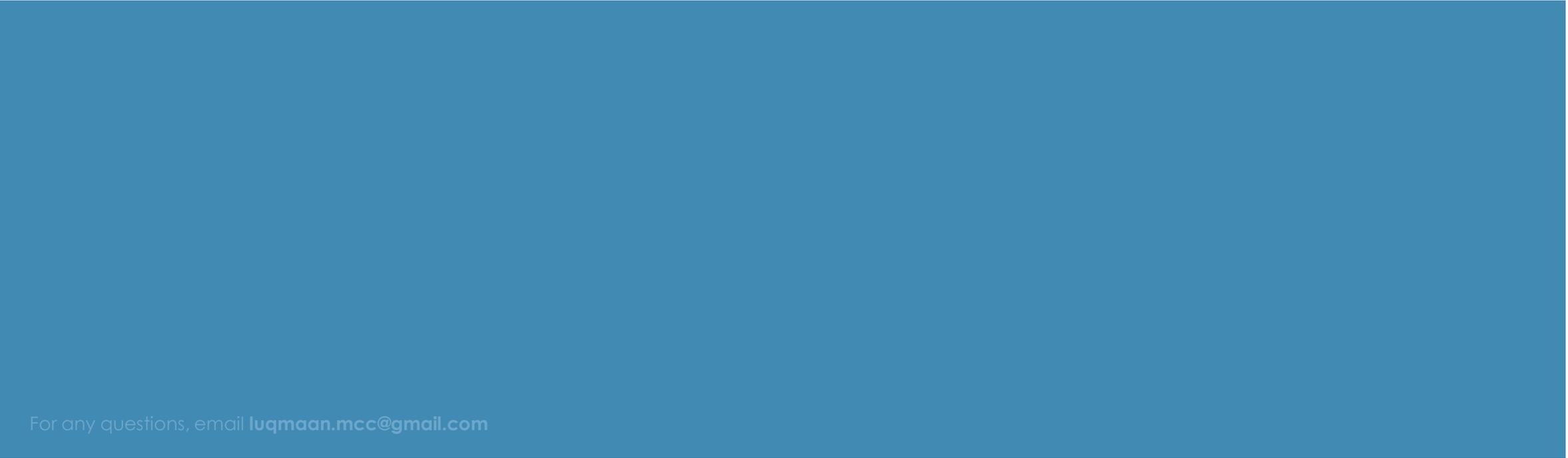




BOYS SCHOOL ISLAMIC STUDIES CLASS 2021 - 22

MCC MADRASAH



For any questions, email luqmaan.mcc@gmail.com

TOPICS COVERED IN THIS PRESENTATION

Fiqh

Types of Water

Impurities and Cleaning
Methods

Ghusl: Fara'id, Sunan & Method

Aqa'id

A'raf

Qadr / Taqdir

Beliefs with regards to Allah

Beliefs with regards to
Muhammad SAW

Beliefs with regards to the
Prophets

Beliefs with regards to the
Sahabah

Beliefs with regards to
Prophethood [Nabawiyyat]

Sirah & Tarikh

Isa AS

Akhlaq & Adab

Asking Advice [Mashwarah]

Patience

Virtues of Dhikr

Adab of Writing



FIQH

BOYS SCHOOL ISLAMIC STUDIES 2021 - 22



TYPES OF WATER

LESSON 1 – 22/09/2021

FIQH

Hāfiz Luqmaan M | MCC Madrasah

TYPES OF WATER

When a person wants to pray to Allāh by engaging in ṣalāh, ṭawāf, sajdah tilāwah or even for the purpose of holding the Qur'ān, they must be pure and in the state of wuḍū'.

When a person wants to recite the Qur'ān without touching it, they can do so without wuḍū', however they must *not* be in the state of major impurity.

The way to become pure is to perform wuḍū' or ghusl.

TYPES OF WATER

The following can be used to become pure for ṣalāh:

- Rainwater
- Ocean/ Seawater
- River water
- Well water
- All types of flowing water, e.g. water in pipes, which have no sign of impurity.

TYPES OF WATER

Large water and Small water

There are different types of water:

- Large water is that amount of water which covers more than 21 square metres which is equivalent to 4.57m x 4.57m and is deep enough that a person can take out water without touching the ground
- Small water is that which covers a lesser area than the above amount

TYPES OF WATER

Small amounts of water will become impure by just a drop of impurity falling into them. So if a drop of blood falls into small amount of water, the entire water becomes impure.

Large water in which some najāsah has fallen will become impure if the colour, taste or smell changes.

TYPES OF WATER

Used water

A person cannot make wuḍu' or ghusl with used water.

Pure water is regarded as 'used' the moment it separates from the body. For example, a person who is washing his arm will make the water 'used' the moment it separates from his arm.

1. Can a person recite Qur'ān if they are in the state of major impurity?
2. What must a person perform to become pure?
3. Name three types of water which can be used to become pure to perform ṣalāh.
4. What is Large Water?
5. If a drop of blood falls into Small Water, can you use it to become pure?
6. When is Large Water considered impure?
7. When is Pure Water considered impure?
8. Can you make wuḍū' or ghusl with Used Water?

QUESTION TIME + RECAP

TYPES OF WATER



IMPURITIES AND CLEANING METHODS

LESSON 2 – 27/09/2021 & 04/10/2021

FIQH

Hāfiz Luqmaan M | MCC Madrasah

IMPURITIES AND CLEANING METHODS

Being free from najāsah (impurities) is necessary for your ṣalāh to be valid. Allāh does not like us standing in front of Him with impurities.

One's body, clothes and place of performing ṣalāh must all be clean and free from impurities.

IMPURITIES AND CLEANING METHODS

Impurity in Arabic is known as 'najāsah'.

