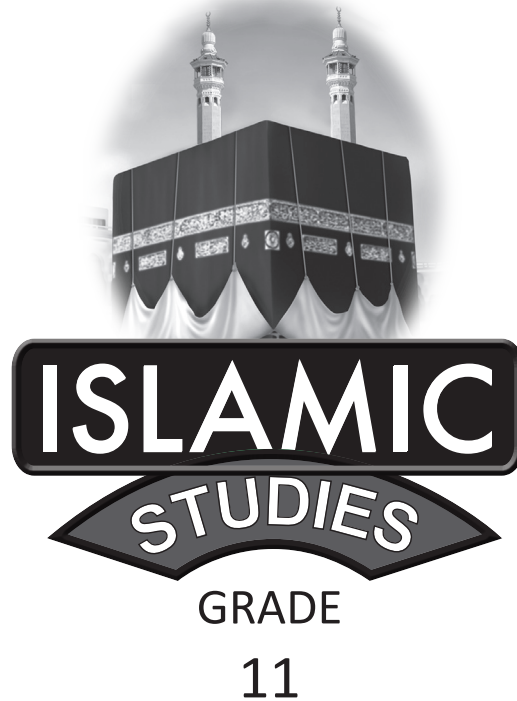


# Teacher's Manual



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*In the Name of Allah,  
the Most Gracious, the Most Merciful*

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All praise belongs to Allah; we praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil of our own selves and from our sinful deeds. Whomever Allah guides, there is none to misguide him; and whomever He leads astray, none can guide him. We bear witness that there is no god worthy of worship except Allah, alone, and we bear witness that Muhammad is His servant and Messenger. We pray to Allah the Almighty to bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all the noble companions and those who follow them in righteousness until the Day of Judgement.

Given the dire need for Islamic studies material in schools incorporating the subject in English, Darussalam has endeavoured to publish an Islamic Studies series covering all the grades, from grade one through grade twelve.

The present series covers all areas of Islamic studies: *tafseer*, *hadeeth*, *tawheed*, *fiqh*, *seerah*, and general etiquette relating to different areas and situations. Given the importance of authentic Islamic knowledge, every effort has been made to ensure that the material presented in the series is authentic. Also, given the importance of Arabic Islamic terms, most of the terms are presented in their original Arabic script, along with the transliteration and the translation of their meanings. This also applies to supplications which have to be memorised in their Arabic version. The aim here is to help the reader read the original text and understand its meaning. Each lesson is followed

by exercises covering questions about the lesson.

One striking feature in the series is the colourful artwork used in it that certainly appeals to children. This is certainly bound to attract the young readers' attention, stimulate them, amuse them as well as educate them.

The series aims to acquaint the student with the teachings of Islam in every aspect: beliefs, practices and moral conduct. The series, with its unique features, certainly fills a gap in this area which has long been partially neglected.

The present breathtaking work was initiated by an expert in the field of education, Maulvi Abdul Aziz, MA. English literature, who held different posts in the field including that of Senior Administrative Officer in the Department of Private Education, Ministry of Education, Dubai, UAE, from 1982 to 2002.

The current project also owes its existence in its present form to a number of people who made informative suggestions, particularly Al-Arabee Ben Razzouq, College of Languages and Translation, Imam Muhammad ibn Saud University, Riyadh, who undertook the painstaking task of checking the authenticity of the material presented in the series, proofreading the text as well as adding references to certain quotations from the Qur'an and the hadeeth. Special thanks also go to Sheikh Abdul-Qawiy Luqman, Al-Madeenah University graduate, for his interesting suggestions and to Mr. Zulfiqar Mahmood who conscientiously applied his expertise in the field of graphic design to produce the series in a superb shape.

We pray to Almighty Allah to reward our endeavours and to make the present series abundantly beneficial to students in all stages of education as well as to any one who reads them.

Abdul Malik Mujahid  
April 2017.

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## *The Excellence of Knowledge:*

# IN THE LIGHT OF THE GLORIOUS QUR'AN AND THE SUNNAH OF THE PROPHET ﷺ

﴿ أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥ ﴾

[[Read in the name of your Lord Who created Created man from a clot of congealed blood. Read and your Lord is Most Generous Who taught by the pen, Taught man what he did not know. Al-Iqra 96:1-5]

The very first revelation to the Messenger of Allah ﷺ enjoins and glorifies reading, writing and the dissemination of knowledge. Islamic revelation started with a book, the Gracious Qur'an, and a teacher, Prophet Muhammad ﷺ, to explain it and exemplify it through his practice.

It is important to realize that knowledge is the greatest attribute of mankind. Apart from conferring knowledge [Ilm] upon man, Allah also taught use of the pen. Needless to add, writing accounts for the wide dissemination of knowledge, its preservation and transmission to successive generations. Had Allah not imparted to man the innate knowledge of using the pen, his mental faculties would not have blossomed. Nor could any expansion or promotion or transfer of knowledge had been possible without the divine gift of the skill to write.

On his own, man did not come to possess any knowledge. It was Allah Who granted it to him. Allah enabled man to expand upon his knowledge as and when it was required. These first five Verses of the Sūrah al-Iqra, which constitute the first revelation sent down to the Prophet ﷺ provide evidence that the Muslim Ummah or nation is an Iqra nation or community.

According to a Hadith, 'the first thing created by Allah was the pen.' This Hadith has been recorded by Imām Ahmad through various routes of transmission. At-Tirmidhi also has recorded it. For details see Tafsir ibn kathir, volume 10; pages 101-102, published by Darussalam.

Allah Most High referring to the beneficial knowledge says in a praiseworthy way,

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ﴾ (٩)

[Say: Are they equal, those who possess knowledge and those who do not?]  
[az-Zumar 39:9]

In another place, He says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ (٣٨)

[It is only the learned amongst His servants who truly fear Allah] [Fātir 35:28]

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ (١١٤)

[And say: My Lord! Increase me in knowledge] [TaHa 20: 114] This being none other than beneficial knowledge.

Muslim records on the authority of Zayd ibn Arqam that Allah's Messenger ﷺ used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَسْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا .»

[O 'Allah! I take refuge with You. From knowledge that does not benefit, from a heart that does not fear, from a self that is never content, and from an invocation that is not responded to.' [Muslim Hadith 2722] Ibn Hibban records on the authority of Jābir that the Prophet ﷺ used to supplicate.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ .

[O Allah! I beseech You for knowledge that benefits and I take refuge with You from knowledge that does not benefit] (Ibn Hibban H.82)

سَلُّوا اللَّهَ عِلْمًا نَافِعًا وَتَعَوَّذُوا بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ

This was also recorded by Ibn Mājah. His wording being that the Prophet ﷺ said, 'Ask Allah for beneficial knowledge, and take refuge from knowledge that is of no benefit.' [Ibn Mājah H. 3843]

Tirmidhi has recorded it on the authority of Abu Hurayrah with the wording:

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا

[O Allah! Benefit me by what You have taught me, teach me what will be of

benefit to me and increase me in knowledge] [at-Tirmidhi H. 3593]

Virtues of the Ummah of Allah's Messenger ﷺ: the best nation ever and its role in the world

The Glorious Qur'an describes the Muslim Ummah as the best nation or Community ever:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

[You are the best community that has ever been raised up for mankind, you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in Allah.] [Aal-Imran 3:110]

Al-Ma'ruf denotes all that Islam has ordained and al-Munkar denotes all that Islam has forbidden. At-Tirmidhi, Ibn Mājah, Ahmad and al-Hākim recorded that Allah's Messenger ﷺ said, 'You are the final of seventy nations, you are the best and most honoured among them to Allah.' Ibn Kathir says, 'This is a well-known Hadith. The Ummah of the Prophet Muhammad ﷺ achieved this virtue because of its Prophet Muhammad [upon him be peace], the most regarded of Allah's creation and the most honoured Messenger with Allah. Allah sent Prophet Muhammad ﷺ with the perfect and complete Law that was never given to any Prophet or Messenger before him.

In the Prophet's ﷺ Law, few deeds take the place of many deeds that other nations performed. For instance, Allah's Messenger ﷺ said, 'I was given what no other Prophet before me was given.' The Companions asked, 'O Messenger of Allah! What is it?' The Prophet said, 'I was given victory by fear, I was given the keys of the earth; I was called Ahmad, the earth was made a clean place for me [to pray and perform Tayammum with it] and my Ummah was made the best Ummah.' [Ahmad]

Allah's Messenger ﷺ is also reported to have said, 'We are the last [to come], but will be the foremost on the Day of Resurrection, and will be the first people to enter Paradise.' [Recorded by al-Bukhari; fragment of a Hadith 896 and 3486]

These and other Hadiths conform to the meaning of the Ayah:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

'You are the best community that has ever been raised up for mankind, you

enjoin the doing of what is good and forbid the doing of what is wrong and you believe in Allah.' [Aal-Imran 3:110]

Therefore, whoever among this Ummah acquires these qualities, will have a share in this praise. It is, therefore, obvious that the promise made in the Verse 110 Sūrah Aal-Imran to the followers of the Qur'an is conditional upon their being, or remaining, a community of people who enjoin the doing of what is right and forbid the doing of what is wrong and truly believe in Allah.

The Qur'an has defined both what is right and what is wrong; and in the Sunnah of the Prophet of Allah ﷺ we have the most beautiful model to follow. Hence, a Muslim must be prepared to recognize the fact that since Muslims are guided by the final Revelation, their responsibility is far greater towards other human beings, the animal world and towards other issues of common concern including the environment.

#### Virtues of Knowledge [Ilm] and emphasis to acquire it in the Prophetic Traditions

Allah's Messenger ﷺ is reported as having said, 'Seeking knowledge is an obligation upon every Muslim.' [Recorded by al-Bayhaqi: authenticated by al-Albani]

Explaining this Hadith, Jamaal ad-Din M. Zarabozo says in his book *Commentary on the Forty Hadith of an-Nawawi*: 'Knowledge is of two types: knowledge which is obligatory upon every individual and knowledge which is obligatory upon the community as a whole. Concerning the first type, every Muslim must know what to believe in [in general], how to pray, to Fast and so forth. Everyone has to know these things because everyone has to perform these acts. It is required for a Muslim to seek this type of knowledge. If he has the ability to do so but he does not do so, he is sinful. Knowledge which is obligatory upon the community as a whole would include more detailed knowledge concerning those matters which not everyone is required to know as well as knowledge of matters that do not concern every individual in the community.' [Commentary on the Forty Hadith of an-Nawawi: volume 3, page 1330]

'Seeking knowledge is an obligation upon every Muslim.' This Hadith demonstrates that knowledge has to be sought and it also proves that the seeking of knowledge is one of the obligatory acts that like other obligatory acts, takes one closer to Allah. It would become clear that the beneficial knowledge brings one closer to Allah, increasing one's awareness of Him

and triggering one to perform good deeds. First and foremost this is made up by knowledge of the Shar'iah or the Divine Laws of Islam: reading and pondering over the Gracious Qur'an and studying the Hadith and life of the Prophet ﷺ. Then come the other branches of knowledge that stir a person to reflect upon the creation and recognize the supreme power of Allah and the wonderful aspects of His creation.

Obviously, without adequate knowledge a person will not know how to behave. In other words, he will not know what deeds he should perform and what deeds he should keep away from. This points to the truth that knowledge must precede actions and deeds. One must know that what he is doing is right and pleasing to Allah before he performs the deeds. Some scholars hold that righteous actions must be based on sound knowledge. In their view, the good person is not one who merely performs good deeds. Instead, in their view, the good person is the one who knows what is good and what is evil. He intends to do good based on the knowledge that distinguishes the two categories and he avoids the evil understanding its evilness.

This is similar to the case of the just person who cannot be truly just without first knowing what justice is! Instead, the truly just person is the one who recognizes injustice and its evil consequences as well as recognizes justice and its objectives. Hence, he intends what is just due to what it entails of an honourable objective and a good result. A little action with knowledge is far more beneficial than a lot of action with ignorance. [For details on this topic, see 'The four Imāms by Muhammad Abu Zuhra, Published by Dar at-Taqwā Ltd. Page 224].

It is important to realize that the act of seeking forgiveness too must be preceded by that knowledge that Allah and Allah Alone forgives sins! When sound and beneficial knowledge is acquired with the proper intention and, therefore, implemented in the proper way, the effect on the heart is profound. Such true knowledge leads to awareness of Allah.

