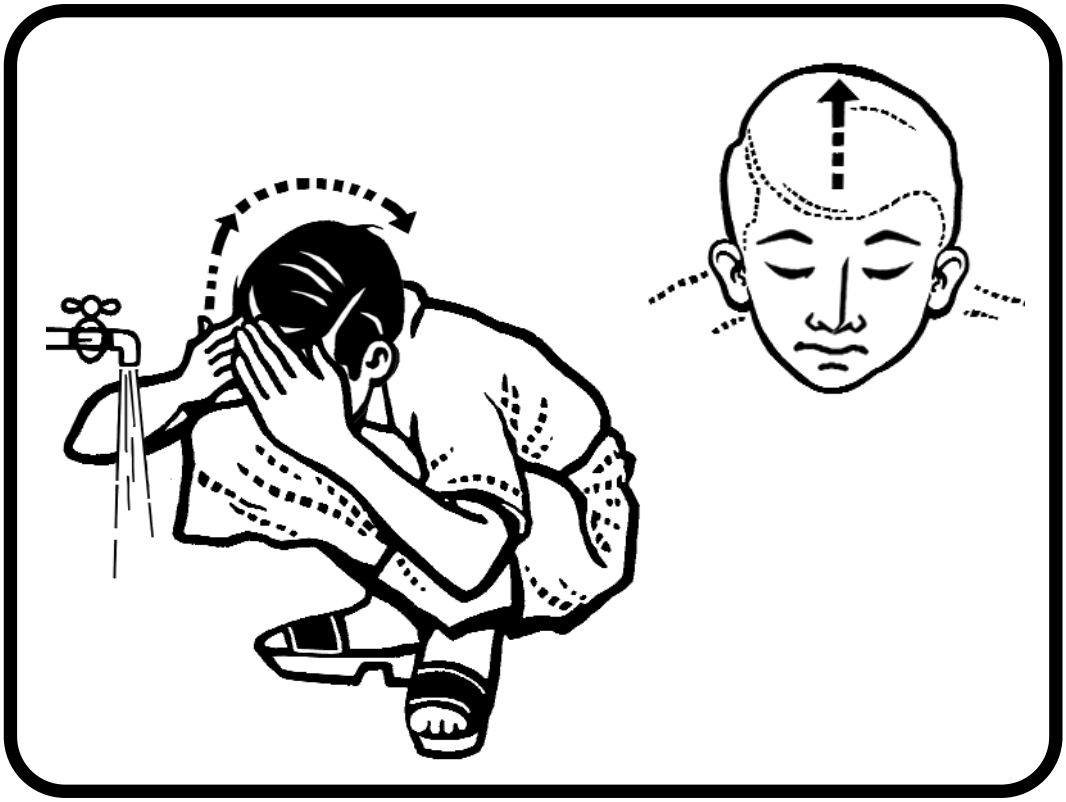
6) Wash the entire face three times, from the right ear to the left ear and from the forehead to the throat.

Comments T



7) Wash the forearms up to the elbows thrice. Begin with the right arm.

8) Pass wet hands over the head, from the forehead to the back of the head, once only.



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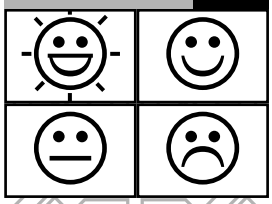
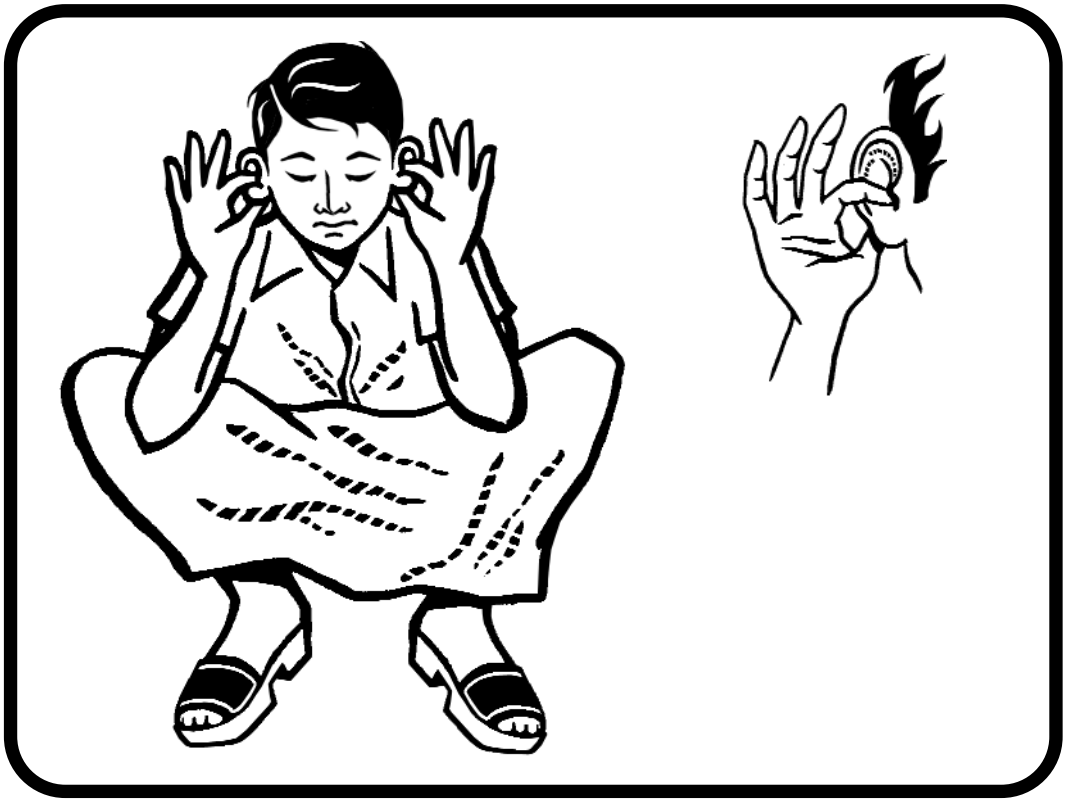
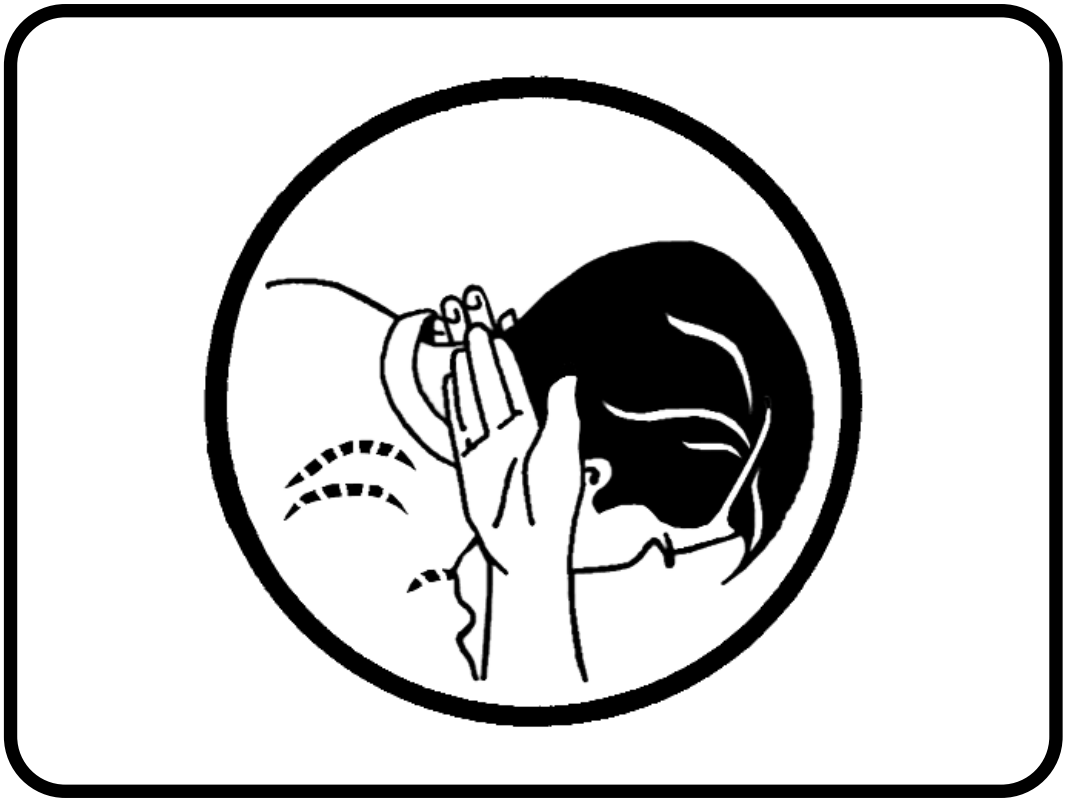


9) Wipe the ears once, rubbing the wet fingers into the grooves of both ears, and pass the wet thumbs behind the ears.