There are certain things which are regarded as impure in Islām. These impure things can be divided into two categories:

- Najāsah Ghalīzah - Heavy impurities
- Najāsah Khafīfah - Light impurities

IMPURITIES AND CLEANING METHODS

Najāсах Ghalīzah - Heavy impurities

The following are regarded as heavy impurities:

- Alcohol made from grapes or dates
- Flowing blood
- Human urine and urine of ḥarām animals
- Human excreta
- Semen
- Pus
- The meat of a dead animal
- All parts of a pig
- The urine of animals which are ḥarām to eat
- The excreta of predatory animals and dogs
- Saliva of dogs

IMPURITIES AND CLEANING METHODS

Rules regarding Najāsah Ghalīzah:

Impurity

Solid e.g. Human Excreta

- If the najāsah on the body or clothes is 4.5 grams or less, ṣalāh will be valid. However, it is better to remove the najāsah.
- If the najāsah is more than 4.5 grams, ṣalāh will not be valid. The najāsah must be removed before performing ṣalāh.

Liquid e.g. Urine

- If the najāsah on the body or clothes is 2.75cm in diameter (inner part of the palm) or less, ṣalāh with such a stain will be valid. However, it is better to wash.
- If the najāsah is more than 2.75cm diameter, ṣalāh will not be valid with such a stain. The najāsah must be removed before performing ṣalāh.

IMPURITIES AND CLEANING METHODS

Najāсах Khafīfah - Light impurities

The following are regarded as light impurities:

- Urine of ḥalāl animals such as sheep
- The excreta of ḥalāl animals
- Droppings of ḥarām birds

IMPURITIES AND CLEANING METHODS

Rules regarding Najāsah Khafīfah:

Impurity

- Ṣalāh will be valid with any light impurity which stains less than 1/4 of a limb or less than a 1/4 of a sleeve, or one leg of a trouser. However, it is recommended to wash it before commencing ṣalāh.
- If the light impurity has stained more than 1/4 of a limb or more than 1/4 of a sleeve or a top, then it is necessary to wash this stain off. Ṣalāh will not be valid with the stain.

IMPURITIES AND CLEANING METHODS

How do we remove impure stains?

Impurities after drying are of two types:

- Visible
- Invisible

IMPURITIES AND CLEANING METHODS

Visible Impurities

- Dried visible impurities include excreta, blood stains, yellow pus, alcohol etc.
- To make the impure area pure, simply wash the area until the body of the impurity is removed.
- After washing a blood stain, if a light stain remains, it will still be regarded as pure. The existence of a stain after washing does not mean it remains impure.

IMPURITIES AND CLEANING METHODS

Invisible Impurities

- Dried invisible impurities cannot be seen after drying. For example; urine, semen, dog saliva, pig sweat, etc.
- To make the impure area pure, wash the affected area three times and wring the cloth tightly after each wash.

IMPURITIES AND CLEANING METHODS

How to clean other common things?

Carpet

Repeat the following procedure *three times*:

Pour water over the impure section of the carpet. Then dry the carpet with a clean sponge, cloth, hair dryer or steam cleaner, or let it dry naturally. It is not necessary that the carpet becomes completely dry, however, it must dry at least to the extent that it does not drip water if lifted.

Items

If an impurity falls onto an item like a bucket or a cup, simply wash off the impurity.

Bed

If an impurity stains one's bed, then the dirty area should be washed with water and then made to dry. This should be repeated three times.

1. Name three things which must be clean before performing ṣalāh.
2. What does 'najāsah' mean?
3. Name the two categories of impure things in *Arabic with their meanings*.
4. Name five heavy impurities.
5. Explain the *solid and liquid rules* of heavy impurities.
6. Name two light impurities.
7. Explain the rule regarding light impurities.
8. After washing a blood stain, if a light stain still remains, is it regarded as pure?
9. Explain how you can make an *invisible* impurity area clean.
10. Explain the steps on how to clean impurities from a carpet.

QUESTION TIME + RECAP IMPURITIES AND CLEANING METHODS



GHUSL: FARĀ'ID, SUNAN & METHOD

LESSON 3 – 10/01/2022

FIQH

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GHUSL

Ghusl is a bath which we must take if we become impure.

GHUSL: FARĀ'ID & METHOD

There are 3 farā'id of Ghusl:

1. Gargle the mouth
2. Rinse the nose
3. Wash the entire body thoroughly

We must wash in such a way that not a single hair is left dry.

GHUSL: SUNAN & METHOD

There are 5 sunan of Ghusl:

1. Make intention to become pure

2. Wash the hands

3. Wash the private parts

4. Make wudū'

5. Pass water over the body thrice



When washing the body in ghusl, wash the head first, then wash the right side of the body and then wash the left side.

1. What is Ghusl?
2. List the three farā'id of Ghusl.
3. How many sunan of Ghusl are there?
4. List the sunan of Ghusl.

QUESTION TIME + RECAP

GHUSL: FARĀ'ID, SUNAN & METHOD



RAK'ĀT OF ṢALĀH

LESSON 4 – 10/01/2022

FIQH

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RAK'ĀT OF ŞALĀH

Şalāh	Sunnah	Fard	Sunnah	Nafil	Wājib	Nafil
Fajr	2*	2				
Zuhr	4*	4	2*	2		
'Aşr	4	4				
Maghrib		3	2*	2		
'Ishā'	4	4	2*	2	3	2

* Sunnah Mu'akkadah

1. How many times do we pray ṣalāh a day?
2. What is Sunnah Mu'akkadah?
3. List the rak'āt of **Farā'id** and **Sunnah Mu'akkadah** of *all ṣalāh*.