Both Qur'an and Sunnah are full of injunctions relating to the acquisition of knowledge and the Prophet ﷺ stressed its supreme value on innumerable occasions; for instance, 'Whoever follows a path in order to seek knowledge thereby, Allah will make easy for him, due to it, a Path to Paradise. No people gather together in a house of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility is descended upon them, mercy covers them, the angels surround them and Allah makes mention of them to those in His presence. [Recorded by Muslim]

Thus seeking knowledge and acquiring it is an act of worship in itself. The act of seeking knowledge is also a means of receiving forgiveness and mercy from Allah. The first key to the sound and beneficial knowledge is the reading and study of the revelation from Allah: the Book and the Sunnah. The Messenger of Allah ﷺ said, 'The best among you is whoever learns the Qur'an and teaches it.' [Recorded by al-Bukhari]

It is important to note that the study of the Qur'an should go hand in hand with reading the Hadith of the Prophet ﷺ and his life. Knowledge is referred to as Nūr [light] and Basirah [Insight] in the Glorious Qur'an, whereas ignorance is termed Zulūmāt [darkness]. The word Ilm and its derivatives occurs 778 times in the Qur'an. This explains its importance in Islam. Allah's Prophet ﷺ was sent down as a teacher. It was through his teaching and training that within a few decades, the map of the world changed with this new enlightenment.

## 2. Definition, Aims and Objectives of Islamic Education

### Definition of Education

The meaning of education in its entirety in the context of Islam is inherent in the connotations of the terms *Tarbiyyah*, *Ta'lim* and *Ta'dib* together. What each of these words conveys regarding man and his society and environment in relation to Allah is related to the others, and together they represent the scope of education in Islam, both formal and non-formal. Incidentally, it may be noted the term *Tarbiyyah* comes from the Arabic root R-B-W and primarily denotes education, upbringing, teaching, and instruction. The term *Ta'lim* is derived from Ilm. *Ta'lim* signifies instruction, direction, teaching, education, schooling, etc. As far as the word *Ta'dib* is concerned it denotes discipline, education, disciplinary punishment.

### Aims and Objectives of Islamic Education

The Glorious Qur'an says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

[O you who truly believe, save yourselves and your families from a fire whose fuel is human beings and stones] [at-Tahrim 66:6]

### A Believer's Responsibility



This Ayah or Verse addresses the believers enjoining them to fulfil their family duties, providing good education, admonition and reminders so that they protect themselves and their families from hell. A believer's responsibility with regard to himself and his family is heavy and awesome. He and his family are liable to punishment in the fire of hell and it is his responsibility to protect himself and his family from such a dreadful end. This Verse warns that parents will be held responsible to educate their children about Islam. Hence, parents and teachers must join hands and strive to give fundamental education to our children. It is the duty of a Muslim to teach his family, meaning his wife, children and close relatives, that which Allah has made obligatory for them and that which Allah has forbidden them from doing.

### Aims and Objectives of Islamic Education

The main aim of Islamic Education is to help young Muslims develop an Islamic personality – a personality that displays Islamic teachings as revealed in the Glorious Qur'an and as exemplified by the Messenger of Allah ﷺ. The Gracious Qur'an declares:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ﴾

[You have had a good example in Allah's Messenger ﷺ for whosoever hopes for Allah and the Last Day, and remembers Allah much]. [Al-Ahzaab: 21]

The purpose of Islamic Education is to instill into our children's minds Islamic values in order that they may act as an anchor to prevent them from being duped into being misguided or falling into one of the traps of Satan. Virtually every believer is continually exposed to plots to deceive him. Satan and his armies do not rest in their battle to mislead mankind.

One of their powerful weapons is the casting of doubts and misunderstandings into the minds of believers. These doubts shake the Faith of the person. One of the main aims of Islamic Education is to train young Muslims to turn to the Gracious Qur'an, Hadith and utterances of the scholars to discover the truths in such matters.

One of the objectives of Islamic Education is to train young Muslims in such a way that Imān or Faith is infused into the whole of their personalit-y and creates in them a devout well-understood emotional attachment to Islam and enables them to follow the Gracious Qur'an and the Sunnah and be governed by the Islamic system of values, willingly and joyfully till their last breath.

The aim of this type of education should be to preserve the Islamic heritage and to resist the encroachment of alien cultures and to bring up practicing Allah-



conscious Muslims.

### 3. The Role of the Teacher: The Islamic Perspective

According to the Islamic concept, teaching is calling of the Prophets. It is certainly an honorable activity. The Muslim tradition bestows great respect upon the teacher. Teaching and teachers have a pious and central position in Islamic thought. Allah Most High says in the Glorious Qur'an:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرُزِقَهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ (164)

[Surely, Allah conferred a great favour on the believers when He raised amidst them a Messenger from amongst themselves, who recites to them His Verses, purifies them and teaches them the Book and the wisdom, while, before that, they were in manifest error.] [Aal Imran 3:164]

This reference to the Prophet's ﷺ role in bringing the Muslim Community into existence and in molding and leading it out of a state of error to become a nation endowed with knowledge, wisdom and purity is cleared emphasized.

A Muslim teacher should be a model for students in personality and character. It is the need of the day that every Muslim teacher should be a missionary and should work with missionary zeal when on the job.

According to an informal survey, qualities that experienced teachers consider important for success are:

- Sincerity
- Ability to identify
- Love for children for the sake of Allah
- Enthusiasm
- Conviction
- Knowledge of the subject
- Genuine interest in each child

These qualities are indicative of a teacher who truly cares about each child

and the message to be communicated.

## 4. Some Guidelines to the Teacher

A teacher should take a personal interest in his or her pupils. In addition to respecting each as an individual and making him or her feel accepted and important, and interest should also be taken in his outside activity. One mother observed how enthusiastic her youngster looked as he emerged from his first day Islamic Education class. Before she could find out how he liked it; he blurted out, 'It was great. Do you know what? My teacher knows my name!'

The classroom atmosphere ought to be informal and pleasant – one of which the young students feel free to comment and ask questions. Pictures and objects that trigger interest should be on hand. For instance, you can make use of growing things, even the most seemingly insignificant objects... to impart a sense of wonder at the marvels of Allah's creation. It has been observed that little folks learn better when we teach only a little at a time and repeat it often in different ways – reviews, activities, etc. aim at imparting concepts.

These should be imparted in such a way that the children can grasp them. Details will be added in higher grades. At this point, it is imperative to lay a strong foundation. It is useful to ask questions. Try to question each child often. Otherwise, the majority will cease paying attention. Concrete questions are the best: for example, you might ask: 'Name some ways that Allah shows He is Merciful to us.'

It is best not to say a pupil's answer is wrong. This may cause him to withdraw into himself. Something worthwhile can be found in each reply. The best answer should not be highly praised. Everyone should be made to feel important. If general praise is given, each student will feel encouraged.

Some students are capable of answering questions as soon as they are asked. Others need more time before they are able to respond. This should not keep the teacher from calling on those who react more slowly. If the same hands are raised the moment the questions are asked, you should try saying, 'Let's see if more hands will go up. I'll say the question again...'

The students should be permitted to ask questions at any time. Every question ought to be taken seriously and answered. Since there would be alternate periods of quiet and movement; gestures, dramatization, drawings and games would help reinforce knowledge gained during the actual moments of teaching.

When you sense that the pupils are beginning to lose interest, it is best to

move on. However, fidgeting does not necessarily mean lack of attention: primary-school children learn with their whole body. Likewise, the pupil who may be unaware of everything around him is not necessarily bored with the lesson and ready for an activity. Day-dreaming is normal for children at this stage of development.

## 5. Some More Suggestions

Let the students have a chance to talk to you personally. This can easily be done by moving among them during an activity. Try to have so much planned for each lesson that everyone will always be busy and learning. Problems of forgetting of textbooks, and neglect of homework may be eased by showing adequate recognition. Simple awards might be given to the children who have done best.

## 6. The Classroom

It is not always possible to have the most attractive looking classroom. But it is always possible to have a classroom that attracts. This entirely depends on the teacher, who must be creative and enthusiastic.

Creative and me? Most teachers – especially nonprofessionals – often betray misgiving concerning their creative abilities. But they are mistaken. With helpful tips and the use of their teacher’s manual or other helpful resource books, they will do just as well as their professional colleagues. All that they need is a little more self-confidence. In most instances, plain everyday objects serve the objective just as well as the most sophisticated equipment and devices. Pictures cut out of old magazines and newspapers, drawings, flashcards or flip charts – there are so many other ordinary teaching aids which are within the reach of every teacher. Visuals teach, reinforce and deepen knowledge. If well-utilized, they can set the stage for effective teaching and provide a wealth of inexhaustible materials.

## 7. The Textbook: Islamic Studies

With attractive, colorful, relevant and thought-providing illustrations, ‘Islamic Studies textbook constitutes a real teaching aid.’ The students should be encouraged to study the pictures or illustrations and many details relevant to them. They are apt to find many things which we adults are likely to pass over. Ask them to explain what they see and help the

illustrations to come alive with your own explanations.

Since the text contains the basic concepts of the lesson, try to read each lesson in class. Carefully explain the lesson, point out new words [words could be new, not difficult], ask questions and summarize the main points. A careful study of the text will reveal the emphasis placed on the religious development of the whole child; presentation of sets of beliefs, application, Qur'anic facts and supplications.

## 8. Student Activity or Exercise Section

At the end of each lesson in the textbook [Islamic Studies], there is a brief, corresponding assignment to help the child reflect upon and apply what he or she has learnt. The activities include the child's best form of expression, and other activities which give the child a sense of accomplishment.

Almost all the material of the activity or check-up is explained in the lesson preceding it. Any adult, therefore, can help the child with his or her homework or assignment if necessary. It is, however, important that the students' efforts be recognized without undue delay. Homework should be graded as often as possible. Excellent, very good, good, incomplete, could do better with a little more effort.

## 9. Involving the Whole Child

Children appear to have a natural sense of wonder and mystery. They long for miraculous truths. It is important, however, that we must not address ourselves to the intellect alone, but to the whole person. Through their personal responses and activities, the children must reach an experience of Faith, a lived Faith. Very simple 'yes' - 'no' quizzes can be tried as the years progress.

### **Parental Involvement**

It is in the family that children first learn to love and worship Allah and serve their parents. In the family too they find their first experience of a wholesome human society.

The importance of good parent-teacher relations cannot be over-emphasized. They may be fostered through personal contact and by encouraging parents to help their children implement at home the learning process taking place in the classroom. Thank-you notes sent to the parents who respond will strengthen the support that has been established. Teachers

can continue their contacts with parents in many ways: telephoning them, sending home brief notes, etc. In general, the information communicated must be positive. Telling a parent something good about her or his child can work wonders and create an excellent response. You will soon be able to discern which parents are endeavoring to give their children a solid formation in the faith and Islamic living. The influence of such parents can be extended by mixing their children with the less active ones, whenever the class breaks up into small work groups.

### **Reinforcing the Message**

To ensure real learning, presentation of facts should be coupled with sufficient repetition of the lessons content and practical application.

## 10. The Teacher's Manual

The Manual's set up and the way to make the maximum use of it will be explained under 'Lesson Planning'. Like any manual, this book is only a guide. It is especially useful for those who are beginners at teaching. Experienced teachers will be able to enrich the suggestions given here-in with many applications to their own concrete situations.

A teacher does not necessarily have to adhere to a particular or specific method of teaching. She or he can select and adopt any appropriate teaching strategy that facilitates a particular learning outcome – which best enables students to achieve the intended objectives.

The Islamic Studies series [which comprises of twelve graded textbooks] itself is a vast ocean of Islamic knowledge. Islamic Studies' series is a comprehensive course on Islam. The vast topics covered make it unique in the field of Islamic textbooks.

## 11. Lesson Planning

In a sense, lesson planning is even more important than the actual teaching. In fact, it is imperative if you wish to achieve:

- Self-confidence
- Inclusion of every essential element
- Order and logical continuity of the lesson
- Appeal and interest

A teacher, even if fully familiar with the context of the lesson, must spend

some time reviewing each lesson. Besides refreshing her or his memory, he or she should identify ways that a lesson can be presented and then decide which approach will be effective. Teachers are recommended to adapt and expand the general ingredients of lesson planning to suit the specific needs of their own classes.