10) Wipe the back of the neck with the back of the hands, once.



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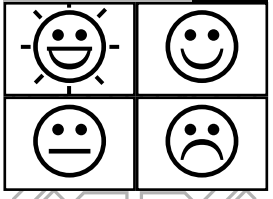
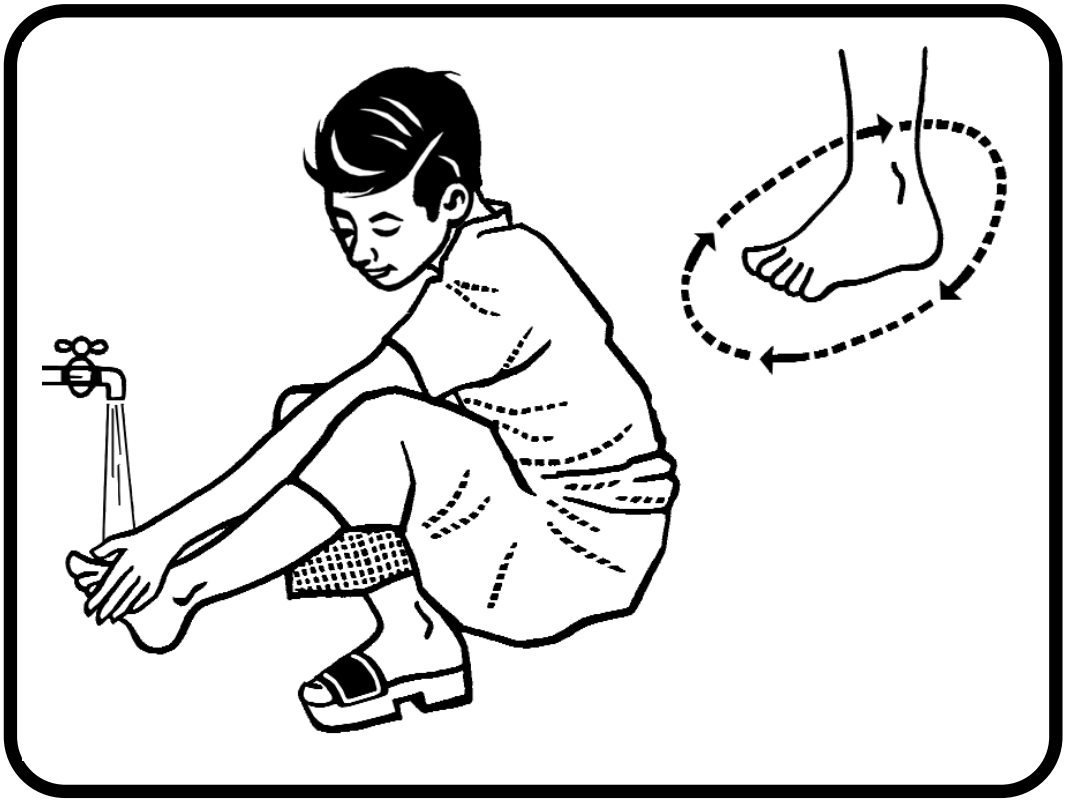


11) Wash the feet up to the ankes thrice. Ensure that water reaches between the toes. Begin with the right foot.



12) After completing the *Wudu'* recite the *Kalimah Shahadah* (Testimony of Faith).

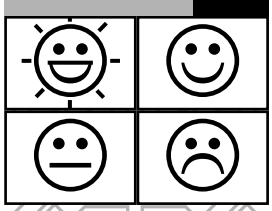
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلاَّ اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

"I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger."

13) Then recite the following *Du'a'*:

Comments



اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ
وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"O Allah, make me amongst those who repent, and make me from amongst those who are clean and pure."

If you are performing *Wudu'* in a bathroom which has a toilet then wait till you have come out before reciting the *Kalimah Shahadah* and *Du'a'.*

It would also be better to close the cover of the toilet pot before commencing the *Wudu'*.

Make sure to leave the bathroom clean and dry.

The steps and acts of *wudu'* can be divided into various catagories. Some acts are *Fard*, some are *Sunnah*, and some *Mustahab*.

There are also certain acts that are *Makruh* when performing *wudu'* and others that are are *Naqid*.
Let us now discuss each catagory individually.

THE FOUR *FARA'ID* OF *WUDU'*

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

1) Washing the face from the fore-head to the lower portion of the chin and from the lobe of one ear to the lobe of the other. This must be done at least once (Washing thrice is *Sunnah*).
2) Washing both arms, including the elbows, once.
3) Wiping at least a quarter of the head with wet hands once. The Arabic word for this act is *masah.*
4) Washing both feet, including the ankles, once.

If any portion of the body mentioned above is left dry, the *wudu'* will be invalid.

THE THIRTEEN *SUNAN* OF *WUDU'*

There are thirteen *Sunnah* acts in *wudu'*. If any *Sunnah* is omitted, the *wudu'* will still be valid, but the full *thawab* (reward) will not be gained. The thirteen *Sunan* are:

1) Reciting the *Niyyah* (intention) before commencing.
2) Reciting *Bismillah*...
3) Washing the hands, including the wrists, thrice.
4) Brushing the teeth with a *mis-wak* (tooth stick).
5) Gargling the mouth thrice.
6) Rinsing the nostrils thrice.
7) Passing wet fingers through the beard. The Arabic word for this act is *khilal.*
8) Passing the wet fingers of one hand through the fingers of the

other as well as the toes. In other words, *khilal* of the fingers and toes.

9) Washing each part of the body which has to be washed when performing *wudu'* thrice. This obviously excludes *masah* of the head which must only be done once.
10) Wiping (*masah*) of the whole head once.
11) Wiping (*masah*) of the ears.
12) Performing all the acts of *wudu'* in the correct sequence.
13) Washing each part of the body immediately so that no portion the dries before the next step is completed.

ACTIVITIES

In the table below, colour-in the *Fara'id* in blue and the *Sunan* in green **C P**

Reciting the *Niyyah*
Washing each part thrice.
Washing both the feet once.

Masah of both the ears.
Masah of a quarter of the head.
Reciting *Bismillah*...
Gargling thrice.
Washing both arms once.
Washing the entire face once.
Performing the acts in order.
Washing each part immediately.

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

If a *Fard* requirement is left out, the *wudu'* is complete. ☐

If any *Sunnah* is left out, the full *thawab* will not be gained. ☐

There are thirteen *Sunan* in *wudu'.* ☐

If a single *Sunnah* is omitted the *wudu'* will not be valid. ☐

If the knees are left dry, the *wudu'* will be valid. ☐

Passing wet fingers through the beard is called *khilal.* ☐

Qur'an

Allah ﷻ has declared:

"O you who Believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Wipe your heads (with water); And (wash) your feet up to the ankles..."

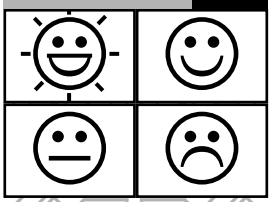
Hadith

Our beloved Prophet Muhammad ﷺ said:

"When a Muslim performs Wudu' and washes his face, every sin to which he turned to look at with his eyes is washed away. Then when he washes his hands, every sin which his two hands have committed is washed away too. When he washes his feet, every sin to which his two legs have walked is also washed away. As such, he completes his Wudu having cleansed himself of all sin."

"When my followers will be summoned on the Day of Judgement their faces, hands and feet will be radiant with the effects of Wudu'. So, whichsoever (of you) wishes to increase this radiance and perfect it, let him do so (by performing a perfect Wudu')."

Comments **T**



THE SEVEN *MUSTAHABBAT* OF *WUDU'*.