QUESTION TIME + RECAP

RAK'ĀT OF ṢALĀH



AQĀ'ID

BOYS SCHOOL ISLAMIC STUDIES 2021 - 22



A'RĀF

LESSON 1 – 11/10/2021

AQĀ'ID

Ḥāfiẓ Luqmaan M | MCC Madrasah

A'RĀF

A'rāf is a place between Jannah and Jahannam. Those people who have the same amount of good and bad deeds will be sent here. Eventually they will enter Jannah.

A'RĀF

The Qur'ān informs us of the people of A'rāf in the following verse:

"Between the two groups there will be a barrier. And on A'rāf (the Heights) there shall be people who will recognize each group through their signs, and they will call out to the people of Paradise, "Peace on you." They will not have entered it, yet they will hope to.

When their eyes will be turned to the people of the Fire, they will say, "Our Lord, do not join us with the unjust people."

The people of A'rāf will call out to the people (of the Fire) whom they will recognise through their signs: "Your masses were not of any help to you, nor was the arrogance you used to show. Is it these (people of Paradise) about whom you swore that Allāh would not allow His mercy to reach them?"

(It will be said to such people): "Enter Paradise - there will be no fear for you, nor shall you grieve." (Qur'ān 7:46-49)

1. What is A'rāf?
2. Which people will be at A'rāf?
3. Will they enter Jannah?
4. Explain the verses of the Qur'an which inform us of the people of A'raf.

QUESTION TIME + RECAP

A'RĀF



QADR [FATE]

LESSON 2 – 11/10/2021

AQĀ'ID

QADR [FATE]

'Abdullāh ibn 'Abbās raḍiyallāhu 'anhu reported that "One day I was behind the Prophet ṣallallāhu 'alayhi wasallam and he said to me:

"O young man, I shall teach you some words of advice: Be mindful of Allāh, and Allāh will protect you. Be mindful of Allāh, and you will find Him in front of you. If you (have need to) ask, ask of Allāh; and if you seek help, seek help from Allāh. Know that even if a nation (or the whole community) were to gather together to benefit you with something, they would not benefit you with anything except that which Allāh has already recorded for you, and that if they gathered together to harm you with something, they would not be able to harm you with anything except that which Allāh has already recorded against you. The pens have been lifted and the pages have dried." (Tirmidhī)

QADR [FATE]

"It could be that you dislike something, when it is good for you, and it could be that you like something when it is bad for you. Allāh knows, and you do not know." (Qur'ān 2:216)

"Surely, it is Allāh with whom rests the knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. No one knows what he will earn tomorrow, and no one knows in which land he will die. Surely, Allāh is All Knowing, All Aware." (Qur'ān 31:34)

"With Him are the keys of the unseen. No one knows them but He. He knows what is in the land and the sea. No leaf ever falls but that He knows about it, and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book." (Qur'ān 6:59)

QADR [FATE]

From this we should learn and understand that all power and might is with Allāh. Allāh knows everything. Allāh loves us, and although sometimes something may happen to us which we may not like, when we look back, we see that it was truly good for us. This is part of our faith, that **we must believe that everything is from Allāh.**

- 
1. Who is in control of everything?
 2. If things don't go according to how we plan, what must we do?
 3. Explain 'Qadr' in your own words.

QUESTION TIME + RECAP

QADR [FATE]



OUR BELIEFS WITH REGARDS TO ALLĀH

LESSON 3 – 11/10/2021

AQĀ'ID

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OUR BELIEFS WITH REGARDS TO ALLĀH

- We declare Allāh's oneness, believing, without doubt, that Allāh is One, without any partners.
- There is nothing like Him (neither in quality, nor in reality).
- There is no God other than Him.
- He is the Eternal without a beginning and the Enduring without end (He is free from the restrictions of time).
- He will never perish.
- Nothing happens except by His will.
- He is living and never dies.
- He neither slumbers nor sleeps.

OUR BELIEFS WITH REGARDS TO ALLĀH

- He has the power to do everything.
- Everything is dependent on Him, everything is easy for Him, and He is in need of nothing.
- He created creation with His knowledge.
- He ordered them to obey Him and forbade them from disobeying Him.
- He has absolute knowledge of everything.
- No one can change His decree, put back His command, or overpower His affairs.
- We believe in all of this and are certain that **everything comes from Him (be it good or bad).**

1. Does Allāh sleep?
2. Who created us?
3. Who never dies?
4. Can anyone change Allāh's decree, put back His command, or overpower His affairs?
5. Name four beliefs we have with regards to Allāh. (Not from the questions above!)

QUESTION TIME + RECAP

OUR BELIEFS WITH REGARDS TO ALLĀH



OUR BELIEFS WITH REGARDS TO THE MESSENGER MUḤAMMAD ṢALLALLĀHU ‘ALAYHI WASALLAM

LESSON 4 – 11/10/2021

AQĀ’ID

OUR BELIEFS WITH REGARDS TO THE MESSENGER MUḤAMMAD ṢALLALLĀHU ‘ALAYHI WASALLAM

- We believe that Muḥammad ṣallallāhu ‘alayhi wasallam is Allāh's chosen servant, selected Prophet, and His Messenger, with whom Allāh is well-pleased.
- He is the seal of the prophets, the leader of the God-fearing, the most honoured of all the Messengers, and the Beloved of the Lord of all the Worlds.
- Every claim to prophethood after him is false and deceitful.
- He is the one who has been sent to all the Jinn and all mankind with truth and guidance.

- 
1. Name two beliefs we have with regards to the Messenger Muḥammad ṣallallāhu ‘alayhi wasallam.

QUESTION TIME + RECAP

OUR BELIEFS WITH REGARDS TO THE MESSENGER
MUḤAMMAD ṢALLALLĀHU ‘ALAYHI WASALLAM



OUR BELIEFS WITH REGARDS TO THE PROPHETS

LESSON 5 – 11/10/2021

AQĀ'ID

Ḥāfiẓ Luqmaan M | MCC Madrasah

OUR BELIEFS WITH REGARDS TO THE PROPHETS

- Our belief in the prophets and messengers is firm. We accept that all of them are free from sins.
- We believe Allāh is pleased with all of them.
- The mistakes they have made have been forgiven by Allāh. Mistakes are not the same as sins.
- We do not worship any of them. Nor do we say that they share any of the divine qualities of Allāh.
- We do not give any one of them a higher status than another except as revealed by Allāh.