## 12. Salient Features of the Lesson Plan

Each unit in the Teacher's Manual will be spread over seven points.

### 1. Aim

The aim of Islamic Education is the moulding of 'the good and righteous person' who worships Allah in the true sense of the term, builds up the structure of his or her earthly life according to the Shar'iah [the Islamic Divine Law] and employs it to deepen and strengthen his or her Faith as a preparation for life and death. The meaning of worship in Islam is both extensive and comprehensive; it is not restricted to the physical performance of religious rituals only but embraces all aspects of activity: Imān, thought, feeling, and work, and in conformity with what Allah says in the Gracious Qur'an: 'And I have not created the Jinn and mankind but that they should worship Me.' [Ad-Dhāriyat 51:56] and 'Say, My Prayers, my sacrifice, my living and my death are for Allah alone, the Lord of the worlds.' [al-An'aam 6:162]

### 2. Objectives

A lesson plan should contain a set of perhaps three to five objectives, depending on the difficulty of the content; for example, a teacher may enter the classroom with the objective of teaching his or her students everything about Wudhu. [Grade 1, lesson 13 pages 61-65]

It may sound like a nice idea, but the objective is very broad in the sense that 'everything about Wudhu' consists of several elements such as the Niyyah or intention, obligatory and Sunnah elements, the sequence and the count of washings and even the factors which invalidate Wudhu, etc. The teacher, therefore, should consider that it will not be possible to discuss all the elements concerning Wudhu in the short span of 35 or 40 minutes. Certainly, he or she will need more class periods.

Hence, the objectives should be specific. Also, the teacher ought to keep clearly in mind which aspects of the topic are to be stressed. In order to address these issues, a teacher will have to choose and underscore those objectives which could be achieved in one class period. Writing objectives in precise terms be-

fore beginning a lesson serves several purposes: it assists the teacher to remain focused during the lesson, it makes it easy for the teacher to assess learning outcomes; and it helps the pupils to differentiate between the essential and secondary elements in the lesson

### 3. Resource

Once the objectives of the lesson have been clearly defined, then the teacher has to concentrate on textual material [Islamic Studies] that will get the students' attention. It might also be in the form of posters, or any other item that relates to the topic.

### 4. Lesson Structure

This covers vocabulary or word stock. This section spotlights the relevant Islamic terms and phrases that the pupil should learn and comprehend. The teacher's task at this stage is first to get some idea of the pupils' prior knowledge of the topic that she or he is about to teach by asking students questions, using the vocabulary or words occurring in the lesson and then to initiate a strategy to build on their knowledge. On the topic of Wudhu or ablution, the teacher may ask the students, 'How many of you know how to make Wudhu?' A few students who know the answer may raise their hands. The teacher may then ask one of them to come forward and demonstrate the actions of Wudhu to the class. This is an attention-grabbing approach.

The teacher may use any adequate technique to spark interest among students. Once students are motivated, the task of developing the lesson would become easy. A teacher may choose textual reading to point out important facts, or use the chalkboard or any other device to underscore them. Activities for younger children should include physical activity wherever possible. These could include games, drawing and other craft activities.

### 5. Activity

It is essential for teachers to bear in mind that all of their students might not grasp the material at the same pace. There will always be some in every class who need more or extra explanation and more example in order to comprehend the topic under discussion. One way of reinforcing the main points of the lesson is to let selected pupils enact or repeat them in order to help out those who need more help. The teacher can also elicit the parents' help by sending home guidelines which state the subject being taught and what the young student needs to work at home.



## 6. Application or Association

Students acquire valuable knowledge but then they must apply or translate it into their lives. This is of great importance. Teachers' most important task is to bring about a gradual change in students' behavior. If a student were to display a particular behavior in our presence and act otherwise in our absence, this would indicate that the learning 'has not yet been internalized'. For behavioural change to last, it will have to be reinforced constantly by both parents and teachers until it becomes an established norm for the student. The teacher should always try to draw a link between knowledge or learning and action. Action is the heart of Islam. Prayer, Fasting, the giving of Zakāt, voluntary charity, Hajj, manners, interpersonal relations, and several other deeds are parts of Islam.

In fact, according to a Hadith recorded by both al-Bukhari and Muslim in their Sahihs, on the authority of Abu Hurayrah: 'Faith has sixty-odd, or seventy-odd branches, the highest and best of which is to declare that there is no god but Allah, and the lowest of which is to remove something harmful from a road. Modesty, too, is a branch of Faith.'

Islam is a practical way of life. Ample time and efforts will have to be devoted in classroom and at home for educating students on practising what they have learnt in the given textbook. Our main aim is to raise generations of Muslims who would translate the teachings of Islam in all aspects of their daily life.

## 7. Key Theme Summary

This section highlights the main theme the teacher would convey to the students.

# Evaluating One's Own Lesson Plan

After planning a lesson, you might ask yourself these or similar questions:

- Have I kept my objections clearly in mind?
- Have I endeavored to plan according to my own teaching situation and particular need?
- Have I planned to use objects or means of holding students' attention?
- Have I tried to incorporate the study of the textbook's [Islamic Studies] key words and illustrations?



It may, however, not be possible to use all the suggestions given in short Islamic Education classes. However, it is beneficial to vary the activities in each class. In order to ensure complete coverage of the *fundamental lessons* as found in the students' textbook, it will be advisable to make a general planning sheet, after calculating the exact number of classes you will have.

It is significant to realize that completing a chapter or unit during a particular time slot is important but not an end in itself. Students' participation in the form of questions, answers and discussion with the teacher would promote real learning: eye contact, a good sense of humor, concern and regard for students, enthusiasm, courtesy and punctuality would go a long way in making your teaching successful.

## The Eleventh Grader

An eleventh grader [15+ year old] is now at one of his last laps of his higher secondary school journey into his values world. He knows himself better now. He has a better understanding of his feelings and attitudes, of his relationships with himself and with others; with his community and with his Lord. But the question arises. 'Does he have a clearer view of the directions that he will take in these relationships to be able to make the best of his life?'

His eleventh year in this journey will bring him to a greater and more meaningful relationship with Allah. He will develop a broader comprehension of his spirituality. He will realize the various ways of expressing his love for his Creator that is the source of life. This realization will help him appreciate the spiritual dimensions of living and stimulate his awareness of the obligations placed on him and others in his use of life. He will learn to value life more as he gains these deeper use of the gift of resources that Allah Most High has given him. He will at the same time learn more of his religious obligations and responsibilities in relation to these resources.

This year he should be making bigger plan. For his own value development which would help that he will live after his higher secondary school years. a more meaningful and worthwhile life.

The Teacher's Manual provides detailed information for every chapter. However, the sample lesson plan can serve as a basis for most of the chapters or modules. The thing we want to emphasize is that Teacher's Manual is

not a strait jacket. It is rather a loose one, which gives you freedom to plan your own lessons. There is not one lesson plan or procedure that can be suitable for all students at all times. An innovative teacher designs his own lesson plans to suit their own students. The author of this 'Manual' is of the opinion that the teacher's own individuality should be reflected and stamped on his or her work.

In order to plan a lesson, it is recommended to consider the following.

1. Objectives. look at the section 'objectives' in the Teacher's Manual. Reflect upon any other objectives you can express yourself. This means that the objectives suggested by the manual are not exhaustive.

2. Resources. Read the text of the module, under study. Note down any difficulty points and decide how you will deal with them. You must know all the material of the chapter thoroughly.

Ponder over any difficulties your students may have and decide how you can best present the material to make it comprehensible to your students. Estimate the time needed for each stage of your module or chapter. Ensure that your lesson plan allows appropriate pupil-to-pupil interaction. As you plan, ponder over the preceding units, and look ahead to what will follow!

## 1. Opening Class

The first class of the year is very important, because it is now that the classroom climate is set. Teacher pupil and subject matter meet for the first time. Warmth and friendliness should mark this meeting and also a sense of expectancy for the work of the Islamic Studies class this year.

The students should receive the impression that many wonderful experiments await them, that they will learn many things.

## 2. The Art of Story-telling

Take help of a popular story in order to drive home the significance of the subject. Often the most effective story is the one told directly to the children. Story-telling brings about special rapport between the children and the teacher. Although practice and experience are necessary before one becomes truly expert, all of us are capable of telling stories. The most important element in telling a story is love of children and an understanding of their life. Then, the story will truly be told for them. For these reasons, it is best not to use the actual words found in this manual or any other

book. Rather the manner of narration should be natural to the teacher and adequate for the children to whom it is intended.

### 3. A few points to follow:

1. Immerse yourself in the story. Reread it a few times while preparing for class. Try to visualize as many concrete details as possible. Then, as you tell the story, try to see all these things. If you see and describe them, the children will see them, too. Be a little dramatic. Young children like stories told with zest and enthusiasm.
2. If possible, tell the story when seated with the children grouped around you. Be calm and unhurried, briefly work in the main points of the lesson whenever they should be stated. Patience is one of the most important attributes of a teacher.
3. Keep words and sentences short and simple. Pause before 'and', 'but' etc. as if starting a new sentence. Try to build up suspense and curiosity.
4. Adapt the lesson to the children's vocabulary and knowledge. If occasionally a new word must be used, make sure that the context of the lesson or story will help the children understand it. Remember, words are not difficult, they are new.

The following story has something to do with studying religion – Islam. Let's see who can guess what the connection is!

A grammarian [a person who is an expert in the study of grammar] who had studied many languages and has travelled all over the world decided to go for a sail in a boat while he was spending his vacation by a sea.

After he had enjoyed looking at the water for a while, the grammarian began to talk with the boatman whom he had promised to pay for the ride.

'How long have you been a boatman?' he asked.

'Twenty years, sir,' said the boatman.

'Have you ever travelled?'

'No, sir. I have never gone beyond this part of the coast.'

'That is too unfortunate,' said the grammarian, 'you have lost a quarter of your life.'

After a brief pause, the grammarian asked the boatman, 'Did you go to high school? Do you know any other languages?'

'No, sir. Only the language I learnt from my parents as a child.'

'Then you have lost half your life,' said the grammarian. 'Have you studied art or history?'

'No, sir. I only know about boats and sea.'

'What a shame,' said the grammarian. 'You have lost three quarters of your life.'

Right then a sudden storm came sweeping toward them across the water. The boatman tried to head for the shore, but it was too late. The storm overtook them. The boatman now shouted at the top of his voice, 'Do you know how to swim.'

'No,' cried the grammarian.

'Well then,' yelled the boatman, 'you have lost all of your life.'

Of course, this is merely a story that someone might have made up, but it has a lesson for us – may be several lessons. Who can see what this story has to do with studying Tawhīd or Oneness of Allah? The students might suggest that we have to be practical and learn what will really help us in life. If they succeed in formulating this concept, you can lead them on to the question: 'What do we truly need to learn in life. Is it enough that you know how to keep alive, or is there something even more important that we need to know. Guide them to realize that knowing and living our religion prepares us for this life and the life to come. True practicality lies in knowing and studying our Faith and making it a part of our daily life.

Create a warm and friendly relationship between yourself and the students and among the students themselves. Put everyone at ease and evoke a good response, especially on the part of shy and retiring students.

# LESSON PLANS



## What is the Qur'an?

This chapter consists of 15 units or fragments. For the purpose of convenience, we have divided this chapter into 5 sections; each containing 3 units or modules.

### Lesson Plan 1

## Chapter 1. What is the Qur'an?

Units: 1.1 Definition of the Qur'an

1.2 The Qur'an is the Highest form of Revelation

1.3 The Qur'an is Protected from corruption

#### **Aim**

To impart the following facts about the Qur'an.

1. The Qur'an is the Arabic speech of Allah which He revealed to Prophet Muhammad ﷺ through Angel Jibreel.
2. The Qur'an is the Highest Form of Revelation.
3. The Qur'an is protected by Allah from corruption.

**Objectives**

After the completion of these modules, the students should be able to.

1. State the definition of the Qur'an. They should be able to describe to whom, when, in what language, how and why it was revealed.
2. Describe how the Gracious Qur'an was revealed and explain what the word Qur'an itself signifies.
3. Emphatically pronounce that the Glorious Qur'an is protected by Allah from corruption.