Mustahab acts are those which, if done, are rewarded, and if not there will be no sin. There are five *Mustahab* acts in *wudu'.* These are:

1) Washing the right limbs first.
2) Wiping (*masah*) the neck.
3) Not accepting assistance from someone else in performing *wudu'.*
4) Facing the *Qiblah*.
5) Sitting on an elevated, clean place.
6) Taking water in the right hand when gargling & rinsing the nose
7) Using the little finger to wipe inside the ears

THE SIX *MAKRUHAT* OF *WUDU'*

Makruh acts are those which, if done, cause the full *thawab* (reward) of the *wudu'* to be lost, although the *wudu'* will still be valid. There are six *Makruh* acts in *wudu'*.

These are:

1) Performing *wudu'* in an unclean (*najis*) place.
2) Cleaning the nose using the right hand.
3) Talking of worldly matters while performing *wudu'*.
4) Not performing *wudu'* in the *Sunnah* order (for example, washing the feet first).
5) Wasting water.
6) Using too little water.

Complete the following sentences. **C P**

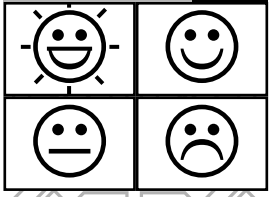
ACTIVITIES

..... acts are those which, if done, are rewarded, and if not there will be no sin.

There are ..... *Mustahab* acts in *wudu'.* These include:

1) Washing the ..... limbs first.
2) Wiping (*masah*) the ..... .
3) Sitting on an ..... , ... place.
4) Facing the ..... .

Comments **T**



Answer the following question. **C P**

How many *Makruhat* are there in *wudu'*?

.....

List three!

.....

.....

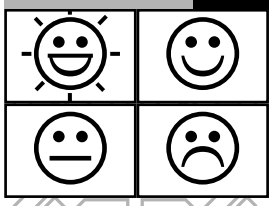
.....

THE NINE *NAWAQID* OF *WUDU'*

Nawaqid (singular : *naqid*) are those acts or things which nullify the *wudu'* and require that the *wudu'* be repeated. There are nine *Nawaqid* of *wudu'*. These are:

1) Passing urine and stools or breaking wind.
2) The flowing of blood or pus from any part of the body.
3) Vomiting a mouth-full.
4) Sleeping whilst lying down, or while leaning against something such as a wall or a pillar.

Comments **T**



5) Fainting.
6) Becoming insane.
7) Becoming intoxicated.
8) Laughing aloud while performing *salah*.
9) Spitting of blood equal to or more than the saliva.

WHEN IS THE PERFORMANCE OF *WUDU'* COMPULSORY (*FARD* or *WAJIB*) ?

Wudu' is necessary before any of the following:

1) Performing *Salah*.
2) Carrying or touching the Holy *Qur'an* or any *Ayah* of the Holy *Qur'an* when it is not covered by a piece of cloth or in a bag.
3) Performing *Tawaf* (ie. walking around) the *Ka'bah*.
4) Performing *Sajdah Tilawah* (These are special verses in the Holy *Qur'an* which require that a *sajdah,* a prostration, be made on reciting them).

WHEN IS THE PERFORMANCE OF *WUDU' SUNNAH ?*

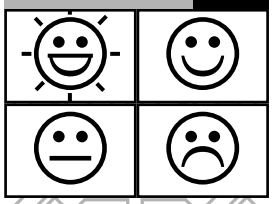
Wudu' is *Sunnah* before:

1) Sleeping.
2) Performing *ghusl* (ie. bathing or showering).

C

In the picture below, number the parts of the body to be washed in *Wudu'* in their correct sequence. Thereafter colour-in the parts that are *Fard* to wash or wipe in blue, the *Sunnan* in green and the *Mustahabbat* in orange.

Comments **T**



Each of the following describes some catagory of *wudu'*. Decide what catagory each is, indicating your answer in the block provided by means of a capital 'F' for *Fard*, 'S' for *Sunnah*, 'MS' for *Mustahab,* 'MK' for *Makruh* and 'N' for *Naqid*. C P

Facing the *Qiblah*.
Khilal of the fingers and toes.
Talking about worldly matters.
Vomiting a mouth-full.
Washing the arms once.
Brushing the teeth with *miswak*.
Wasting water.
Wiping the whole head once.
Sitting on an elevated place.
Falling asleep.

Answer the following questions. C P

For which acts of worship is the performance of *wudu'* compulsory?

List them!

.....

.....

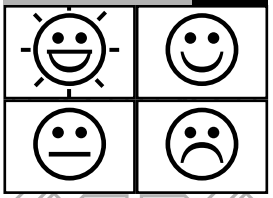
.....

.....

.....

.....

Comments T



When is the performance of wudu' *Sunnah*?

.....

.....

.....

.....

AN IMPORTANT POINT TO REMEMBER

T P

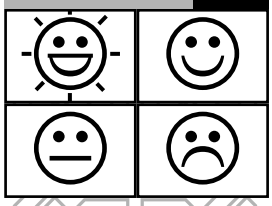
Among the instructions given by the holy Prophet Muhammad [s] concerning cleanliness and purification there are some like those appertaining to *Islinja'*, *Taharah* (cleanliness) of the body and dress, and purity and impurity of water that are of general application and others which are related exclusively to *Salah* and can be described as its pre-requisites. The command of *wudu'* belongs to the latter category. Allah declares in the Holy Qur'an:

"When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles."

To be in a state of *wudu'* is, thus, an essential condition of this unique form of presence in the Court of the Almighty and of holding communion with Him. *Wudu'* has been described as the key of *Salah* showing that just as no one can enter a locked house without opening the lock with the key, so too it is not possible to gain admission to *Salah* without *wudu'*. *Wudu'* is a necessary condition of making *Salah* worthy of acceptance.

Since *Salah* is the highest form of presence before Allah and of paying divine honours, respect and regard for it would demand that the command to take a bath and wear good, clean dress be given for every prayer-service. But because this would have entailed much hardship, Allah, in His infinite kindness, has enjoined only this much that *Salah* should be offered in clean

Comments **T**



clothes and with *wudu'* in which all the visible organs that have a special place in the physical structure of man, and can be said to symbolise the whole of the body, are washed. Moreover, hands, feet, face and head are the parts that, generally, remain uncovered, and, hence, these alone are required to be washed or wiped lightly in *wudu'.*

The pious, whose spirituality has not been blunted by surrendering it hopelessly to beastly urges, experience a feeling of filthiness and a sort of gloom and dullness within themselves in the state of impurity, ie. when their *Wudu*' has been voided due to a natural evacua tion or some other reason. After having performed the *wudu'* this gives place to a sense of spiritual cleanliness and effulgence. Herein lies the chief purpose and significance of *wudu'* and it is because of this that it has been made a pre-requisite of offering *Salah*, or, in other words, of making one's special presence in the Court of the Almighty. But this much even we, the common people, can realise, that *wudu'* is a solemn act of preparation for presenting one self in the Court of the Supreme Being. People who perform *wudu'* even with this minimal awareness do feel a rare joy and effulgence in it.

In many *Ahadith* the cleansing or washing away of sins with the water used for *wudu'* has been mentioned. Although sins do not possess a visible or external impurity that can physically be removed by the use of water but the cleansing of sins in these traditions signifies pardon and forgiveness. When a person commits a sin its unholy effects settle, at first, on the limbs with which he perpetrates it, and then in his heart. Afterwards, as in obedience to the command of Allah and in order to purify himself, he per forms *wudu'* the foulness of the misdeeds he has been guilty of and the impurity that has come to defile and contaminate his limbs as a result of it is washed away and the transgressions are forgiven by Allah.

A Muslim, when attending to ritual purity in the things that envelop him in progressively closer layers - his

room, then his clothes, then his skin - should not neglect his inner being, which lies at the heart of all these. He must endeavour to purify it with repentance and remorse for his excesses, and a determined resolution not to commit them in future. He should cleanse his inner being in this way, for that is the place to be examined by the One he worships.

Recite the following poem and explain. **T**

The *Wudu'* that all Muslims make,
Is an act of purity for Allah's sake,
To cleanse our body and our soul,
For to Allah is our final goal,

And therefore we must all be pure,
For He loves purity, that's for sure.
We also try to cleanse our hearts,
While washing certain body parts,

And this is how the pattern goes,
Hands and mouth and then the nose,
Then followed by the face you see,
It's as easy as one, two three.