- 
1. Name two beliefs we have with regards to the Prophets.
 2. Are Prophets free from sins?

QUESTION TIME + RECAP

OUR BELIEFS WITH REGARDS TO THE
PROPHETS



OUR BELIEFS WITH REGARDS TO THE ŞAḤĀBAH

LESSON 6 – 25/10/2021

AQĀ'ID

Ḥāfiẓ Luqmaan M | MCC Madrasah

OUR BELIEFS WITH REGARDS TO THE ŞAḤĀBAH

- The Şaḥābah were the beloved Companions of the Messenger Muḥammad ṣallallāhu ‘alayhi wasallam.
- A **Şaḥābī** is someone, who **in the state of imān, met** the Beloved Messenger **Muḥammad ṣallallāhu ‘alayhi wasallam** in the Messenger ṣallallāhu ‘alayhi wasallam's **lifetime** and thereafter **died with imān**.
- 'Şaḥābah' is plural for 'şaḥābī'.
- We love the şaḥābah but we do not take our love for any one individual among them to excess nor do we disown any of them.
- We only speak well of them.
- Love for all of them is part of Islām.
- Hatred for them is hypocrisy and rebelliousness.

OUR BELIEFS WITH REGARDS TO THE ŞAḤĀBAH

- We confirm that, after the death of the Messenger Muḥammad ṣallallāhu ‘alayhi wasallam, the khilāfah (successorship) went first to Abu Bakr raḍiyallāhu ‘anhu, thus proving his excellence and superiority over the rest of the Muslims, then to 'Umar ibn Al-Khaṭṭāb raḍiyallāhu ‘anhu, then to 'Uthmān ibn 'Affān raḍiyallāhu ‘anhu and then to 'Ali ibn Abi Ṭālib raḍiyallāhu ‘anhu. These are the Rightly-Guided Khulafā’.
- We believe all the wives of our Beloved Messenger Muḥammad ṣallallāhu ‘alayhi wasallam were righteous and pious. They are the Mothers of the Believers (Ummahātul Mu'minīn).

1. Name two beliefs we have with regards to the Şahābah.
2. Who is a Şahābī? (Explain how one may be called a Şahābī)
3. List the successorship after the Messenger Muḥammad ṣallallāhu ‘alayhi wasallam [from what we have learnt] **in order**.
4. Do we believe in all the wives of the Messenger Muḥammad ṣallallāhu ‘alayhi wasallam?

QUESTION TIME + RECAP

OUR BELIEFS WITH REGARDS TO THE ŞAHĀBAH



NABAWIYYĀT

OUR BELIEFS WITH REGARDS TO PROPHETHOOD

LESSON 7 – 06/12/2021

AQĀ'ID

THE DIFFERENCES BETWEEN A RASŪL AND A NABĪ

Allāh sent to mankind two types of people: rasūl and nabī.

- A **Rasūl** [Messenger] is that chosen servant *whom Allāh gave revelation to and a sharī'ah (laws) to implement*. He was ordered to convey this.
- A **Nabī** (Prophet) is that chosen servant *whom Allāh gave revelation to but was **not** given a new sharī'ah (law) to implement*. Instead, he was **ordered to follow and implement the laws of a previous rasūl**.

RASŪL AND NABĪ

Every rasūl was a nabī but not every nabī was a rasūl.

They came to different parts of the World and to different nations.

The exact number of rasūl and nabī is only known to Allāh.

RASŪL AND NABĪ – OUR BELIEFS

We must believe in all the rasūl and nabī from Ādam ‘alayhis salām to the Prophet Muḥammad ṣallallāhu ‘alayhi wasallam.

We must believe that every prophet mentioned in the Qur’ān is truly a prophet of Allāh.

The first prophet to be sent to this world was Ādam ‘alayhis salām.

The last and final prophet was Muḥammad ṣallallāhu ‘alayhi wasallam.

1. Explain the difference between a rasūl and a nabī.
2. *Fill in the blanks:* Every _____ was a _____, but not every _____ was a _____.
3. Who was the first prophet?
4. Who was the final prophet?

QUESTION TIME + RECAP



MU'JIZĀT [MIRACLES]

LESSON 8 – 06/12/2021

AQĀ'ID

Ḥāfiẓ Luqmaan M | MCC Madrasah

MU'JIZĀT [MIRACLES]

We believe that the extraordinary acts – which are against the norm and – that were performed by the prophets as signs from Allāh to indicate and prove their prophethood and truthfulness, these acts are known as Mu'jizāt.

The Qur'ān mentions many such mu'jizāt.

THE MIRACLE OF ŞĀLIḤ ‘ALAYHIS SALĀM

Allāh sent ŞāliḤ ‘alayhis salām to his people to call them to worship Allāh alone, and not to associate any partners with Him. They asked him to bring them proof of what he was saying, so Allāh supported him with the miracle of the she-camel which the people had demanded. Allāh made a unique she-camel emerge from between the mountain rocks. Some of them believed, but the majority of them disbelieved and killed the she-camel.

Allāh mentions this miracle in the following manner:

'And to Thamūd We sent their brother ŞāliḤ. He said, "O my people, worship Allāh; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allāh sent to you as a sign. So leave her to eat within Allāh's land and do not touch her with harm, lest a painful punishment seizes you."