**Resource**

Islamic studies Grade 11 Chapter 1, units 1.1, 1.2 and 1.3

**Chapter Structure**Vocabulary [Word Stock]:

Reveal, literal, uncreated, Ramadan, Laylatul Qadr, peaceful, wahy, al-ishaarah as-Saree'aah, corruption, jinn, angels, Adam, the Torah, az-Zaboor. The Gospel, the Divine Scriptures, Caliph Abu Bakr, Caliph Uthmaan.

Explanation

Explain to the students the definition of the Qur'an using the text page 12, unit 1.1. Tell the students that the Qur'an while being revealed, was a living event for those who heard it. It was a part of their lives; rather the life itself, and not merely a book. The Qur'an contains the revelations of Allah, the Creator and Sustainer of the Universe, to mankind. Allah communicated with man. This is the key concept of Revelation upon, which all religious belief is founded. Allah's Messenger ﷺ was the last Messenger from Allah to mankind and he brought the final Revelation from Allah to mankind. Therefore, the Scripture containing this Revelation – the Qur'an – is the last of the Sacred Scriptures.

The Arabic word for 'Revelation' is Wahy. Wahy in the sense of Revelation is guidance from Allah for His creation, brought by the Prophets, who received the word from Allah through Wahy – meaning directing or guiding someone.

Allah's Messenger ﷺ, the Last of Allah's Messengers, received the Revelation of the Qur'an through a special Messenger sent by Allah for this purpose; the Angel Jibreel, who recited to him Allah's words exactly.

The Qur'an descended in two stages.

From the Lawh al-Mahfuz – the well-guarded Tablet to the lowest of the heavens [bayt al-Izza] of the world, all together, in the Laylatul Qadr. the Night of Power or Decree.

From the heavens to the earth in stages throughout the twenty-three years of Prophet Muhammad's Prophethood, and first in the Laylatul Qadr of Ramadan, through the Angel Jibreel.

The second descent from the heaven to the heart of the Prophet ﷺ is referred to in Surah Isra [17] and Surah al-Furqaan [25].

'The Qur'an was sent down in stages over a period of 23 years, and not as a complete book in one single act of revelation. There are a number of reasons for this; most significant are the following.

- To strengthen the heart of the Prophet ﷺ by addressing him continuously and whenever the need for guidance arose.
- Out of consideration for the Prophet ﷺ since Revelation was a very difficult experience for him.
- To gradually implement the Laws of Allah
- To make understanding, application and memorization of the Revelation easier for the believers.

The Qur'an is protected from protection by Allah 1.3

The Qur'an has come down to us complete. No changes have ever been made to it. Nothing of it is missing and no additions have ever been made to it. All the words of the Sacred Book are the words of Allah. No part of it is forgotten. The Qur'an is protected by Allah himself from all sorts of distortions.

All the copies of the Gracious Qur'an which have come down to us from the first century of the Hijrah are the same as the four or seven copies sent to different cities by Uthman bin Affan; the third of the four Rightly-guided Caliph or rather the Caliphs who chose the right path. Some of them are still extant. The Tashqand [popularly Tashkent] Museum has one Dr. Muhammad Hamidullah in his monumental work 'The Essence of Islam' [the English translation of his Khutbāt Bhawalpur], says.



'In the University of Munich. An Institute for Qur'anic Research was set up. The idea was to collect the oldest available copies of the Holy Qur'an, in original or photocopies. When I was at the University of Paris in 1933, the third Director of the Institute, Mr. Pretzl, came to Paris to get photocopies of all the ancient manuscripts of the Holy Qur'an available in the Public Library of Paris. The professor told me personally at the time [1933] that the Institute had 43,000 photocopies of the Holy Qur'an and that the work of collection was proceeding apace. During the Second World War, a bomb hit the building of the Institute destroying the edifice, the library and the staff. An interim report published shortly before the beginning of the Second World War stated, inter alia, that the work of collation of the Qur'anic manuscripts had not yet been completed. But the result of the examination conducted until then suggested that while some mistakes of calligraphy had been detected in the manuscripts, not a single discrepancy in the text had been discovered.

A calligraphic or a typographical error found in one manuscript does not recur in another. Suppose, for example, that in a manuscript of the Qur'an one word is missing from the text. This mistake will remain confined only to that very manuscript, the rest will have the complete text. The omission is the result of an oversight on the part of the scribe who has inadvertently missed a word. Should there be a difference in narration it will be found in many manuscripts. This is not so in the case of the Qur'an.

[The Emergence of Islam. Muhammad Hamidullah; Islamic research Institute International Islamic University, Islamabad] All the teachings contained in the former scriptures that were meant to be of lasting value and importance are included in the Qur'an.

### **Activity**

Motivate the students to complete the exercises that appear at the end of the chapter.

### **Application or Association**

If all men and jinn were to collaborate, they could not produce its like [Surah al-Isra 17.88] The style of the Qur'an is Allah's style, this is basically what forms the miraculous character of the Qur'an.

### **Key Theme Summary**

The students now can understand that.

The Qur'an is the highest form of Revelation. The Qur'an is protected by Allah from corruption.



Chapter  
01

## Lesson Plan 2

Chapter 1. What is the Qur'an?

Units. 1.4 The Names of the Qur'an

1.5 The Qur'an. The Final Revelation

1.6 The Beginning of Revelation

**Aim**

To help the students discover and understand 'what is the Qur'an?'

To explain to the students that the Qur'an is the final Revelation and to elaborate how the 'Revelation' began.

**Objectives**

By the end of these three modules, the students would be able to.

- Discover and comprehend various names of the Qur'an, the names which the Qur'an calls itself by.
- Realize that the Qur'an is the final Revelation.
- Find out how the Revelation began.

**Resource**

1. Islamic studies Grade 11 Chapter 1, modules 1.4, 1.5 and 1.6
2. Uloom al-Qur'an. An introduction to the Sciences of the Qur'an by Ahmad von Denffer, The Islamic Foundation

## **Chapter Structure**

### Vocabulary [Word Stock]:

Al-Kitaab, al-Furqaan; ad - Dhikr, at-Tanzeel, Hudaa, Majeed, Mubarak, Nadheer, Scripture, Revelation, Laylatul Qadr, Hiraq, and al-Alaq.

### Explanation

The revelation from Allah to Allah's Messenger ﷺ is referred to in the Gracious Qur'an itself - by the name Qur'an [recitation] as well as by other names, such as e.g.

- al-Kitaab [the Book],
- ad-Dhikr [the Reminder],
- al-Furqaan [the Criterion],
- at-Tanzeel [the revelation sent down].

There are several other references also to the Qur'an, mentioned in the Qur'an itself.

All these names reflect one of the various aspects of the revealed word of Allah.

### The Qur'an. the final Revelation

Prophet Muhammad was the last Messenger from Allah to mankind; and he brought the final revelation. The Qur'an. Hence, the Qur'an is the Last of the Revealed Books!

### The Beginning of Revelation

Allah's Messenger Muhammad ﷺ, the last of Allah's Messengers, received the revelation of the Qur'an through a special Messenger sent by Allah for this purpose, the Angel Jibreel or Gabriel, who recited to him Allah's words exactly.

The Gracious Qur'an descended in two stages.

- From the Lawh al-Mahfuz [the well-guarded Tablet] to the lowest of the heavens [bayt al-Izza] of the world, all together, in the Laylatul Qadr.
- From the heavens to the earth in stages throughout the twenty-three years of the Prophet's Prophethood and first in the Laylatul Qadr of Ramadan, through the Angel Jibreel.

### **Activity**

Motivate the students to complete the relevant exercises, which appear under the 'Review'.

**Application or Association**

The Glorious Qur'an was revealed in stages over a period of 23 years, and not as a complete book in one single act of revelation. There were a number of reasons for this, most important are the following.

- To strengthen the heart of the Prophet ﷺ by addressing him continuously and whenever the need for guidance arose.
- To gradually implement the Law of Allah.
- To make understanding, application or association and memorization of the Qur'an - the Revelation - easier for the followers.

**Key Theme Summary**

The students now can.

- Describe various names of the Glorious Qur'an.
- Describe conclusively the truth that the Qur'an is the final Revelation and Prophet Muhammad ﷺ was the last Messenger of Allah ﷻ.
- Describe precisely how the revelation began and when. They can also describe the descent of the first five Verses of Surah al-Alaq.

Chapter  
**01**

## Lesson Plan 3

# Chapter 1. What is the Qur'an?

Units. 1.7 The Second Revelation

1.8 The Last Revelation

1.9 Reasons why the Qur'an was revealed in stages

1.10 How was the Qur'an collected?

### **Aim**

To help the students discover and comprehend.

- What was the second portion of the Qur'an revealed to Prophet Muhammad ﷺ and the last.
- Some of the reasons why the Qur'an was revealed in stages.
- How the Qur'an was collected.

### **Objectives**

By the end of these four modules, the students would have discovered and understood.

- What was the second revelation and the last?
- The reasons why the Qur'an was revealed in stages, and
- How the Qur'an was collected?

### **Resource**

1. Islamic studies Grade 11 Chapter 1, modules 1.7, 1.8, 1.9 and 1.10.
2. Uloom al-Qur'an. An introduction to the Sciences of the Qur'an by Ahmad von Denffer, The Islamic Foundation

**Chapter Structure**Vocabulary [Word Stock]:

Soorah, al-Muddath-thir, Baqarah, al-Maa'idah, fragmentary, scribe.

Explanation

- After the first revelation, revelation stopped for a certain period [literally called Fatrah] and then resumed. The second of the Qur'an revealed to Prophet Muhammad ﷺ was the beginning of Surah al-Muddath-thir [74. 1-5]. The Surah consists of 56 Verses; the rest Verses of the Surah were revealed later.
- The last revelation. Many Muslim Qur'an scholars are agreed that the last revelation was Verse 281 of Surah al-Baqarah. The Prophet ﷺ passed away nine days after the last revelation. The opinion that the Verse 4 of Surah Ma'idah was the last revelation is not sound according to many scholars, since it was revealed during the last pilgrimage of the Prophet ﷺ.
- Reasons why the Qur'an was revealed in stages. The wisdom behind the gradual revelation. Had Allah willed, the Qur'an would have been sent down in its entirety to the Prophet ﷺ at the beginning of his Prophethood, just like the previous Scriptures. However, it was not the case. Some of the reasons or benefits of gradual revelation are as follows.
  - a. To strengthen the resolve of the Prophet ﷺ against the unbelievers.
  - b. To simplify its memorization and comprehension by the Companions of the Prophet ﷺ.
  - c. To provide the conclusive proof of the truthfulness of the Prophet ﷺ.
  - d. To provide the conclusive proofs of the miraculous nature of the Qur'an.
  - e. To reveal the Law of Islam – the Shar'iah in gradual manner.
- How was the Qur'an collected?

The first stage is the preservation of the Qur'an by Abu Bakr as-Siddiq, the first of the four Caliphs who chose the right path; and the second, the collection of Uthman, the third rightly-guided Caliph.'

The collection of the Qur'an is a unique phenomenon that is distinct to Islamic history. No other religious book can claim to be anywhere near as authentic as the Glorious Qur'an. The Qur'an has been preserved in its original form, to every syllable to every letter. And how can it not be preserved, when Allah has taken it upon Himself to guard it and protect it? [Surah al-Hijr 15.9] Any unbiased researcher whether he believes in the Prophethood of Muhammad ﷺ or not, must conclude that the Qur'an that is presents today is the same Qur'an that the Prophet ﷺ taught to his Companions. There are three distinct stages of the collection of the Qur'an.

During the lifetime of the Prophet ﷺ, each Verse, each Surah was committed to memory and written down by a scribe as soon as it was revealed. The sequence of the Ayāt and Surahs was learnt by the Companions directly from the Prophet ﷺ.

The earliest record that exists of the Qur'an having been written down is during the sixth year of the Prophethood, seven years before the Hijrah or emigration, when Umar bin al-Khattab ؓ accepted Islam.

### **Activity**

Motivate the students to complete the relevant exercises, which appear under the 'Review'.

### **Application or Association**

The preservation of the Qur'an is not primarily dependent upon the written copies. In every age, down to this day, there has been, without any exaggeration, hundreds of thousands who have memorized the entire Qur'an. A printed copy is checked by the memorized version, while it can also be checked by another printed copy, several hundred years old.

### **Key Theme Summary**

The students now can elaborate.