Wash your arms to the elbow now,
I am sure, that you know how,
Wipe the head with a wet hand too,
Down to your neck, I'm telling you,

Then clean your ears and wash
your feet,
This is how *Wudu'* is made complete.

Wash your body in Allah's name,
For the Wudu' is no mere game,
And don't forget the short *Du'a'*,
For you must always praise Allah,

So any time you want to pray,
Just make *Wudu'*, the blessed
Sunnah way.

SUMMARY P

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

- listened to a series of extracts ☐
- coloured-in pictures of the steps of *Wudu'* ☐
- completed a table on *Fara'id* & *Sunan* ☐
- learnt a new *Ayah* and *Hadith* ☐
- completed a true and false excercise ☐
- completed sentences about *Mustahabbat* ☐
- answered questions about *Makruhat* ☐
- coloured-in picture of sequence & catagories ☐
- completed an excercise idenfiying catagories ☐
- answered questions on *Fard* & *Sunnah wudu'* ☐
- learnt a poem ☐

How does my teacher
rate my performance in this lesson ?

☐ ☐ ☐ ☐

AD'IYAH wa ADAB
supplications and etiquette

بسم الله الرحمن الرحيم

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Ad'iyah

T P

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

Allah is a living and permanent existence. He hears and sees and has the power to do as He desires and set the course of events in consonance with His will.

It is this firm conviction which gives rise to the urge within man to pray to Allah. When man receives inspiration from Allah, it comes to him naturally to call upon Allah for all his needs and to ask for Allah's blessings in this world as well as in the Hereafter. Allah is truly man's sustainer.

There is no time set for *du'a'*, neither is there any prescribed method nor a separate language. Man, at any moment, in any form, and in any language can pray to Allah. If the prayer has come from deep inside one's heart, it will certainly reach Allah. Allah will hear the call without delay and will answer the suppliant's prayers.

Du'a' means seeking from Allah and this seeking from Allah has no ending. It continues eternally. *Du'a'* is an expression of unceasing feelings welling up inside the believer's heart for his Lord. No moment of a believer's life can be bereft of it.

In the *Qur'an*, the importance of *du'a'* is stated thus, "*Say: My Lord would not care for you were it not for your prayer.*" *Du'a'* is one of the most important characteristics that distinguish a believer from an unbeliever and a significant indicator of one's faith in Allah.

Many people may think that there is no divine control over the universe and that everything is interacting independently. However, what they do not know is that every creature in the heavens and on the earth has already submitted to Allah. There is no creature whose destiny is not determined by Allah and who is not obedient to Him. The unbelievers do not understand this substantial fact. The believers, on the other hand, are aware that the only way to obtain the things they want is to ask them from the One Who controls them. They

know that Allah is the Creator and Director of all things.

However, it should also be understood that Allah's answering to prayers is not necessarily giving all that is requested from Him. For man is ignorant and he "*…prays for evil as he prays for good; for man is ever hasty*." So Allah responds to all our prayers, but sometimes gives what is wanted, and sometimes not, since it is in truth, 'evil'.

Du'a' should be done with humility and in private, in all sincerity, having hope but also fear of Allah in our hearts, and with deep concentration. Our prayers are actually a matter of confessing our weakness while showing our gratitude towards Allah. Abstaining from prayer shows arrogance and rebellion against Allah. Allah. Calling on Allah is both a prayer and also a great blessing. This very simple act of making a request is the key to attaining all physical and spiritual objectives.

Adab

"*I was sent to perfect the best in moral characteristics and etiquette,*" said the noble Prophet Muhammad [s] describing his mission. The main purpose of this message is to make man live according to the highest moral standards and etiquette which he is capable of.

Each person has a duty to cultivate good and desirable qualities which are part of his natural make-up. On the other hand, each person has a duty to strive against noxious qualities and habits. Bad qualities and habits are like rust on a pure heart. The more rust accumulates, the more insensitive a person's heart will become. The covering of rust may eventually obscure all good and a person might reach a state where vice and noxious qualities become not only acceptable to him but beautiful. If there is still a spark of good left, the door for repentance or tawbah might still be open. The weeds in your garden must not be allowed to stifle and smother the flowers and the fruit.

In cultivating good qualities, it is important to remember the saying of the Holy Prophet [s] that the best deeds are those done regularly even if they are small. This stresses the need to develop good habits, whereby the practice of goodness becomes a matter of course, easy and natural.

The *Ad'iyah* memorised in grades one and two must be revised before commencing.

Revise the following invocations. T

Ta'awwudh

(Seeking Refuge in Allah)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

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

Tasmiyah

(Commencing in Allah's Name)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

Al-Kalimah At-Tayyibah

(The Good Declaration)

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*There is no god except Allah, (and) Muhammad is the Messenger of Allah* "

Al-Kalimah Ash-Shahadah

(The Declaration of Testimony)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

"*I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger.*"

Al-Kalimah At-Tamjid

(The Declaration of Exaltation)

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ

وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ○

وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

"*Glory be to Allah, and all praise be to Allah, and there is no god except Allah, and Allah is the Greatest. There is no power nor strength except with Allah, the Exalted, the Mighty* "

Al-Kalimah At-Tawhid

(The Declaration of Oneness)

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِ وَ يُمِيْتُ

بِيَدِهِ الْخَيْرُ ○ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"*There is no god except Allah, who is alone. He has no partner. His is the kingdom and to Him is all praise. He gives life and causes death. In His hands is all goodness. And He has power over all things.*"

Al-Kalimah Radd Al-Kufr

(The Declaration of Refutation of Disbelief)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ بِهِ وَ اسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ ○

تُبْتُ عَنْهُ وَ تَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَ الْمَعَاصِيْ كُلِّهَا وَ اَسْلَمْتُ وَ اٰمَنْتُ وَ اَقُوْلُ

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*O Allah! I seek your refuge wherein to be saved from joining any partner with you knowingly. And I seek your forgiveness from all sins which (I may commit) unknowingly. I turn in repentance (to You) for (committing) them and I disassociate myself from disbelief, polytheism and all disobedience. I submit (to Your will) and I believe (in You) and I declare that their is no god except Allah (and) Muhammad is the Messenger of Allah.*"

Al-Iman Al-Mujmal

(A Concise statement of Belief)

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَائِهٖ وَ صِفَاتِهٖ
وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

"*I believe in Allah as He is (understood) by His names and His attributes , and I accept all His commandments.*"

Al-Iman Al-Mufassal

(A Complete statement of Belief)

اٰمَنْتُ بِاللّٰهِ وَ مَلٰئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ
وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ
تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

"*I believe in Allah, and His angels, and His books, and His Messengers, and in the Last Day, and in Qadr, the good thereof and the bad thereof coming from Allah, the Exalted, and in resurrection after death.*"

Du'a' before Eating

بِسْمِ اللّٰهِ

"*(I begin) in the name of Allah.*"

Du'a' after Eating

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَ سَقَانَا
وَ جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"*All praise and gratitude is due to Allah Who has fed us and given us drink , and Who has made us Muslims.*"

Du'a' when Eating Elsewhere

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَ اغْفِرْ لَهُمْ
وَ ارْحَمْهُمْ

"O Allah! Bless them (ie. the host) in what You have provided them with, forgive them and be merciful to them."

Du'a' after Drinking Water

اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهٖ
وَ لَمْ يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا

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

Du'a' after Drinking Milk

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ

"O Allah! Grant us blessing in it (ie. the milk) and give us abundance thereof."

Du'a' before Sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

"*O Allah! In Your name I die and come to life again.*"

Du'a' when Awakening

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا

وَ اِلَيْهِ النُّشُوْرُ

"*All praise be to Allah who has given us life after causing us to die, and to Him is our final resurrection.*"

Du'a' when Greeting

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

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

Du'a' in Reply to a Greeting

وَ عَلَيْكُمُ اَلسَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

"*And may the peace and mercy of Allah be upon you, and His blessings too.*"

Du'a' when Sneezing

اَلْحَمْدُ لِلّٰهِ

"*All praise be to Allah.*"

Du'a' Responding to Sneezer

يَرْحَمُكَ اللّٰهُ

"*May Allah shower His mercy upon you.*"

Du'a' to the Respondent

يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

"*May Allah guide you and set all your matters aright.*"

Du'a' when Thanking

جَزَاكَ اللّٰهُ خَيْرًا

"*May Allah reward you well.*"

Du'a' when Entering Toilet

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

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

Du'a' when Leaving Toilet

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى

وَ عَافَانِىْ

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

Du'a' before *Wudu'*

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"*In the name of Allah and all praise be to Allah.*"

Du'a' after *Wudu'*

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ

وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"*O Allah! Make me amongst those who repent, and make me from amongst those who remain clean and pure.*"

Du'a' during *Wudu'*

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَ وَسِّعْ لِیْ فِیْ دَارِیْ
وَ بَارِكْ لِیْ فِیْ رِزْقِیْ

"O Allah! forgive me my sins, make my home spacious and comfortable and make my sustenance blessed."