(Qur'ān 7:73)

THE MIRACLE OF IBRĀHĪM ‘ALAYHIS SALĀM

Ibrāhīm ‘alayhis salām rejected the practices of his people. They worshipped idols that could neither harm nor benefit them. One day, he destroyed the idols without anyone seeing him. When his people came to know that it was Ibrāhīm ‘alayhis salām who had done this, they prepared a huge fire and threw him into it. However, the fire did not burn Ibrāhīm ‘alayhis salām and did not affect him at all, as Allāh ordered it not to burn him.

Allāh says:

'They said, "Burn him and support your gods - if you are to act." Allāh said, "O fire, be cool and safe upon Ibrāhīm." And they intended for him harm, but we made them the greatest losers.'

(Qur'ān 21:68-70)

THE MIRACLE OF MŪSĀ ‘ALAYHIS SALĀM

The staff was one of the miracles given to Prophet Mūsā ‘alayhis salām. Using that staff, he defeated the magicians of Fir’awn, extracted water from rock and turned the sea into land by the permission of Allāh, so that He would save the believers and punish the disbelievers.

Allāh mentions:

"And what is that in your right hand, Oh Mūsā?" He said, "It is my staff: I lean upon it, and I beat down leaves for my sheep and I have therein other uses." Allāh said, "Throw it down, O Mūsā." So he threw it down, and thereupon it became a snake, moving swiftly.'

(Qur’ān 20:17-20)

THE MIRACLES OF 'ĪSĀ 'ALAYHIS SALĀM

Amongst the miracles of 'Īsā 'alayhis salām was that he cured the blind and the leper, and gave life to the dead by the permission of Allāh. He could design the form of a bird from clay, breathe into it and it would become a bird, by the permission of Allāh.

Allāh states it in the following manner:

'Indeed I have come to you with a sign from your Lord in that I design for you from clay that which is like the form of a bird, then I breathe into it and it becomes a bird by the permission of Allāh. And I cure the blind and the leper, and I give life to the dead by the permission of Allāh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.'

(Qur'ān 3:49)

THE MIRACLES OF OUR BELOVED MESSENGER MUḤAMMAD ṢALLALLĀHU ‘ALAYHI WASALLAM

- The scholars write that the Beloved Messenger MuḤammad ṣallallāhu ‘alayhi wasallam showed more than a thousand miracles.
- Some of the miracles are the splitting of the moon, the spouting of water from his blessed fingers, the tree following his command, the date palms growing within a short period, the weeping of the tree which was used as a pulpit on missing the Beloved Messenger ṣallallāhu ‘alayhi wasallam and many more.
- Among the greatest miracles is the Qur’ān itself, which has and shall stay unchanged in its original form. The Qur’ān is the word of Allāh and no one can produce anything like it.

THE MIRACLES OF OUR BELOVED MESSENGER MUḤAMMAD ṢALLALLĀHU ‘ALAYHI WASALLAM

Allāh says in the Qur'ān:

"If you are in doubt about what we have revealed to Our servant, then bring a sūrah similar to this, and do call your supporters other than Allāh, if you are true."

(Qur'ān 2:23)

- 
1. What does Mu'jizāt mean?
 2. Mention **one** of the five Prophets [we discussed in class] and their Mu'jizāt.

QUESTION TIME + RECAP

MU'JIZĀT [MIRACLES]



SĪRAH & TĀRĪKH

BOYS SCHOOL ISLAMIC STUDIES 2021 - 22

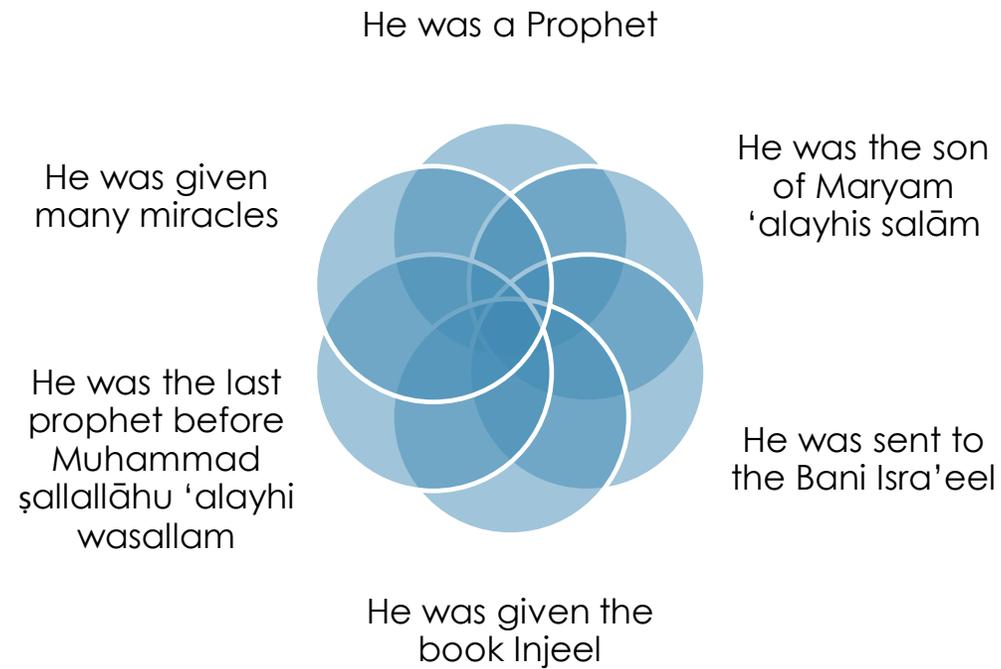


‘ISA ‘ALAYHIS SALĀM

LESSON 2 – 22/11/2021

SĪRAH & TĀRĪKH

WHO WAS 'ISA 'ALAYHIS SALĀM?