- What was the second revelation?
- What was the last revelation?
- Reasons why the Qur'an was revealed in stages.
- How the Qur'an was collected?

Chapter  
01

## Lesson Plan 4

Chapter 1. What is the Qur'an?

Units. 1.11 Divisions of the Qur'an

1.12 Makkan and Madinan Surahs

1.13 Coherence in the Qur'an. Nadhm

**Aim**

- To help the students learn the general meaning of the divisions of the Glorious Qur'an.
- To help them understand and internalize the difference between the Makkan and the Madinan Surahs.
- To help the students grasp the meaning of coherence in the Qur'an or Nadhm.

**Objectives**

By the end of these modules, the students would be able to describe.

- Divisions of the Qur'an.
- What do Makkan and Madinan Surahs signify.
- What is meant by coherence in the Qur'an.

**Resource**

1. Islamic studies Grade 11 Chapter 1, modules 1.11, 1.12 and 1.13.
2. Uloom al-Qur'an. An introduction to the Sciences of the Qur'an by Ahmad von Denffer, The Islamic Foundation
3. Mustansir Mir, Coherence in the Qur'an; American Trust Publications, Indiana.

## **Chapter Structure**

### Vocabulary [Word Stock]:

Suwar, Aayah, Juz, Ruku, Hizb, Manzil, Nadhm.

### Explanation

The modules 1.11 and 1.12 are self-explanatory and reveal their aimed meaning. We, therefore, need not belabour our point with repetition.

We would, however, add one or two significant points here.

Allah's Messenger ﷺ received revelations in Makkah, at home, in caves, in the mosque, during journeys, when alone, in Madinah, in company, on a mount; in short, in every odd situation of day and night, in summer, in winter, over twenty-three long years. Most of the revelation came addressing a need, or answering a certain question. But the Prophet ﷺ did not place the Verses in order of their revelations. He recited them in different order altogether, where Makkan revelations were interspersed with Madinan revelations, and some Madinan revelations were entirely Madinan, but for a Verse or two which were of the Makkan period. But the miraculous part is that whenever he recited, he recited in the same order, with the result that those tens of thousands of his Companions who had memorized the Qur'an, never had to tell him that he was missing on the order. On the contrary, they could always check their order against his. The fact of the matter is that the Prophet ﷺ was promised by his Lord that to preserve the Qur'an was His responsibility. Indeed, not merely preservation was covered by the promise, but also its correct recital. Yet more. preservation of its meanings was also promised, which denotes Arabic will be the only language that will remain unchanged until the final hour of life on earth.

Now the coherence. The English term coherence denotes the situation in which all the parts of something fit together well, or have logical inter-connection. The Qur'an is marked by thematic and structural Nadhm.

On three levels. those of the individual Surah [every Surah is a unity], the Surah pair [the Surahs, as a rule, exist in pair], and the Surah group [the Surahs have been divided into seven groups, each called a Manzil]. Coherence also is regarding the internal arrangement of the Verses of the Noble Qur'an as well as the relationship of each Surah to its preceding and following Surah.

For valuable insights and fresh interpretations, refer to 'Coherence in the Qur'an' by Mustansir Mir.



**Activity**

Motivate the students to complete the relevant exercises, which appear under the 'Review'.

**Application or Association**

Individual Qur'anic Surahs revolve around specific central themes, thus the Qur'an is a well-ordered book. The Qur'an has not only thematic but also structural coherence. The individual Surahs of the Qur'an are coherent. The Qur'an as a whole is coherent. Coherent denotes clear logical connections of ideas, arguments and sentences, among other things, so that together they make a whole. Every Surah in the Qur'an is a perfect unit with a central theme around, which it revolves. The central theme is a unifying thread in the Surah.

**Key Theme Summary**

The students now can explain.

- Divisions of the Qur'an.
- What is meant by the Makkan and Madinan Surahs.
- What is meant by coherence in the Qur'an or Nadhm.

Chapter  
**01**

## Lesson Plan 5

Chapter 1. What is the Qur'an?

Units. 1.14 What is the Qur'an about?

1.15 Scientific Miracles in the Qur'an?

### **Aim**

- To help the students discover and internalize what the Qur'an is about.
- To explain to the students some of the scientific miracles in the Qur'an.

### **Objectives**

By the end of these two modules, the students would be able to.

- Explain what the Qur'an is about.
- Describe some of the miracles in the Qur'an.

### **Resource**

1. Islamic studies Grade 11 Chapter 1, modules 1.14 and 1.15.
2. Uloom al-Qur'an. An introduction to the Sciences of the Qur'an by Ahmad von Denffer, The Islamic Foundation
3. Medical Miracles of the Qur'an. Dr. Sharif Kaf al-Ghazal, Published by The Islamic Foundation.

**Chapter Structure****Vocabulary [Word Stock]:**

Exposition, complementary, Taqwaa, an-Nafs, embryology, detrimental, carrion.

**Explanation**

What is the Qur'an about?

The unit 1.14 sheds light on the overall tone and goal of the Glorious Qur'an. The Qur'an is first and foremost a book of guidance. Allah describes the Qur'an as a 'Light' [Nur] [Surah ash-Shu'ra 42.52] Light is a thing that shows the person the path in front of him. It is by the light that he can avoid the harmful objects in his way and follow the way that is most beneficial. The Qur'an is a spiritual light. By this light one recognizes and understands what will benefit him in both his worldly and religious spheres. He will recognize the truth from falsehood and he will be following the path that leads to Paradise.

**Scientific Miracles in the Qur'an**

A number of scientific facts that have been discovered in recent years with the help of modern technology were stated in the Qur'an over 1400 years ago. We recommend to the learned educators to refer Dr. Sharif Kaf al-Ghazal's brilliant book 'Medical Miracles of the Qur'an'.

**Activity**

Motivate the students to complete the relevant exercises, which appear under the 'Review'.

**Application or Association**

As you can start to have a deeper understanding of the Glorious Qur'an, you can begin to make asking questions a habit and as you do, you will receive the answer to each question. The Glorious Qur'an will provide you with the answers. Then you will do your best to apply the Qur'an in the proper manner in all walks of your life. When you will do this by the Will of Allah, the Qur'an will have its desired effect on you in the same way that it had its desired effect upon the Companions of the Prophet Muhammad ﷺ.

**Key Theme Summary**

The students now can describe.

- What is the Qur'an about?
- Scientific Miracles in the Qur'an.

By this stage, it is anticipated that the students will not only be reminded of what they already know about the Glorious Qur'an, but will also realize fully its central importance in all aspects of Islam.

Chapter  
02

This Chapter 2 'Readings from the Glorious Qur'an' or 'Selections from the Glorious Qur'an' contains Ayaat and Surahs from the Noble Qur'an, which have been selected for special in depth study as part of the syllabus. These Ayaat and Suwar [sing. Surah] have been divided according to three major themes of the Qur'an. Attributes of Allah. Allah's relationship with the created worlds and Allah's Messengers.

## Lesson Plan 6

Chapter 2. Readings from the Glorious  
Qur'an

## Units. 2.1 Attributes of Allah

**Aim**

- To help the students recite Aayatul Koursee well; understand its meaning and internalize it.

**Objectives**

By the end of this module, the students would be able to.

- Comprehend the general meaning of the Ayatul Kursi.
- Learn its significance in the life of a believer.
- Learn and internalize that there is no god, but He... Allah the One.
- Discover the meanings of the terms al-Qayyum, Sinatun and Nawm, and understand them.
- Discover the meaning of 'intercession' and internalize it.

**Resource**

Islamic studies Grade 11 Unit 2.1 of chapter two titled 'Readings from the Glorious Qur'an'.

**Chapter Structure****Vocabulary [Word Stock]:**

Qayyum, al-Hayy, sinatun, Nawm, intercessor, intercession, Kursi.

**Explanation**

This Verse is known as Aayatul Kursi, the 'Throne Verse', sometimes rendered 'Pedestal Verse', and is perhaps the most well-known single Verse of the Qur'an, taking its name from the Pedestal or Throne [Kursi] mentioned in it. The Prophet ﷺ told his Companions to recite it before going to sleep and identified it as the greatest Verse of the Qur'an.

The Verse affirms the possibility of Shafa'ah or intercession conditionally by posing a question regarding who could intercede with Allah except by His leave. In Islamic belief, the most significant kind of intercession would be carried out by the Prophet ﷺ on the Day of Judgement for the sake of his community.

This Aayah is the greatest Aayah or Verse in the Book of Allah just as was ascertained in the response of Ubayy bin Ka'b [Abul Mundhir] to the Prophet's ﷺ question when he asked him, 'Which Aayah in the Book of Allah is the greatest?' Ubayy replied, 'Aayatul Kursi.' Thereupon, the Prophet ﷺ struck him on his breast and said, 'May knowledge give you joy, O Abul Mundhir.' [Muslim]

Imam Bukhari has also recorded a long Hadith narrated by Abu Hurayrah mentioning the merits of this Verse. [Bukhari – Kitāb Fadhail al-Qur'an] The expanse of His Kursi. 'His Kursi extends over the heaven and the earth.'

Ibn Abbas is reported as having said, 'If the seven heavens and the earth extend and are combined together, they will be nothing compared to the Kursi but like a ring in the desert.' Once Abu Dharr asked the Prophet ﷺ about the Kursi, the Prophet ﷺ replied, 'I swear, by Allah, the seven heavens and the seven earths compared to the Kursi are nothing but like a ring thrown out into a desert and the superiority of the Arsh over the Kursi is like the superiority of the desert over the ring.'

This Hadith is Sahih. For detail, see Tafsir ibn Kathir, vol. 2 p. 21, English Translation.

**Activity**

Motivate the students to complete the relevant exercises.

**Application or Association**

The Throne Verse provides all that is needed for the strength of Faith in Allah. Allah is Ever-living and the source of all life. He is Self-subsisting and the Sustainer of all else. His knowledge and power extend to everything in the heavens and on earth.

It is said, 'All that is in the heavens and the earth belongs to Allah.' These few words, once fully internalized, totally transforms all our outlooks, attitudes and relationships with everything in the universe including our own selves. They are also enough to generate and sustain all the inner strengths that we require. These words mean.

- We are trustees, not the owners. Allah is the owner of everything. Even our lives, bodies, all our possessions and relationships are His - not ours. Keeping this in mind we find the strength to become His, and to live and behave as we belong only to Him.
- Being trustees and not owners, we must use everything in life in accordance with His will. This gives us the strength to obey Him in everything. He is watching us always.
- Everything we receive or accomplish in life is from Him and because of Him. This enables us to remain ever thankful to Him.
- This also gives us the patience to face all hardships and tribulations.
- Being trustee we will surely be called to account for our deeds and misdeeds in things and matters given in our trust. Even what we conceal in the deepest recesses of our heart. Allah is aware of it. This we always keep our eyes on that Day of Reckoning and Judgement, for the Hour when we shall stand before Him to be judged.
- It is only in His power, and in no one else's, to forgive our faults and sins or to punish us. This makes us fearless of judgements passed by human beings like ourselves.
- If that judgement is the final arbiter of our ultimate fate, then we place all our hopes and fears in Allah alone, and turn only to Him for mercy and to forgiveness.

**Key Theme Summary**

The students now can.

- Comprehend the general meaning of the Aayatul Kursi and its significance in the life of a believer.
- Understand the meaning of intercession.

Chapter  
**02**

## Lesson Plan 7

# Chapter 2. Readings from the Glorious Qur'an

### Section 1 Attributes of Allah, Units. 2.2 and 2.3

#### **Aim**

To help the students recite Verse 101-103 of Surah al-An'aam and Verses 37-39 of Surah Fussilat well, understand their meanings and internalize them.

#### **Objectives**

By the end of these two units, the students would be able to.

- Recite well these Verses.
- Comprehend their general meaning.
- Discover their significance in the life of a believer.
- Discover conclusively that Allah, the Originator of the heavens and the earth has no son. How could He have one? He is the Creator of everything. No vision can grasp Him.
- Discover that the night, the day, the sun and the moon are Allah's Signs. The earth is too His Sign.
- Discover what are Sujud at-Tilawah and their amount. And know that prostration is not allowed before anyone except Allah.

#### **Resource**

Islamic studies Grade 11 Unit 2.2 and 2.3 of chapter two section 1 titled 'Readings from the Glorious Qur'an.