Du'a' when looking in Mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِیْ فَحَسِّنْ خُلُقِیْ

"*O Allah! You have indeed beautified my body, so beautify my character too.*"

Du'a' when Dressing

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ
وَ اَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

"*All praise be to Allah who has clothed me with that through which I cover my nakedness and adorn myself in my life.*"

Du'a' when Visiting the Sick

لَا بَأْسَ طَهُوْرٌ اِنْشَاءَ اللّٰهُ○لَا بَأْسَ طَهُوْرٌ اِنْشَاءَ
اللّٰهُ○اَللّٰهُمَّ اشْفِهٖ○اَللّٰهُمَّ عَافِهٖ

"*Do not despair. This is a cleansing, if Allah so wills. Do not despair. This is a cleansing, if Allah so wills. O Allah! Cure him. O Allah! Grant him safety.*"

Du'a' when in Bodily Pain

اَعُوْذُ بِاللّٰهِ وَ قُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَ اُحَاذِرُ

"*I seek protection in Allah and His Might from the harm of what I feel and fear.*"

Du'a' after *Adhan*

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ
الْقَآئِمَةِ اٰتِ سَیِّدَنَا مُحَمَّدَا الْوَسِیْلَةَ وَ الْفَضِیْلَةَ
وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَا الَّذِیْ وَعَدْتَّهٗ
وَ ارْزُقْنَا شَفَاعَتَهٗ یَوْمَ الْقِیَامَةِ ○
اِنَّكَ لَا تُخْلِفُ الْمِیْعَادَ

"*O Allah! Lord of this perfect call and everlasting prayer, bless Muhammad with intercession and excellence, and raise him to the most praiseworthy position which you have promised him, and favour us with his intercession. Indeed you never turn back on your promises.*"

Du'a' when entering *Masjid*

اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

"*O Allah! Open to me the doors of Your Mercy.*"

Du'a' when leaving *Masjid*

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

"*O Allah! Indeed I ask of your bounty.*"

Du'a' before *Sawm*

بِصَوْمِ غَدٍ نَوَيْتُ

"*I intend fasting tomorrow.*"

Du'a' after *Sawm*

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

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

Du'a' when Entering Home

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ
بِسْمِ اللّٰهِ وَلَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا
وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

"*O Allah! I ask you the blessing of entering the home and the blessing of leaving the home. In the name of Allah we enter and in the name of Allah we leave, and upon Allah, our Cherisher, do we rely.*"

Du'a' when Leaving Home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَ لاَ حَوْلَ
وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ

"*(I leave) in the name of Allah, (and) I put my trust in Allah. There is no might (to guard against evil) nor power (to do good) except with Allah's (assistance).*"

Du'a' Morning and Evening

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَ بِكَ اَمْسَيْنَا وَ بِكَ نَحْيٰ
وَ بِكَ نَمُوْتُ وَ اِلَيْكَ النُّشُوْرُ

"O Allah, in Your (name) do we pass the day and in Your (name) do we pass the night. In Your (name) do we live and and in Your (name) do we die and to You is (our destinies end and final) Resurrection."

Du'a' when Entering a Bazaar

بِسْمِ اللّٰهِ ○ اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ خَيْرَ هٰذِهِ السُّوْقِ
وَ خَيْرَ مَا فِيْهَا ، وَ اَعُوْذُ مِنْ شَرِّهَا وَ شَرِّ مَا
فِيْهَا ○ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ اَنْ اُصِيْبَ فِيْهَا
يَمِيْنًا فَاجِرَةً اَوْ صَفْقَةً خَاسِرَةً

"In the name of Allah (I begin). O Allah, I ask You (to bless me with) the good of this bazaar, and the good of all therein, and I seek Your protection from the harm of this bazaar, and the harm of all therein. O Allah, I seek Your protection from the misfortune of false oaths and from unprofitable transactions."

Du'a' when Boarding a Vehicle

اَلْحَمْدُ لِلّٰهِ ○ سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَ
مَا كُنَّا لَهٗ مُقْرِنِيْنَ ○ وَ اِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

"All praise be to Allah. Glory be to Him who has made this vehicle subservient to us while we (of ourselves) were unable to control it. And, to our Lord we are indeed all journeying back."

Du'a' Commencing a Journey

اَللّٰهُمَّ بِكَ اَصُوْلُ وَ بِكَ اَحُوْلُ وَ بِكَ اَسِيْرُ

"O Allah! In Your name I commence this journey and in Your name I travel about and in Your name I progress."

Du'a' Returning from Journey

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

"We are returning (from our journey). We beg (from Allah) forgiveness (for any sin committed), we worship our Lord (alone) and We praise (Him)."

Du'a' when in Prosperity

اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتِ

"All praise be to Allah by whose grace all good work is accomplished."

Du'a' when in Adversity

اَللّٰهُمَّ اَجِرْنِیْ فِیْ مُصِیْبَتِیْ وَ اخْلُفْنِیْ خَیْرًا مِّنْهَا

"O Allah, grant me refuge and safety in this adversity and give me in return something far better than I have lost."

Du'a' seeing Another in Adversity

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاكَ بِهٖ وَ فَضَّلَنِیْ عَلٰی كَثِیْرٍ مِّمَّنْ خَلَقَ تَفْضِیْلًا

"All praise be to Allah Who has guarded me from the difficulty which has befallen you, and Who has blessed me with favours that so many other creatures do not enjoy."

Revise the following important phrases. T

When Starting Anything

بِسْمِ اللّٰه

"*(I begin) In the Name of Allah.*"

When Expressing Remorse

اَسْتَغْفِرُ اللّٰه

"*I seek Allah's pardon.*"

When Expressing Astonishment or Alarm

سُبْحَانَ اللّٰه

"*Glory be to Allah*" or "*Allah is Perfect and Pure.*"

When Expressing Elation or Apprehension

اَللّٰهُ اَكْبَر

"*Allah is the Greatest.*"

When Intending to Do Something

اِنْ شَاءَ اللّٰه

"*If Allah so wills.*"

Having Achieved Something

مَا شَاءَ اللّٰه

"*As Allah has willed.*"

When Wishing Well to Others

بَارَكَ اللّٰه

"*May Allah bless you.*"

When Expressing Gratitude or Admiration

اَلْحَمْدُ لِلّٰه

"*All praise be to Allah.*"

When hearing Good News

اَلْحَمْدُ لِلّٰه مَا شَاءَ اللّٰه

"*All praise be to Allah. It is just as Allah has willed.*"

When hearing Bad News

اَلْحَمْدُ لِلّٰه عَلٰى كُلِّ حَال

"*Praise be to Allah under all circumstances.*"

When Expressing Love to Another

اِنِّىْ اُحِبُّكَ فِى اللّٰه

"*I love you for the sake of Allah.*"

Replying to One who Expresses His Love

اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَه

"*May He, for whose pleasure you love me, love you too.*"

When in Distress

حَسْبِىَ اللّٰهُ وَ نِعْمَ الْوَكِيْل

"*Allah is sufficient for me and a most excellent Guardian.*"

When having Evil Thoughts

اَعُوْذُ بِاللّٰه مِنَ الشَّيْطَانِ الرَّجِيْمِ ○
اٰمَنْتُ بِاللّٰه وَ رُسُلِه

"*I seek protection in Allah from shaytan, the accursed one. I believe in Allah and His Messengers.*"

When a Loss Occurs

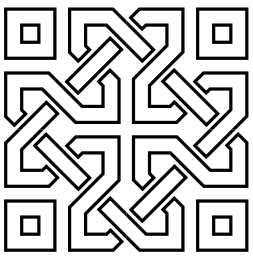
اِنَّا لِلّٰه وَ اِنَّا اِلَيْه رَاجِعُوْنَ

"Indeed to Allah we belong, and to Him is the Final return."

seeing anothe Muslim Cheerful

اَضْحَكَ اللّٰهُ سِنَّكَ

"May Allah always keep you cheerful."