HIS FAMILY

Uncle

Zakariyya
'alayhis salām

Grandfather

'Imrān

Grandmother

Ḥannāh

Mother

Maryam
'alayhis salām

HIS BIRTH

- He was given a miraculous birth.
- He was born without a father.
- His soul was put into his mother by Allāh.
- When he was born, people insulted his mother.
- This is when Allāh gave him the power to speak whilst he was still a baby.
- He was born in a place now known as Bethlehem, which is near Jerusalem, where Masjid al-Aqṣā is located.

HIS BIRTH

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَنِيَ الْكِتَابَ وَ جَعَلَنِي نَبِيًّا ﴿٣٠﴾
وَ جَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ ۖ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾
وَ بَرًّا بِوَالِدَتِي ۖ وَ لَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾
وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

He spoke (the baby), "Verily I am the servant of Allāh. He has given me the Book, and made me a prophet, (30) And He has made me a blessed one wherever I be, and has enjoined Ṣalāh and Zakāh upon me as long as I am alive, (31) And (He has made me) good to my mother, and he did not make me oppressive (or) ill-fated. (32) And peace is upon me the day I was born, the day I shall die, and the day I shall be raised alive again." (33)

HIS BIRTH

He is known by many names; We, the Muslims call him 'Isa, the Qur'an also refers to him as Maseeh, Rooh (Soul), Kalimah (Word) and Ibnu Maryam (Son of Maryam).

He was sent as prophet by Allah to the Bani Isra'eel.

He called towards the worship of Allāh alone.

Christians know him as Jesus and some Jews refer to him as Yeshu.

The book Injeel was revealed to him as guidance.

A small number of people followed him and they were known as his disciples.

HIS MIRACLES

His birth

He could bring the dead back to life

He was raised into the heavens alive

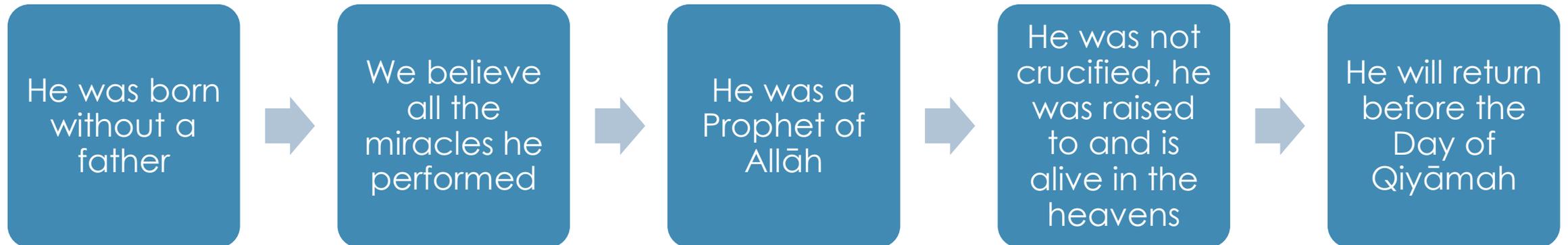
He could make a bird of clay and
breath into it to bring it to life

He could heal the blind and lepers

Received food from the heavens

Spoke when he was a baby

OUR BELIEFS



OUR BELIEFS

He will return to the Earth before the day of Qiyāmah



He will descend from the heavens in Damascus on a white minaret.



He will come as a follower of Muḥammad ﷺ



He will rule with justice and fairness.



He will destroy the Dajjal.



He will live for as long as Allāh has wished for him to live.

1. What is the name of ‘Isa ‘alayhis salām’s mother?
2. List four miracles of ‘Isa ‘alayhis salām.
3. Who was his uncle?
4. Where is ‘Isa ‘alayhis salām right now?
5. Who will he destroy?
6. List three beliefs we have of ‘Isa ‘alayhis salām.

QUESTION TIME + RECAP

‘ISA ‘ALAYHIS SALĀM



AKHLĀQ & ĀDĀB

BOYS SCHOOL ISLAMIC STUDIES 2021 - 22



MASHWARAH [ASKING ADVICE]

LESSON 1 – 01/11/2021

AKHLĀQ & ĀDĀB

MASHWARAH [ASKING ADVICE]

'*Mashwarah*' means to consult other people.

Asking others is, and should be, an essential part of our daily life. It was the practice of our Beloved Messenger *ṣallallāhu ʿalayhi wasallam*, the *ṣaḥābah*, and those that followed them.

Through asking other people's opinion, we gain a better understanding of the task that is to be undertaken. It makes us humble because we realise that we are not always right in everything, and it creates love and unity between the Muslims, as they feel part of the journey and not left out.

MASHWARAH [ASKING ADVICE]

Mashwarah should be done with those who may be younger than us too: again this will create love and affection as well as train them on the importance of asking other people's advice before they carry out something.

Allāh places more blessings in a decision or action when we make *mashwarah*, **as hearts become united and togetherness is created**. Our Beloved Messenger ṣallallāhu ‘alayhi wasallam has said that Allāh's assistance is with the group. (Ṣaḥīḥ al-Bukhārī)

MASHWARAH [ASKING ADVICE]

"Consult them in the matter and, once you have taken a decision, place your trust in Allāh. Surely, Allāh loves those who place their trust in Him." (Qur'ān 3:159)

"And those who have responded to their Lord (in submission to Him), and have established ṣalāh, and whose affairs are (settled) with mutual consultation between them, and who spend out of what we have given to them." (Qur'ān 42:38)

Abū Hurayrah reports that the Messenger of Allāh ṣallallāhu ‘alayhi wasallam said, **"Anyone who gives his Muslim brother misguided advice when he consults has betrayed him."** (Adab al-Mufrad lil-Bukhārī)

MASHWARAH [ASKING ADVICE]

Many a time we feel that the course of action we are undertaking is the correct one and there can be no other way, but when we ask the advice of others we see that there is a better way to do something.