## **Chapter Structure**

### **Vocabulary [Word Stock]:**

Badee', bid'ah, Lateef, intangible, unfathomable, prostate, orbit, blasphemy, the Arabic term Khaashi'atan.

### **Explanation**

- Originator translates Badee, which literally means what is unique, unprecedented and without peer or equal. It can also mean one who brings something into existence for the first time. The impossibility of Allah having a son is argued in Verse 101 on the basis that He has no consort or a female Companion. He has no partner. He is the sole Creator of everything. In Verse 102, Allah's Oneness and His Uniqueness is affirmed. He is the Creator of all things. No vision can grasp Him.
- This [Verse 37 of Surah 41] is one of the many Verses of the Qur'an to mention the Signs that can be found in the night and the day, and the movement of the sun and the moon. The Command to prostrate to Allah and no one else is clear. The Verse 38 is one of fifteen Verses after which one should prostrate when reciting it. Whether the disbelievers prostrate to Allah or not makes no difference to Allah or to those who worship Allah, it is only to the loss of those who fail to do so. The Verse 39 is one of several Verses to invoke Allah's ability to revive barren land as an argument for His ability to resurrect human beings. The use of the metaphor can also be seen as a reference to the state of the heart that has become dried through heedlessness and hardened by ignorance. Yet when the water of life is poured upon it, it stirs and rises and is revived by the remembrance of Allah and knowledge of Him.

### **Activity**

Motivate the students to complete the relevant exercises.

### **Application or Association**

A very clear concept of our Creator is placed before us in these two sets of Verses from Surahs An'aam and Fussilat.

- He is the Originator of the heavens and the earth.
- He does not have a son nor does He need one.
- There is no god other than Him.
- Sight comprehends Him not, but He comprehends all sight. The term Yudriku can also mean to overtake, reach, encompass or perceive.
- No one is worthy of prostration but He.
- The metaphor of the reviving earth is a call to the believer never to abandon the hope that those who deny the truth may one day grasp the truth of the Qur'anic message.

### **Key Theme Summary**

The students now can.

- Recite well these Verses.
- Understand their general meaning and comprehend their significance in the life of a believer. The Verses under study place a very clear concept of our Creator before us!

Chapter  
02

## Lesson Plan 8

## Chapter 2. Readings from the Glorious Qur'an

Section 1 Attributes of Allah, Units. 2.4 and 2.5

**Aim**

- To help the students recite Verses 4 and 5 of ash-Shu'ra and the Surah al-Ikhlās [Surah 112 of the Qur'an] in its entirety.
- To assist the students to understand their meaning and internalize them.

**Objectives**

By the end of these two units, the students would be able to:

- Recite well these Verses.
- Comprehend their general meaning.
- Realize that whatever is in the heavens and whatever is in the earth belongs to Allah.
- Comprehend that the idea of Allah having a son is completely against the teachings of Islam.
- Understand that the One, the Everlasting refuge of man is only Allah. He is One. He does not beget, nor is He begotten.

**Resource**

- Islamic studies Grade 11 chapter 2, 'Readings from the Glorious Qur'an'; section 1 Attributes of Allah, Unit 2.4 and 2.5.
- Methodical Interpretation of the Noble Qur'an part 30, lesson forty pp. 282-85.

## **Chapter Structure**

### Vocabulary [Word Stock]:

Dominion, vehemently, metaphorical, innate, likeness, Everlasting refuge, al-Ikhlās.

### Explanation

- To Him belongs whatever is in heavens... The whole universe belongs to Allah. Since Allah is the Lord of the universe, how can there be any other's lordship? It is also stated that Allah is the Most High, the Most Great.' This implies that none can be His associate; that none can share with His essence, attributes and rights.
- It is the height of blasphemy that a created being's lineage be established with Allah by declaring someone to be His son. Likewise, it is outrageous to invoke or address supplications to anyone other than Allah for the fulfilment of one's needs.
- The heavens are nearly rent asunder because of the claim by the idolaters that Allah has offspring.
- Angels are outraged at the blasphemous utterances of earth's rebellious residents. They, therefore, over and again implore Allah's Mercy for the dwellers of the earth who have forgotten themselves and their Allah.
- But Allah is Most forgiving and Most Merciful.
- Suratul Ikhlas is a Makkan Surah. It is composed of 4 Verses. The Surah does not take its name from something mentioned within it. The title al-Ikhlās instead discusses its content. It denotes a combination of sincerity, devotion and purity.
- This Surah describes the subject of Allah's Oneness [at-Tawhid]. He is the One. He is sought out at all times. He is completely self-sufficient. He has no deficiency at all. He does not resemble with His creation in His essence, His attributes and His actions. The Surah introduces the fundamental Islamic doctrine of monotheism in four concise statements which leave an imprint on the mind and the heart.

- Allah’s Messenger ﷺ underscored that this Surah is equal to one-third of the Qur’an. Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasai and Ibn Majah have preserved such reports on the authority of several Companions. The Qur’anic scholars have also spelled out extensively on the Prophet’s ﷺ observation. Of these, the self-evident truth is that the Faith put forward by the Qur’an rests on three fundamentalists. [1] Monotheism [2] Messengership [Risālah], and [3] the Hereafter [Aakhirah]. Since this Surah describes pure monotheism, the Prophet ﷺ declared it as equal to one-third of the Qur’an [Bukhari, Bāb al-Adhan]

**Activity**

Motivate the students to complete the relevant exercises.

**Application or Association**

The Surah teaches us numerous lessons, including the following.

[1] Allah is One in His Self, His Attributes and His Actions. There is none like Him.

[2] Allah begets not, nor was He begotten. He is self-sufficient [al-Ghani] and eternally sought after by all [as-Samad]. He is not in need of anyone.

[3] All the created beings are in need of Him.

**Key Theme Summary**

At the end of these two units, the students now can ably:

- Recite these Aayat.
- Comprehend their general meaning, realize their significance, know that whatever is in the heavens and the earth belongs to Allah and realize that the idea of Allah having a son is completely against the teachings of Islam.
- Internalize that the One, everlasting and only refuge of man is Allah the One. There is none worthy of worship other than Him.

Chapter  
**02**

## Lesson Plan 9

Chapter 2. Readings from the Glorious Qur'an

Section 2 Allah's Relationship with the Created Worlds. Units 2.6 Suratul Fatihah

### Aim

- To help the students realize that Surah al-Fatihah is the greatest Surah or chapter of the Qur'an, it's like is not found in the rest of the Book or in the previous Scriptures.
- To help the students internalize that the underlying theme of al-Fatihah is one of contemplation and serenity. He alone deserves to be worshipped. He alone should be asked for help. He alone should be feared and hoped in; and that there is indeed a Day of Judgement, when man shall stand before Allah to be judged.

### Objectives

By the end of this unit, the students would be able to:

- Comprehend the overall meaning of Suratul Fatihah.
- Understand the meaning of Basmalah.
- Understand the meaning of the terms - Rabb, ar-Rahman, ar-Raheem, Hamd, Maalik and Deen.
- Understand the meaning and significance of worship and asking for Allah's help.

### Resource

- Islamic studies Grade 11 chapter 2, 'Readings from the Glorious Qur'an'; section 2 Allah's Relationship with the Created worlds, unit 2.6 Suratul Fatihah.
- Tafsir Ibn Kathir vol. 1, Pub. Darussalam.

**Chapter Structure****Vocabulary [Word Stock]:**

Abd [slave], Rabb [Lord], Hamd, Fatihah, Basmalah, Deen, ar-Rahman, ar-Raheem, al-Ālameen, Straight Path.

**Explanation**

- Al-Fatihah is considered by the vast majority of scholars to be among the first Surahs to have been revealed in Makkah. The Surah is called al-Fatihah. The primary meaning of al-Fatihah is ‘the opening’, which indicates the Surah’s function as the ‘the opening of the Book – Fātihatal Kitab’ – and as the first Surah to be recited in each cycle [Rak’ah] of all the ritual Prayers. It can also be taken as a reference to this Surah’s ability to open one’s breast to Faith in Allah.
- The Fatihah is a synthesis of the Qur’an’s message and it is its most important Surah. Hence, it has been given the title Umm al-Kitab, ‘Mother of the Book’, a reference to its containing the meaning of the entire Qur’an. Other titles are ‘The Seven Oft-repeated [as-Sab’ al-Mathani 15.87]’, ‘The Cure [ash-Shifa]’, because it has healing powers for both body and heart; it is also known as ‘Surat al-Hamd [The Chapter of Praise]’ and ‘Surat as-Salah [The Chapter of the Prayer]’.
- This is because reciting it is a condition for the correctness of Salah. It is also called ‘Ruqyah’ ‘remedy’ or ‘cure’ as reported in a Hadith narrated by al-Bukhari. The exalted status of the Fatihah has resulted in numerous independent commentaries upon it, some numbering hundreds of pages.

The rest of the unit is self-explanatory in its details.

**Activity**

Motivate the students to complete the relevant exercises.

**Application or Association**

It is recommended to say Aamin after finishing the recitation of al-Fatihah. Aamin means ‘O Allah! Accept our invocation’ or ‘O Allah! Answer us’ or ‘Thus shall it be.’

Saying Aamin is recommended for those who are not praying, when reciting al-Fatihah, and is strongly recommended for those who are praying whether alone or behind a leader or Imam. According to a Hadith, ‘When the Imam says “Aamin”, then say Aamin, for if one’s utterance of Aamin, coincides with that of the angels, his past sins will be forgiven.’ [Muslim] For detail, see Tafsir ibn Kathir, volume 1 p. 93, Published by Darussalam

### **Key Theme Summary**

At the end of this unit, the students now can:

- Comprehend the overall meaning of al-Fatihah.
- Recount its merits.
- Understand the meanings of the terms Rabb, Hamd, ar-Raheem, Mālik, and Deen.
- Understand the wisdom behind saying Aamin at the end of the Surah.



Chapter  
02

# Lesson Plan 10

## Chapter 2. Readings from the Glorious Qur'an

### Section 3 Allah's Messengers Unit 2.7

### Suratul An'aam [6.75-79]

**Aim**

- To help the students grasp a full understanding of these Verses [6.75-79] which mention the debate which took place between Prophet Ibrahim and his people.
- To help the students comprehend the purpose behind this debate. Prophet Ibrahim debated with his people to explain to them the error of their ways in worshipping objects of nature and idols and to prove to them that Allah is One. No one else is worthy or worship.

**Objectives**

By the end of these two units, the students would be able to:

- Understand the meaning of these Verses 6.75-77.
- Have a glimpse of the kingdom of the heavens and the earth through Prophet Ibrahim.
- Realize that the sun, the moon, the stars, the planets are all objects of nature created by Allah. These heavenly objects are not worthy of being worshipped.
- Realize that Prophet Ibrahim's reasoning was inspired by Allah.
- Strengthen their certainty [Imān or Yaqin] in Allah the One.

**Resource**

- Islamic studies Grade 11 chapter 2, 'Readings from the Glorious Qur'an'; section 3 Allah's Messengers, unit 2.7 Verses 75-79 of Surah al-An'aam.
- Towards understanding the Qur'an volume II, English translation of Tafhim al-Qur'an of Sayyid Abul A'la Mawdudi, by Zafar Ishaq Ansari Pub. The Islamic Foundation Pg. 246, footnote 52. For the understanding of the religious and cultural condition of the city of Ur, where Prophet Ibrahim was born. Atlas of the Qur'an by Dr. Shauqi, Abu Khalil, published by Darussalam pp. 53-66; would prove very useful.

## **Chapter Structure**

### Vocabulary [Word Stock]:

Certainty [al Yaqin], Kawkab, Shirk, Haneef

### Explanation

- The polytheists are told that they can observe Allah's Signs in the phenomena of the universe, just as Prophet Ibrahim could. The difference is that they see nothing, as if they were blind, whereas Prophet Ibrahim saw with open eyes. If they would ponder over these Signs of Allah, it would help them arrive at the Truth. All these heavenly objects are created by Allah.
- In the inscriptions of the city of Ur [in present Iraq] there are references to about five thousand deities, which were worshipped by the people of Ibrahim. Each city had a chief deity. The chief deity of Ur was Nannar [the moon-god], and it is for this reason that the city later became known as Kamarina. Qamar is the Arabic word for moon. The other major city was Larsa. Its chief deity was Shams. the sun-god. Under these major deities there were numerous minor deities, which had generally been chosen from among the heavenly bodies – stars and planets. Idols had been carved in the image of these heavenly gods and goddesses and were made objects of ritual worship [for a fuller description see Mawdudi mentioned above under 'Resources'].
- The population of the city of Ur where Prophet Ibrahim was born, was at least two hundred and fifty thousand.
- This section [75-79] about Prophet Ibrahim and his people demonstrates in narrative form, the Qur'anic argument for Allah's Oneness and Supreme Greatness in relation to created reality and is often cited as an indication that Tawhid or Allah's Oneness, is evident to any 'who objectively and sincerely ponder over the nature of the universe'.