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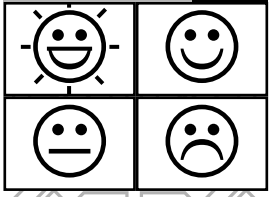


Islamic Months

مُحَرَّم	*Muharram*
صَفَر	*Safar*
رَبِيْعُ الْاَوَّل	*Rabi‘ al-Awwal*
رَبِيْعُ الثَّانِى	*Rabi‘ ath-Thaniy*
جُمَادَى الْاُوْلٰى	*Jumada-l-Ula*
جُمَادَى الْاٰخِرَة	*Jumada-l-Akhirah*
رَجَب	*Rajab*
شَعْبَان	*Sha‘ban*
رَمَضَان	*Ramadan*
شَوَّال	*Shawwal*
ذُوالْقَعْدَة	*Dhu-l-Qa‘dah*
ذُوالْحِجَّة	*Dhu-l-Hijjah*

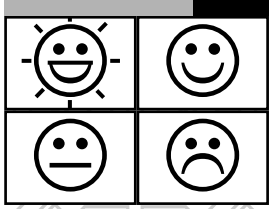
Days of the Week

يَوْمُ الْاَحَد	*Sunday*
يَوْمُ الْاِثْنَيْن	*Monday*
يَوْمُ الثَّلَاثَاء	*Tuesday*
يَوْمُ الْاَرْبَعَاء	*Wednesday*
يَوْمُ الْخَمِيْس	*Thursday*
يَوْمُ الْجُمْعَة	*Friday*
يَوْمُ السَّبْت	*Saturday*

Arabic Numerals

وَاحِد	*One*
اِثْنَان	*Two*
ثَلَاثَة	*Three*
اَرْبَعَة	*Four*
خَمْسَة	*Five*
سِتَّة	*Six*
سَبْعَة	*Seven*
ثَمَانِيَة	*Eight*
تِسْعَة	*Nine*
عَشَرَة	*Ten*

Comments



lessons 1-8

OUTCOME OBJECTIVES T P

- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah
- recognise that no moment of a believer's life can be bereft of *du'a'*
- understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things
- appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life
- learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah
- learn that each person has a duty to cultivate good and desirable qualities
- understand the need to develop good habits whereby the practice of goodness becomes a matter of course

LESSON 1-8 OVERVIEW T P

BY THE END OF THESE LESSONS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- memorise a series of Arabic supplications
- understand their meanings
- learn the *Sunnah* etiquettes associated with the relevant supplications
- complete an exercises for comprehension
- learn the names of Seasons & Directions in Arabic

LESSON 1

Thana'

INTRODUCTORY EULOGY

The following *Salah Du'a'*s are to be memorised by the child over the course of the year. The meaning should be explained but not necessarily memorized.

The following *Du'a's* are recited during the course of the ritual prayer. Details will be provided in the subsequent grade. Memorise them! **C T**

Vocabulary

eulogy
grandeur

Thana' (Introductory Eulogy)

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ

وَ تَعَالٰى جَدُّكَ وَ لاَ اِلٰهَ غَيْرُكَ

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

SUMMARY **P**

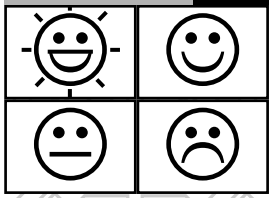
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**

☐ ☐ ☐ ☐

Comments **T**



GLORIFICATION

Memorise the following *Du'a'*s. **C T**

Tasbih (Glorification) in *Ruku'*

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

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

*I'lan (*Declaration) when Arising from *Ruku'*

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

"Allah hears the one who praises Him."

Hamd (Praise) in *Qawmah*

رَبَّنَا لَكَ الْحَمْدُ

"Our Lord ! All praise be to you."

Tasbih (Glorification) in *Sajdah*

سُبْحَانَ رَبِّيَ الْاَعْلٰى

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

Vocabulary

glory
mighty
exalted

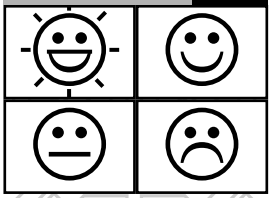
SUMMARY **P**

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

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**

Comments **T**



LESSON 3

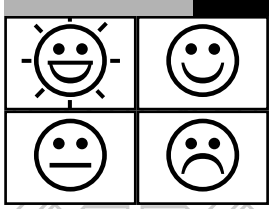
Tashahhud

TESTIMONY OF DEVOTION

Vocabulary

devotion
bodily
mercy
blessings
righteous
testify

Comments T



Memorise the following *Du'a*'s. C T

Tashahhud (Testimony of Devotion)

اَلتَّحِيَّاتُ لِلّٰهِ وَ الصَّلَوٰتُ وَ الطَّيِّبَاتُ ○
اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِىُّ وَ رَحْمَةُ اللّٰهِ وَ
بَرَكَاتُهٗ ○ اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ
الصّٰلِحِيْنَ ○ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ ○

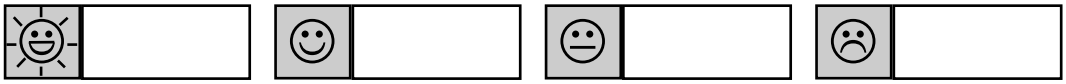
"All devotion offered through words, bodily actions and wealth are due to Allah alone. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I testify that there is no god except Allah, and I testify that Muhammad is His servant and messenger."

SUMMARY P

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

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**



Memorise the following *Du'a'*s. **C T**

Salawat Ibrahimiy (Abrahamic Benedictory Prayer)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

"O Allah, Shower your grace upon Muhammad, and upon the family of Muhammad, just as you showered your grace upon Ibrahim and upon the family of Ibrahim, Indeed you are Worthy of All Praise, Most Majestic.

"O Allah, Shower your blessings upon Muhammad, and upon the family of Muhammad, just as you showered your blessings upon Ibrahim and upon the family of Ibrahim, Indeed you are Worthy of All Praise, Most Majestic."

Vocabulary

grace
majesty

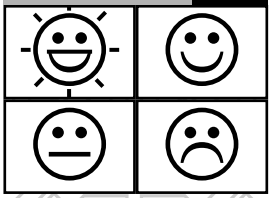
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**

Comments **T**



LESSON 5

Istighfar

SUPPLICATION FOR PARDON

Memorise the following *Du'a'*s. **C T**

Du'a' of *Istighfar* (Supplication for Pardon)

اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا وَّ لاَ
يَغْفِرُ الذُّنُوْبَ اِلاَّ اَنْتَ فَاغْفِرْ لِىْ مَغْفِرَةً مِّنْ
عِنْدِكَ وَ ارْحَمْنِيْ ○ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

"O Allah, indeed I have wronged myself greatly, and none forgives sin but You, therefore grant me your forgiveness and have mercy upon me. Indeed You alone are the All-Forgiving, Most Merciful."

□□□

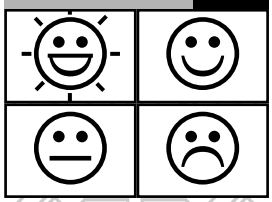
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**

Comments **T**



Memorise the following *Du'a'*s. C T

Du'a' after Conclusion of *Salah*

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَاالْجَلَالِ وَ الْاِكْرَامِ

"O Allah, you are the Source of all Peace, from You comes all peace. Blessed are You, O most Sublime and Noble One."

Vocabulary

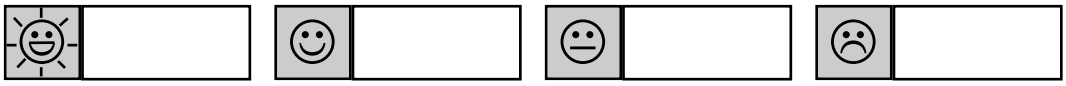
sublime
noble

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**

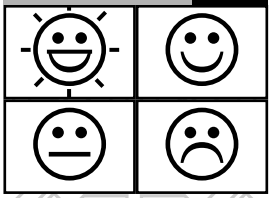


Learn the following etiquettes of *Salah*. T

ACTIVITY

1) Before commencing the *Salah* ensure that the body, clothing, and place of prayer are clean and that a proper *Wudu'* has been perform.
2) When performing *Wudu'*, clean the teeth with a *miswak* (tooth

Comments T



stick).