We should make *mashwarah* with those people who have experience. We tend to ask our friends a lot but forget to ask our elders or our parents.

Remember: our parents have seen much more of life than we have and their advice and guidance can be priceless.

Let us take advantage of the elder generation amongst us and ask their advice on the important matters in our lives.

MASHWARAH [ASKING ADVICE]

When making collective *mashwarah* in a group, an amīr should be appointed. The amīr will then ask advice from some people.

If someone comes to ask us for advice we must remember the guidelines of our Beloved Messenger Muḥammad ṣallallāhu ‘alayhi wasallam who said, "**Someone who is consulted is in a position of trust.**" (Tirmidhī)

MASHWARAH [ASKING ADVICE]

We should ensure that we give the best possible advice we are aware of and on no account should we give any incorrect information or advice.

If someone accepts our *mashwarah* we should not be boastful and think big of ourselves but, on the other hand, if our *mashwarah* is not taken we should not become upset.

Remember: giving *mashwarah* is giving advice and an opinion - it is not an order or command.

MASHWARAH [ASKING ADVICE]

Allāh gives us a beautiful example of the benefits of *mashwarah* in the story of Yūsuf ‘alayhis salām, when the king of Egypt saw a dream.

The people beside him said it was merely a nightmare but when he asked the advice of one who had experience and knowledge (Yūsuf ‘alayhis salām), he was told totally different. By making *mashwarah* and taking the advice, the king, along with his people and many others living around, was saved from the effects of severe droughts and famine. If he had decided to act on his own, the story would have been very different.

1. What does the word 'Mashwarah' mean?
2. Explain 'Mashwarah' in your own words:
 - Mention **why** we do Mashwarah
 - **With who** should we do Mashwarah and
 - **How** must we do Mashwarah

QUESTION TIME + RECAP

MASHWARAH [ASKING ADVICE]



ŞABR [PATIENCE]

LESSON 2 – 08/11/2021

AKHLĀQ & ĀDĀB

ŞABR [PATIENCE]

Şabr mentioned in the Qur'ān:

- "Do not lose heart and do not grieve, and you are the uppermost if you are believers." (Qur'ān 3:139)
- "O you who believe, be patient, compete with each other in patience, and guard your frontiers, and fear Allāh so that you may be successful." (Qur'ān 3:200)
- "Certainly those who observe patience will be given their reward in full, without measure." (Qur'ān 39:10)
- "...and be patient. Surely, Allāh is with the patient." (Qur'ān 8:46)
- "And give glad tidings to those who patiently persevere - who say, when afflicted with calamity: 'To Allāh we belong, and to Him is our return' - they are those on whom descends blessings from their Lord and mercy, and they are the ones that receive guidance." (Qur'ān 2:155-7)
- "And seek assistance through patience and prayer." (Qur'ān 2:45)
- "Undoubtedly, along with the hardship there is ease." (Qur'ān 94:6)

ŞABR [PATIENCE]

'Patience' in Arabic is called 'şabr.'

There are three types of şabr:

- Obedience
- Abstinence
- Endurance

ŞABR [PATIENCE]

Let us look at each one individually.

Şabr in the form of *obedience* means being patient in obeying our Creator.

Here is an example: It is şalāh time and we don't feel like waking up from our bed. But rising and praying, we were patient! Another example is that it is time to pay zakāh. We don't feel like giving but we go ahead and give in charity. We have made şabr in the form of obedience!

Şabr with *abstinence* means being patient in staying away from sins.

Our desires invite us to look at something we are not supposed to, however we control ourselves: therefore we have made şabr. Another example would be: people around us are engaged in doing ghībah. They ask us to join the discussion, and we feel like gossiping too. But we control our tongues and walk away or tell them to stop: we have made şabr!

ŞABR [PATIENCE]

Şabr by means of *endurance* through difficulties means being patient when hardships may come our way.

Sometimes we laugh, sometimes we cry - they say times have changed, but it's people who change. One minute someone is your best friend. You know no one better than him. The next minute he is your worst enemy. Every single limb in your body wants to hurt him. Why? What happened? Something he did or said changed everything.

Another example is: everything was going really well at school: you're the star pupil, top of the class in all the subjects, adored by every teacher, then one day

you happen to be in the wrong place at the wrong time. You get blamed for something you never dreamt of doing, and everything has gone. Whoever you pass by begins to whisper and they point fingers at you. Blamed, accused, you and your reputation go down the drain.

A third example is that you love going home from school to see and meet your mum and dad: you love them very dearly but you feel so hurt when they begin to quarrel and it is left unresolved: each one is trying to shout the other down or it's a one-way shout. You just sit in your room hoping they would understand each other, wishing they knew how you felt, praying you could do something to help.

ŞABR [PATIENCE]

Everyone everywhere has problems. If life was always as happy as we wished it to be, then this would no doubt be Jannah. It can't be Paradise! This is the world where things are different. One thing we should never forget is that whatever the problem, however severe it gets, we are never alone and never will be, because Allāh knows everything.

"Not a leaf falls except that He knows. There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but it is inscribed in a clear book." (Qur'ān 6:59)

ŞABR [PATIENCE]

When we're drowning in our problems, remember there's someone out there in a worse situation than us. Be patient: "Verily, with every difficulty there is relief." (Qur'ān 94:6)

At the end of the dark tunnel, light awaits us.

Anas ibn Mālik narrated that the Beloved Messenger Muḥammad ṣallallāhu 'alayhi wasallam said:

"The greatest reward comes with the greatest trial. When Allāh loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath."