- Prophet Ibrahim used the heavenly objects to make the point to his idolatrous people that all things are temporal and subject to change except for Allah the One. It must be kept clearly in mind that a Prophet could not mistakenly identify, even temporarily, a created reality, such as a star with Allah, since this is a form of Shirk or idolatry. It was Allah who showed Prophet Ibrahim the kingdom of the heavens and the earth, that he might be among those possessing certainty.
- Explain to the students, here, that the meaning of Shirk, which comes from the Arabic root Sh-R-K. Sharika means to share with someone, to become a partner or associate. Hence, Shirk means partnership or association. In Islamic terminology it means to associate someone or something with Allah or to make someone a partner with Allah. This could be in His Person, Powers or Rights.

**Activity**

Motivate the students to complete the relevant exercises.

**Application or Association**

This experience of Prophet Ibrahim shows how a right-thinking and sound-hearted man, who has opened his eyes in a purely polytheistic environment and has received no instruction in monotheism, could ultimately be led to discover the Truth of monotheism or Tawhid, by careful observation of, and various reflection on the phenomena of the universe. Allah's Oneness is evident to any who objectively and sincerely contemplates the nature of the universe.

The contemplation of Allah's creation is one of the greatest forms of worship in Islam. It is not surprising, therefore, that many Qur'anic Verses encourage this activity and do so using various methods in order to appeal to every temperament and spiritual state. The countless signs of Allah's marvellous creation, literally throughout creation, are for all who have eyes to see. And yet man is so arrogant that he turns his very eyes away from them.

**Key Theme Summary**

The students now can:

- Understand the meaning of these Verses [6.75-79]
- Realize that the sun, the moon, the stars and the planets are all objects of nature created by Allah.
- Comprehend that Prophet Ibrahim's reasoning was inspired by Allah in order to strengthen his certainty, or Yaqin.

Chapter  
**02**

## Lesson Plan 11

### Chapter 2. Readings from the Glorious Qur'an Section 3 Allah's Messengers Unit 2.8 and 2.9

#### **Aim**

- To help the students understand and internalize the meaning of the Verse 110 of Surah al-Mā'idah and the Surah al-Kawthar, Surah 108 of the Noble Qur'an.

#### **Objectives**

On completion of these two units, the students would be able:

- To comprehend the meaning of the Verse 110 of Surah al-Ma'idah and the Surah al-Kawthar.

#### **Resource**

- Islamic studies Grade 11 chapter 2, 'Readings from the Glorious Qur'an'; section 3 Allah's Messengers, unit 2.8 - Reminding 'Prophet Isa' of the favours that Allah bestowed on him, and unit 2.9 Surah al-Kawthar.
- Methodical 'Interpretation of the Noble Qur'an' part 30 by Dr. Ahmad Nawfal, Published by Darussalam.

## **Chapter Structure**

### Vocabulary [Word Stock]:

Prophet Isa [Jesus]. A brief biographical sketch should be given to the students at this stage; the Tawrah, the Injil, Ruh al-Qudus, Children of Israil – Bani Israil, .Sihr, Kahl, al-Kawthar, Shaani', abtar

### Explanation

- This Verse [110 of al-Ma'idah] occurs in the context of Allah speaking to the Prophets on the Day of Judgement. In this Verse, Allah addresses Prophet Isa regarding his mission, the favours He bestowed upon him, and the actions of his followers. The Verse recounts several of the extraordinary miracles attributed to him by Allah [1] He was strengthened with the Holy Spirit [Ruh al-Qudus] so that he could speak to the people in his cradle and in maturity, [2] he was taught the book and wisdom – the Tawrah and the Injil, [3] he was given several miraculous powers as clear proofs of his Messengership. he was given the ability to speak to people in the cradle while he himself was an infant, Allah gave him the capability of creating live birds out of clay birds, healing the blind and the leper and he was given the ability to restore the dead to life.
- The Verse repeatedly [four times] makes clear, however, that all these powers are done by Allah's leave [by My leave *bi idhni*] and so ultimately His. That Allah restrained the Children of Israil from him is understood to mean that He thwarted their attempt to slay him, since the Qur'an asserts that they did not slay him, nor did they crucify him [see 4.157]
- The Children of Israil dismissed Prophet Isa's miracles and accused him of manifest sorcery. Similar accusations of sorcery were made against our Prophet Muhammad [6.7; 10.2; 21.3; 43.30; 46.7; 74.24; and also 54.2 regarding the splitting of the moon]. The rest of the details concerning the Verse under study is self-explanatory. We need not belabour it by needless repetition.
- The Tawrah and the Injil were imparted to Prophet Isa, because his own Prophetic mission was based on the Law of Prophet Musa, which was only confirmed and not abrogated by the Injil.

- We turn now to the unit 2.9 – Surah al-Kawthar.

Title of the Surah.

Al-Kawthar [Abundance] in the opening Verse came to be known as the Surah's title. It is a Makkan Surah,

Al-Kawthar in Hadith.

'The Prophet ﷺ was sitting in our midst when he felt drowsy. Smilingly, he then raised his head. On being asked as to why he was smiling, he himself explained, 'Just now a Surah has been sent down to me.' Then, after reciting Basmalah, he recited Surah al-Kawthar. He then asked us the meaning of al-Kawthar. When we requested him to explain, as Allah and His Messenger know best, he said, 'It is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are numerous as the stars in the sky. Then a servant of Allah from among them will be prevented from it and I will say. 'O Lord! He is indeed from my Ummah.' Then He will say, 'Verily, you do not know what he introduced [or innovated] after you.' [Ahmad]

This Hadith is recorded by Muslim, Abu Dawud, Nasai and others also. The Surah was sent down in Makkah. When the Prophet was undergoing a very difficult time. In the early phase of his mission, the Prophet ﷺ encountered many hardships, a point reinforced by Surahs, ad-Duha and ash-Sharh. It was during the same period that Allah revealed this Surah to him in order to comfort him. As the Prophet ﷺ invited the Quraysh to Islam, they taunted him as a loner cut off from his roots. They said, 'Forget about him. He does not have a son. Once he dies, there will be no one to carry his name on.' Qasim was the Prophet's eldest son, followed by Zaynab, Abdullah and three daughters – Umm Kulthum, Fatimah and Ruqayyah. Of them Qasim died first and then Abdullah. Upon this, As bin Wail, an enemy of the Prophet ﷺ, remarked, 'His root is cut off from the roots.' Abu Lahab, the Prophet's ﷺ uncle and the next door neighbour, rushed to the Quraysh giving them 'the good news' that the Prophet ﷺ had lost his male heir and was now a person cut off from the roots. It was against such adverse conditions that this Surah was sent down.

### **Activity**

Motivate the students to complete the relevant exercises.



**Application or Association**

- Prophet Isa [Jesus] was a Prophet, a Messenger of Allah like other Prophets. The Verse aims to establish the truth of the Oneness of Allah or Tawhid.
- Surah al-Kawthar teaches us many lessons, including the following.
  - Allah's Generosity to the Prophet is limitless.
  - The way to show thanks to Allah for His blessings is by performing Salah.
  - Allah's Messenger ﷺ did not leave behind any male progeny, yet Allah has spread his fame to all lands.

**Key Theme Summary**

The students now can.

- Recount the meaning of the Verse 110 of al-Ma'idah and of Surah al-Kawthar.

Chapter  
**03**

## Chapter 3

### The Life and Significance of the Last Prophet ﷺ

Why should one study the Sirah of Prophet Muhammad ﷺ? What are the objectives of studying the Sirah? What could for the Muslims, in this age, be the motives for attempting a thorough study of the Sirah?

1. First of all, Prophet Muhammad ﷺ is the good example for Muslims to copy to know about his life in order to approximate as much as he can to the Islamic ideal in manners and conduct. The Prophet Muhammad ﷺ is centrally significant to Islam. Not only was he the person who received the Revelations of the Qur'an and delivered them to the people, for all times to come, but his conduct and utterances, as preserved in Ahādith or Traditions are the second most important textual source of Islam.
2. Secondly, insofar as Prophet Muhammad ﷺ was the embodiment of the Qur'an, the study of his life is one way of gaining greater insight into the meaning and message of the Qur'an itself. The Sirah thus gives an added clarity and a unique relevance to human reality.
3. Thirdly, the Sirah is a social history of the beginning and growth of Islam as it gradually took root – first in the minds and hearts of a few individuals, and then as it was thrown in the hustle and bustle of a fearful struggle for its survival and defence, upholding the banner of Tawhid. Prophet Muhammad ﷺ was sent as a mercy unto the worlds.' [21.107]

The reality of Prophet Muhammad ﷺ is foremost a mercy unto mankind. The study of the Sirah is meant to capture the dimensions of the mercy and to attempt to invoke it, in the hope that our disordered and shattered lives and societies may be touched by the healing hand and the blessing of the Messenger of Allah, who is more merciful to the people than themselves and their fathers and mothers. The Sirah and Sunnah of the Prophet ﷺ are the unique heritage of the Ummah of Islam. Other nations and Ummah lost the authentic records of their sages, Prophets and their great teachers. By contrast, we know a great deal about the life of Prophet Muhammad ﷺ. This knowledge is a great treasure, a great asset. It is true that the Prophet's ﷺ character was the Qur'an. Therefore, by understanding the Messenger ﷺ, we can begin to truly understand his Message.

This chapter 3 covers the life and significance of the Prophet of Allah ﷺ. It provides a concise biographical overview of the life of the Messenger of Allah ﷺ and places particular emphasis on the events, which were important for the early Muslim community and the establishment of Islam.

Chapter  
**03**

## Lesson Plan 12

# Chapter 3. The Life and Significance of the Last Prophet

## Units 3.1; 3.2; 3.3; 3.4 and 3.5

### **Aim**

To help the students:

- Discover details of the Prophet's ﷺ birth.
- Explain what is meant by 'the Year of the Elephant'.
- Discover who Halimah was and why would Halimah take an orphan to suckle.
- Understand the miracle which took place in the life of Halimah.
- Discover details concerning the death of Aaminah and Abdul Muttalib.

### **Objectives**

- On completion of these units [3.1 to 3.5], the students would be able to:
- Identify where and when the Prophet ﷺ was born.
- Recount what 'the Year of the Elephant' signifies and why it is so named.
- Describe the Prophet's ﷺ lineage and ancestry.
- Describe the brief life of Abdullah, the Prophet's ﷺ father.

**Resource**

- Islamic studies Grade 11 The Life and Significance of the Last Prophet  
Units 3.1; 3.2; 3.3; 3.4 and 3.5
- The Sealed Nectar - Safiur Rahman al-Mubarakpuri, Pub. Darussalam

**Chapter Structure**Vocabulary [Word Stock]:

Rabee al-Awwal, Abrahah, the Year of the Elephant, San'aa, lineage, ancestry.

Explanation

Shortly after Abrahah, an Abyssinian general, had assumed control of the Yemen, he erected a grand Cathedral in San'aa. His ambitious plan to attract pilgrims away from Makkah did not sit well with Makkan Arabs and a man from Bani Kinanah, travelled to San'aa and defiled Abrahah's cathedral. In response, Abrahah swiftly assembled 60,000 soldiers and several elephants and arrived at Makkah to destroy the Ka'bah, because he considered it an economic rival.

Abrahah's army was destroyed and the few remaining survivors fled back to Yemen. Surah al-Feel [Surah 105 of the Glorious Qur'an] recalls the incident graphically. It is an early Makkan Surah, which was sent down to the Prophet at least forty years after Abrahah's failed invasion upon Makkah. The Quraysh were already quite familiar with what had happened to Abrahah's army. Abdullah, Aaminah's husband never witnessed Abrahah's miraculous defeat as he was on a trading expedition to Syria. On his way back home, Abdullah fell seriously ill in Yathrib [later known as Madinah] and died shortly afterward.