3) Offer the *Salah* in neat, clean and decent clothes.
4) *Salah* must be offered punctually.
5) All adult Muslim males should offer *Salah* in congregation (*Jama'ah*). Even if for some reason the congregation is missed, the *Fard* (obligatory) prayers should be offered in the *Masjid*. *Sunnah* prayers may, however, be offered at home.
6) *Salah* should be offered in a tranquil state, with composure and peace of mind.
7) Every posture should be performed calmly with a reasonable pause between two postures
8) *Salah* must be offered with concentration, humility, and submissiveness.
9) Unnecessarily moving one's hand or feet, scratching the body, combing the beard with

ones fingers and setting ones clothes right are acts of disrespect and insolence and should be avoided.

10) *Salah* is a means of achieving nearness to Allah, therefore offer the prayer as if you are before Him, or at the very least imagine that Allah is watching you.
11) You should act upon the teachings learnt in the *Salah* and let it reflect in your daily life
12) While offering *Salah*, the Holy Qur'an should be recited slowly and clearly. This applies to all the other *du'a'*s and declarations uttered during the prayer. All these should be recited with appropriate pauses and with concentration, ardour, and alertness of mind.
13) If *Salah* is offered with understanding and care, then only is it regarded as true prayer.

Which three etiquettes of *Salah* do you consider to be the most important. List them! **C**

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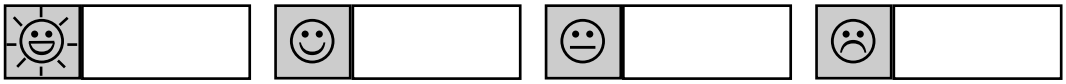
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized all the *Salah du'a's* ☐
- learnt the etiquettes ☐
- listed the most important etiquettes ☐

How does my teacher **rate my performance ?**



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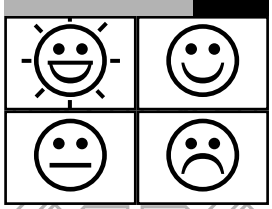


Memorise the names of the Four Seasons. C T

اَلرَّبِيْع	Spring
اَلصَّيْف	Summer
اَلْخَرِيْف	Autumn
اَلشِّتَاء	Winter

Memorise the names of the Four Directions. C T

اَلشِّمَال	North
اَلْجَنُوْب	South
اَلْمَشْرِق	East
اَلْمَغْرِب	West

SUMMARY P

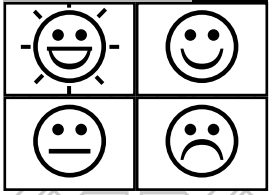
BY THE END OF THIS LESSON THE CHILD HAS :

- memorized Arabic Seasons & Directions ☐

How does my teacher **rate my performance ?**

☐ ☐ ☐ ☐

Comments T



CURRICULUM profile - - - -

'AQA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Belief in Allah**	- learn about Allah, His essence and attributes - understand that Allah is greater than we can ever know or imagine - realize that in creation, nothing happens by itself. There is always a cause and that Allah is the ultimate cause - discern that the existence of the universe is the greatest proof that Allah exists - appreciate that Islamic beliefs are simple, reasonable and logical - learn that belief in Allah is the only logical explanation of the existence of the universes	- listen to an extract being read out by the teacher explaining a Muslims belief in Allah - complete a true & false exercises for comprehension - learn a new *Ayah* and a new *Hadith* - unscramble words to construct sentences - read a short story about belief in Allah being the only logical explanation for existence - find suitable one word meanings for the vocabulary list - identify the specific teachings of the story - emphasise an important point to remember - complete a crossword puzzle - solve a word puzzle for enjoyment - use a code to decipher a secret message - search for a verse in the *Qur'an* related to the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Belief in Angels**	- learn about Angels of Allah, their attributes & function - realize that they are a pure, sinless creation made of light who fulfill innumerous duties & are ever obedient - discover that their true form and shape are not comprehended by mankind - discover that when angels do appear to ordinary people they take the form of handsome men - discern that angels occupy the heavens and the earth and every other world Allah has created - learn that Allah's assistance as well as His punishment comes through the angel - learn that Islam is indeed a religion of peace, but when its enemies insist on destroying all peace then they in turn must be destroyed in order to ensure peace	- listen to an extract being read out by the teacher about Angels, their nature and purpose - complete a word selection exercises for comprehension - answer questions related to the topic - learn a new *Ayah* and a new *Hadith* - identify words that correctly describe Angels - emphasize an important point to remember - read a short story about Angels and how they interact with human beings - find suitable one word meanings for the vocabulary list - identify the specific teachings of the story - match the correct words between two columns - identify the relationships in a series of sentences - sort a list describing what Angels are capable of doing and what they are not	
LESSON 3 **Belief in the Books of Allah**	- learn about the significance and blessing of revelation - discover that Allah communicates with mankind through revelation - appreciate that Allahs words are tremendously powerful and only Prophets who have been gifted with great physical and spiritual strength can bear to receive them - realize that all the Books of Allah taught the very same message, the message of Islam - discern that all the previous Books of Allah have been lost or changed through time, except the *Qur'an* - understand that Muslims believe in all the Books of Allah as they were originally	- listen to an extract being read out by the teacher about belief in the Books of Allah - recite and memorise a poem - identify the odd word in a group - learn a new *Ayah* and a new *Hadith* - read a short story describing the manner by which revelation came to the Prophet - find suitable one word meanings for the vocabulary list - identify the specific teachings of the story - solve a word puzzle to discover a hidden word - use the hidden word to complete sentences - unscramble letters to form words - match the correct pairs of words	

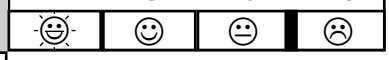
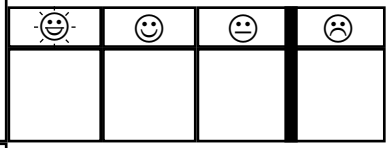
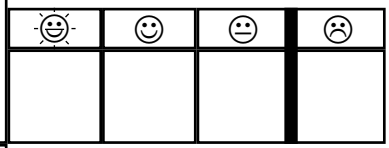
'AQA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			😃	🙂	😐	☹
	revealed & that whosoever denies even a single Book becomes a disbelievers	- construct sentences using a list of wordsd				
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

AKHLAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			😃	🙂	😐	☹
			The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 **Respect for Servants and Workers**	- learn about the Islamic teachings regarding respect for Servants and Workers - appreciate that all human beings are to be treated equally since all human beings are the children of Adam [a] - understand that care must be taken of servants and workers and that they must be fed and clothed with the very same that we ourselves enjoy - realise that a true Muslim is always kind and generous to those under his authority - discern that servants must never be overworked and that they must be paid punctually and generously - discover that good treatment of servants and workers brings good fortune in this world and the hereafter and ill-treatment brings misfortune - ascertain that Muslims are people whom Allah has honoured with Islam, and if they choose any other way, Allah will surely disgrace them	- listen to an extract being read out by the teacher about respect for Servants & Workers - emphasise an important point to remember - complete a true and false exercise - list five reasons as to why we must respect workers - learn a new *Ayah* and a new *Hadith* - read a short story about equality and respect for servants - find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - cut and paste pictures for enjoyment - find out more about the sacred landmarks of Jerusalem - use the 'shift' cipher to decode two secret messages - colour-n a picture and answer questions about its				
LESSON 2 **Respect for Children**	- learn about the Islamic teachings regarding respect for Children - realise that of all the gifts and blessings Allah has favoured us with, one of the greatest is children - know that kindness and respect towards children is a sign of true faith - discover that there is no better gift a Muslim can give to his children than good character and piety - appreciate that there is no better method of teaching children than by setting a good example - understand that children should not be terrorised - recognise that children of strangers must be treated with the same love and kindness that one treats his own - realise that children should be allowed to feel the carefree joy of growing up - learn that parents must ensure that children develop a love for Allah, for Islam and for His beloved Prophet	- listen to an extract being read out by the teacher about respect for Children - complete a word selection excercise - learn a new *Ayah* and a new *Hadith* - complete a picture puzzle for enjoyment - read a short story about respect for Children - find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - emphasise an important point - complete a question & answer excercise - read another story about respect for Children - identify lessons to be learnt from the story - complete a second picture puzzle for enjoyment - complete a *Hadith* of the blessed Prophet [s]				