(Ibn Mājah)

ŞABR [PATIENCE]

Look at the story of Yūsuf ‘alayhis salām. A messenger of Allāh, yet look how he was tested. In his early teens he was taken away from his father by his own flesh and blood, thrown into a well, sold as a slave, accused of something he never did, and placed in jail for fourteen years. Then light came, and he was made the King of Egypt. SubḥānAllāh, he was then reunited with his father after forty long years. At the end of the story Yūsuf ‘alayhis salām says:

"Verily my Lord understands best the mysteries of all that He plans to do. For verily, He is full of knowledge and wisdom." (Qur'ān 12:100)

ŞABR [PATIENCE]

It may be that Allāh is planning something better for us.

"It is possible that you dislike a thing whereas it is good for you, and that you love a thing whereas it is bad for you. But Allāh knows and you do not know." (Qur'ān 2:216)

ŞABR [PATIENCE]

There was once a minister who was in the habit of always saying, "Whatever has happened is good." One day he went on a hunting trip with the king. Upon arriving at the destination, the king pulled out his bow and arrow, pricking himself in the process, which caused him to bleed. The minister immediately said "Whatever has happened is good." The king became furious, saying, "I am in pain and you say it's good! I am arresting you right now. You will be thrown into prison until I return!"

ŞABR [PATIENCE]

As he was being taken away he uttered the same sentence, "Whatever has happened is good." The king continued his hunt alone and soon he was deep into the jungle where he was cornered by *cannibals*. They carried him and took him to their master, where a ceremony was taking place and these cannibals had long been in search of a human to sacrifice. They placed the king on the slab ready for sacrifice and as he lay there trembling from head to toe the chief called out, "Check the body, it must be free from any type of cuts and bruises!" When they inspected the king's body, they saw that his finger was cut and so let him go.

ŞABR [PATIENCE]

The king ran for his life, and upon arriving at the palace called for the minister immediately. "I now understand the reality of your statement regarding me, but when I sent you away you said the same. What good was in that?" The minister explained, "Well it's obvious sir, I hadn't received a cut so, if I had stayed with you, I would have become their meal."

ṢABR [PATIENCE]

Let us be strong and look on the bright side, whatever the problem may be. Emotional changes happen to everyone.

Look at the weather: sometimes it rains and rains like it is never going to stop, and sometimes it is so hot that the sun's rays feel doubled in strength. You've just got to keep going and bear everything that comes your way. Be firm on your feet just as a rock stands amidst the ever-rising waves of the ocean. This alternation of the day and night, happiness and sadness is a lesson for us all. The one who is drowning in the river of misery should know that the break of dawn is near. And the one who thinks he has got it all and is oppressing and troubling the creation of Allāh, beware the night will soon be upon us.

1. Explain Şabr in your own words.
2. List all three types of Şabr *and* explain what they mean.
3. Give an example for 'Endurance'.

QUESTION TIME + RECAP

ŞABR [PATIENCE]



VIRTUES OF DHIKR

LESSON 3 – 15/11/2021

AKHLĀQ & ĀDĀB

ĀDĀB OF DHIKR

Dhikr mentioned in the Qur'ān & Ḥadīth:

- "O you who believe, remember Allāh abundantly, And proclaim His purity morning and evening." (Qur'ān 33:41-42)
- "Listen! By the remembrance of Allāh the hearts will find peace." (Qur'ān 13:28)
- "...Those men and women who engage much in Allāh's praise, for them Allāh has prepared forgiveness and a Great Reward." (Qur'ān 33:35)
- "When any group of people remember Allāh, angels surround them and mercy covers them, tranquility descends upon them, and Allāh mentions them to those who are with Him." (Ṣaḥīḥ Muslim)
- The likeness of the one who remembers his Lord I and the one who does not remember Him is like that between the living and the dead." (Ṣaḥīḥ al-Bukhārī)

ĀDĀB OF DHIKR

Ḥafīz Ibn al-Qayyim [may Allāh have mercy on him], a well-known muḥaddith (a scholar of ḥadīth) has listed many benefits of dhikr.

- Dhikr keeps away the Shayṭān and weakens his strength.
- It is the cause of Almighty Allāh's pleasure.
- It relieves the mind from anxieties and worries.
- It produces joy and happiness in the heart.
- It strengthens the body and mind.
- It brightens the face and heart.
- It attracts one's sustenance.

- Dhikr of Allah causes one's mention in the court of Allāh, as is mentioned in the Qur'an:

فاذكروني أذكركم

"Remember me, and I will remember you." (2:152)

- It is food for the heart and soul: to deprive them of dhikr is like depriving these vital organs of their food.
- It cleanses the heart of its rust. It has been mentioned in the ḥadīth that everything rusts according to its nature. In the same way, the heart rusts with worldly desires: to purify it dhikr necessary.

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1. What does 'Dhikr' mean?
 2. List five benefits of Dhikr.

QUESTION TIME + RECAP

ĀDĀB OF DHIKR



ĀDĀB OF WRITING

LESSON 4 – 15/11/2021

AKHLĀQ & ĀDĀB

ĀDĀB OF WRITING

- When writing to someone for the first time, clearly state the purpose.
- Always have your name and address clearly visible.
- If you have requested a reply, it is a good gesture to provide a stamped envelope with your address written on it.
- Do not prolong the message unnecessarily.
- Begin and end with pleasantries such as: "I pray you are well and please remember me in your prayers."
- When writing to an elder, remember to use the most respectful words possible.

ĀDĀB OF WRITING

- Do not be blunt in asking them to do something - rather write it as a request.
- Make sure you write a date on it.
- When writing to someone you know, make sure you read the letter before sending it.
- When writing to a friend or relative, inform them of your health and state, as that is what they would most likely want to hear about.
- Try not to write any bad news in a letter, as you don't know when the letter will be opened and it may be taken as a shock.
- Do not fill it with too many questions.
- Begin with salām.
- End with a du'ā' and salām.

-
1. List six etiquettes of writing.

QUESTION TIME + RECAP

Hāfiz Luqmaan M | MCC Madrasah

ĀDĀB OF WRITING

111