CURRICULUM profile - - - -

AKHLAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 3 **Respect for the Less Fortunate**	- learn about the Islamic teachings regarding respect for the Less Fortunate - understand that caring for the less fortunate is a great form of *'ibadah &* a sign of sincerity, true virtue, the noblest character and the highest morals - discover that it is firstly the duty of the families of the less fortunate to take care of them - realise that the less fortunate should not be discarded nor made to feel unwanted or worthless but be treated as equals and made to feel like an important part of the family and society - appreciate that whoever cares for the less fortunate will be rewarded with the highest *Jannah* and join the company of the Prophet's [a], pious and martyrs	- listen to an extract being read out by the teacher about respect for the Less Fortunate - complete a multiple choice excercise for comprehension - learn a new *Ayah* and a new *Hadith* - match the correct pairs between two columns - read a short story about respect for the Less Fortunate - find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - decipher a secret key message - complete a maze puzzle for enjoyment - read another story about respect for the Less Fortunate - identify three specific lessons being conveyed	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Tilawah***	- learn about the laws and etiquette of reciting the Holy *Qur'an* - understand that the *Qur'an* is the only authentic way to know Allah, Hisattributes, how He rules over all creation, what he wants of us and our duties to Him, to ourselves and to our fellow human beings - appreciate that a Muslim must learn to read the *Qur'an* in its original Arabic, correctly, fluently and beautifully - recognise that when the Holy *Qur'an* is recited every Muslim must be most respectful and humble in his attitude and listen carefully to the recitation - discover that the *Qur'an* is one of the great sacred symbols of Allah and, as such, must be shown the greatest respect by observing its correct etiquette - discern that Allah gives respect and success, in this world and the hereafter, to those who show respect to the Holy *Qur'an*	- listen to an extract introducing the laws and etiquette of *Tilawah* (recitation of the Holy *Qur'an*) - unscramble jumbled sentences - learn a new *Ayah* and a new *Hadith* - search for verses in the *Qur'an* and determine the laws derived from them - emphasise an important point to remember - learn a poem for enjoyment - list the names in Arabic of *Suwar* memorised and their translations - construct sentences using words provided	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 ***Taharah***	- learn about the various forms of *Taharah,* purity & cleanliness - recognize that *Taharah* includes cleanliness of the body & surroundings as well as purity of heart & mind - appreciate that Muslims	- listen to an extract being read out by the teacher about the various forms of *Taharah* - emphasise an important point to remember - complete a true & false exercise for comprehension	

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	are duty-bound to have pure thoughts and feelings which in turn lead to virtue and the performance of good deeds - discern that we should not allow any form of impurity or dirt to gather or remain on our bodies or clothing - understand a Muslim home must be kept *Tahir* (clean) and tidy at all times and that children should be made to participate in this endeavour - discover that the *Masajid* are the most important of public places and must be kept exceptionally clean and well perfumed - learn that it is not possible for a Muslim to practice Islam and be in a state of impurity - learn that it is not possible to attain closeness to Allah without observing *Taharah* first	- learn a new *Ayah* and a new *Hadith* - complete a crossword puzzle - list the rules and observances of *Taharah* related to the *Masjid* - colour-in a picture for enjoyment - complete an *Ayah* of the Holy *Qur'an*	
LESSON 3 ***Istinja'***	- learn about *the Istinja*', toilet hygiene, its method and etiquette - recognize that *Istinja'* is an important part of *Taharah* and personal hygiene and that negligence with respect to it constitutes a grave, punishable sin - appreciate that any useful or sacred thing may not be used for cleaning the private parts - learn that the one who does not do *Istinja'* is not *Tahir,* and may not perform *salah* nor touch the Holy *Qur'an* - understand that it is not permissable to urinate or pass stool in any public area or place where people take rest or which they frequently visit in connection with their daily needs	- listen to an extract being read out by the teacher about *Istinja*', toilet hygiene - complete a word selection exercise - learn a new *Ayah* and a new *Hadith* - answer questions related to the lesson - complete sentences describing correct toilet etiquette - identify the common denominator represented by a group of words - complete two *Ahadith*	
LESSON 4 **Glossary of Arabic Terms**	- understand and memorise some important terms which are commonly used in *Fiqh* (Islamic Law) studies - recognize that the whole life of a Muslim is governed by these terms - *Fard, Wajib, Sunnah, Mustahab, Halal* and *Haram.* This is so because a Muslim is constantly striving to fulfill Allah's commands, emulate the Blessed Prophet [s], abstain from the *Haram* and enjoy only the *Halal*	- listen to an extract being read out by the teacher introducing some essential Arabic Fiqh terms - complete a series of sentences for comprehension - learn a new *Ayah* and a new *Hadith* - complete and colour-in a word search puzzle - complete an *Ayah* and a *Hadith*	
LESSON 5 ***Wudu'***	- learn about the significance of *'Wudu'*, ritual ablution, its method, etiquette and various catagories - discover that Islamic rites and rituals will not be valid and worthy of merit if *wudu'* is not performed correctly - appreciate that *wudu'* is not just washing but that it reminds a Muslim that his inner being needs to be purified too, his heart and mind, attitudes and actions - realize that a number of prerequisites must be fulfilled before performance of the *wudu'*, eg. *istinja*' - discover that the steps and	- listen to an extract about *Wudu'*, ritual ablution, its method, etiquette and various catagories - listen to extracts detailing the *Fara'id*, *Sunan*, *Mustahabbat*, *Makruhat* and *Nawaqid* of *Wudu'* - listen to extracts explaining when *Wudu'* is compulsory and when it is a *Sunnah* practice - colour-in pictures of the various steps of *Wudu'* - complete table identifying *Fara'id* & *Sunan* of *wudu*' - learn a new *Ayah* and *Hadith* - complete a true and false	

CURRICULUM profile - - - -

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
	acts of *wudu'* can be divided into various catagories, some being *Fard*, some *Sunnah*, and some *Mustahab* - understand that there are also certain acts that are *Makruh* when performing *wudu'* & others that are *Naqid* - learn that *wudu'* is necessary before performing certain deeds and *Sunnah* on other occasions	excercis - complete sentences relating to *Mustahabbat* of *wudu'* - answer questions about the *Makruhat* of *Wudu'* - colour-in a picture idenfiying the sequence and various catagories of *Wudu'* - complete excercise idenfiying somecatagories of *Wudu'* - answer questions pertaining to occasions when performing *Wudu'* is *Fard* and *Sunnah* - learn a poem about *Wudu'*				
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

AD'IYAH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
LESSONS 1-8	- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah - recognise that no moment of a believer's life can be bereft of *du'a'* - understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things - appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life - learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah - learn that each person has a duty to cultivate good and desirable qualities - understand the need to develop good habits whereby the practice of goodness becomes a matter of course	- memorise a series of Arabic supplications, declarations of fundamental tenets and statements of doctrine - understand their meanings - learn the *Sunnah* etiquettes associated with the relevant supplications - complete a series of exercises for comprehension - learn the Islamic months of the year - learn some important Arabic phrases used in daily conversation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 ***Thana'***						
LESSON 2 ***Tasbih, I'lan, Hamd, Tasbih***						
LESSON 3 ***Tashahhud***						
LESSON 4 ***Salawat Ibrahim***						
LESSON 5 ***Du'a'* of *Istighfar***						
LESSON 6 ***Du'a'* after Conclusion of *Salah***						

performance **ASSESSMENT**

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			☺	☺	😐	☹
LESSON 7 **Four Seasons**						
LESSON 8 **Four Directions**						
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

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ABOUT THE AUTHOR

Mawlana Feizel Chothia is an experienced Islamic Studies instructor and author of a number of Islamic books. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islamiyah* (*Dar Al-Ulum* Azaadville) institute of traditional Islamic sciences. He has specialist training in Islamic jurisprudence, primarily the *Hanafi* School of Law, and his approach is rooted in a traditional, normative stance. *Mawlana* Feizel has served as *Imam* in numerous *Masjids* and is actively engaged in Islamic propagation, teaching and administration, as well as developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu and his intimacy with Western culture and its institutions has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and literature.

Grade **4**