Noble Ancestry ﷺ The Prophet's

The Prophet ﷺ is reported as having said, 'Of the descendants of Ismail, Allah chose Kinanah. Of the Kinanah, He chose the Quraysh. Of the Quraysh, He chose Hashim and chose me from the descendants of Hashim.' [Muslim, H. 2276] Thus, Allah willed that the Prophet ﷺ be born among the best of the tribes and of the best lineage.

### Early Childhood

The Quraysh held a special regard for the nomadic lifestyle of the Bedouin Arabs. They customarily entrusted their infant sons to the care of foster-families. They believed the Bedouins lived a freer, healthier and noble lifestyle in contrast to city-dwellers. The clan of Sa'd ibn Bakr was part of the great Hawazin tribe that controlled the city of Ta'if and the central Hijaz. Halimah bint Abi Dhu'ayb and her husband Hārith bin Abdul Uzza belonged to the desert community and had come to Makkah looking for a nursing to take back with them. They were the poorest from their clan and were unable to persuade a single Qurayshite family to entrust them to care for their child. In an equally despairing situation, Aaminah could not find any Bedouin foster-mother willing to take care of her orphaned little son, Muhammad. Halimah knew that a young widow like Aaminah could not afford to pay her, but agreed to take Muhammad ﷺ because she did not want to return to her people empty-handed. Her decision proved to change the young couple's life, as the little boy's presence soon brought countless blessings to their household.

### Aaminah and Abdul Muttalib Pass Away

At the age of six, the Prophet ﷺ travelled to Yathrib with his mother to visit their relatives. On the return journey, Aaminah fell ill and passed away in the town of Abwa. Twice orphaned, Prophet Muhammad ﷺ was brought back to Makkah where his grandfather, Abdul Muttalib, was waiting to take care of him. Abdul Muttalib was inseparable from young Muhammad ﷺ and took him everywhere he went. The remarkable relationship, however, did not last long. Two years after Aaminah's death, Abdul Muttalib passed away at age 82. Before he died, Abdul Muttalib entrusted Prophet Muhammad's ﷺ guardianship to Abdullah's full-brother, Abu Talib. He and his wife Fatimah bint Asad loved their nephew dearly.

### Activity

Prompt the students to complete the relevant assignment.

### Application or Association

The early life of Prophet Muhammad ﷺ teaches us: Despite tragedies he remained steadfast. He stood strong and patient. Utilize the early childhood life of Prophet Muhammad ﷺ to introduce to the students the virtue of patience. See that they internalize that the only successful and rewarding way in the face of hardships and difficulties is patience.

**Key Theme Summary**

On completion of these Units 3.1 to 3.5, the students will:

- Be introduced to the young early life of the Prophet ﷺ. They will discover how he lived in the quarter of Bani Sa'd bin Bakr.
- They would discover what miraculous incident involving the little boy took place when he lived with Halimah.
- They would realize what did it mean to lose one's parents, one after the other.

Chapter  
**03**

# Lesson Plan 13

## Chapter 3. The Life and Significance of the Last Prophet

### Units 3.6 to 3.10

#### Aim

To help the students.

- Discover what Prophet Muhammad ﷺ did to earn his livelihood and help his uncle Abu Talib.
- Discuss what good did 'tending sheep' do to him? What lessons did he learn?
- Find out facts about the Prophet's ﷺ journey to Syria in the company of his uncle and his meeting Bahira, the Monk.
- To comprehend 'Seal of Prophethood'.
- Discover what the sacrilegious war was and what was Hilf al-Fudūl.
- Witness how Allah's Messenger ﷺ was protected by Allah Most High.



**Objectives**

On completion of these 5 units [3.6 to 3.10], the students would be able to:

- Know the various jobs that Prophet Muhammad ﷺ had as a young boy.
- Understand what the 'Seal of Prophethood' signifies.
- Understand what the Sacrilegious War was and what Hilf al-Fudul stood for.
- Realize Prophet Muhammad ﷺ was under Allah's constant protection.
- Realize the Prophet ﷺ never lied or deceived anyone.
- Comprehend why the Prophet ﷺ became known as as-Sadiq, al-Amin.
- Learn and internalize the attitudes of honesty and hard work.

**Resource**

- Islamic studies Grade 11 Chapter 3 The Life and Significance of the Last Prophet
- Units 3.6 to 3.10.
- The Sealed Nectar – Safiur Rahman al-Mubarakpuri, Pub. Darussalam
- A Biography of the Prophet of Islam, Vol. I by Dr. Mahdi Rizqullah Ahmad, Pub. Darussalam.

**Chapter Structure**Vocabulary [Word Stock]:

Qararit, Dinar, Dirham, Bahira, Monk, Seal of Prophethood, Sacrilegious, Fijar, Hilf, Fadl, Jahiliyyah, al-Laah, al-Uzza, as-Sadiq, al-Amin.

Explanation

Like Prophets Musa and Dawud, Prophet Muhammad ﷺ also tended sheep and goats. To be a shepherd requires a lot of Sabr or patience. It is difficult to control a flock of goats or sheep. Animals do not have any sense of right and wrong. A shepherd, therefore, needs to carry with him a lot of patience. This also gave him enough time to contemplate. Prophet Muhammad ﷺ was always proud of having been a shepherd during his youth. He used to say, 'Every Prophet tended sheep. By doing so, he taught a very useful lesson to his followers. The most honourable way to live is to eat from what one earns by engaging in lawful works. As a shepherd he learnt solitude, patience, contemplation and watchfulness. When he was a young man, he helped his uncle in his business.'

When the Messenger ﷺ of Allah was twelve years old, he went with his uncle, Abu Talib to Syria. When they reached Busra, a city in the region of Hawrān, Bahira, the monk, a scholar of Christianity saw the Prophet ﷺ and recognized in him the attributes that had been foretold in the previous Revealed Books.

It is confirmed by rigorously authenticated Hadith that between the shoulders of the Prophet ﷺ was the Seal of Prophethood, which the scholars of the Hadith identify as a piece of raised flesh on his noble back, near his left shoulder blade, with some hairs on it like a birthmark or mole. And he was the 'Seal of the Prophets'.

#### 'The Attributes of 'the Seal of Prophethood

- The seal of Prophethood, between his shoulders, was like the 'tassel' of a curtain. Imam an-Nawawi said, commenting on this Hadith recorded by Imam Muslim, 'Tassel' here means the knots of the kind used to secure a tent. 'Curtain' here refers to the small, dome-shaped canopy that is hung over a bed, which has large tassels and knots. This is the correct meaning according to majority. A narration preserved by Muslim describes: the Seal of Prophethood was between his shoulders, on the blade of his left shoulder like a clenched fist, a nevus denotes a mole or birthmark on the skin. Muslim also narrated that Jabir bin Samura said, 'I saw the Seal of Prophethood on the back of the Messenger of Allah, it was like a pigeon's egg.' The trip to Syria was no doubt a major event in the life of the Prophet ﷺ.
- During the Prophet's ﷺ teens, there was an ongoing intertribal skirmish known as Harb al-Fijar or the sacrilegious war, because it started during one of the four sacred months, when violence was strictly forbidden. The four sacred months in which warfare and plundering were strictly forbidden were: Muharram, Rajab, Dhul Qa'dah and Dhul Hijjah. The Prophet ﷺ did not fight in these battles but only collected arrows for the Quraysh. The unit 3.9 is self-explanatory. A confederacy formed at Makkah for the suppression of violence and injustice, aroused an enthusiasm in the heart of Prophet Muhammad ﷺ. The league was useful, both as a preventive measure against injustice and on some occasions as a means of enforcing restitution.

### Allah's Protection of the Prophet ﷺ From his Youth Onwards

Allah's protection encompassed the Messenger of Allah ﷺ in every aspect of his being and in everything he did, throughout his life from his youngest days.

Allah watched over his noble Messenger ﷺ, while he was growing up, and so our Master Muhammad ﷺ spent his youth in the best and noblest of ways. Allah guarded him from the foul and nefarious practices of the time of ignorance, preparing him and strengthening him for the message with which He wished to honour him. And so he became a man of greatness and virtue, the most chivalrous of his people, and the best mannered, the most truthful. His people called him the Honest and Trustworthy one – as-Sadiq al-Amin. He always kept well away from idols and graven images and from honouring them, or swearing oaths by them, avoiding the practices of the idolaters. He was known for his honesty and trustworthiness. He was far removed from any traces of deceit or falsehood.

#### **Activity**

Motivate the students to complete the relevant assignments.

#### **Application or Association**

- Some people regard certain kind of work or occupations as contemptible. The Prophet ﷺ negated the validity of this notion. He taught the believers that the whole of a human being's dignity is tied up with his work – any sort of permissible work. He said, 'It is better that a person takes a rope and bring a bundle of wood on his back to sell so that Allah may preserve his honour than he should beg from people, regardless of whether they give to him or refuse to give.' [Bukhari, Muslim] Prophet Muhammad ﷺ, the Seal of the Prophets, used to tend sheep! These sheep and goat were not his; they belonged to the people of Makkah. He tended them for a fixed wage. He taught us that honour belongs to those who work, and not to those who sit idle and are parasites. Abdullah ibn Abbas said, 'Dawūd was a manufacturer of coats of mail and shields, Adam was a farmer. Nuh a carpenter, Idris a tailor and Musa a shepherd.' [al-Hakim]

No one earns his food better than the one who works with his own hand.

- Truthfulness [Sidq]: The Sādiq is someone who makes such a constant practice of Sidq, that it comes to be his regular habit and his natural disposition, and truthfulness becomes the predominant aspect of his character. If someone wishes for Allah to be with him, he had better make truthfulness [sidq] his constant practice, for Allah is with those who are truthful.
- What can we learn from the Pact or League among the Quraysh for protecting the oppressed?
- It indicates that Muslims should be on the side of the truth even if it is coming from non-Muslims. It teaches the Muslims that we should not be in a Jahiliyyah mode or syndrome. A Muslim must stand up for the truth even if it goes against their interests.

### **Key Theme Summary**

On completion of these Units 3.6 to 3.10, the students will be able to:

- Recount what Prophet Muhammad ﷺ did to earn his livelihood.
- Discover what good tending sheep did to him.
- Discover facts about the Prophet's ﷺ journey to Syria.
- Discover who Bahira the monk was.
- Comprehend what the Seal of Prophethood meant.
- Learn what the Sacrilegious War was and what was Hilf al-Fudul.
- Understand how Allah's Messenger ﷺ was under the Allah's Protection.

Chapter  
03

## Lesson Plan 14

### Chapter 3. The Life and Significance of the Last Prophet

### Units 3.11 to 3.13

**Aim**

To help the students discover:

- Details concerning Prophet's ﷺ marriage to Khadijah and identify that Khadijah was the first wife of Prophet Muhammad ﷺ.
- List the names of the children of Prophet Muhammad ﷺ.
- Details concerning the rebuilding of the Ka'bah and the Prophet's ﷺ settlement of a violent dispute, which had risen over the placement of the Black Stone.
- And Comprehend the Prophet's ﷺ meditation in the Cave of Hira.

**Objectives**

On completion of these 3 units [3.11 to 3.13], the students will:

- Recount and identify Khadijah and all the members of the family.
- Discover details concerning the rebuilding of the Ka'bah and the Prophet's ﷺ amicable settlement of a violent dispute.
- Understand and describe the Prophet's ﷺ retreat in seclusion and solitude in a cave called Hira in a mountain called Jabal an-Nur or the Mountain of Light.

**Resource**

- Islamic studies Grade 11 Chapter 3 The Life and Significance of the Last Prophet  
Units 3.11 to 3.13.
- Golden Stories of Sayyida Khadijah by Abdul Malik Mujahid, Published by Darussalam.

**Chapter Structure****Vocabulary [Word Stock]:**

Maysarah, Abul Qasim, sanctuary, the Black Stone, Meditation, Mount Hira, Jabal an-Nur.

**Explanation**

- By his mid-twenties, Prophet Muhammad ﷺ had become deeply involved in the caravan trade. Meanwhile, Khadijah bint Khuwaylid, from the Quraysh clan of Asad, arranged for Prophet Muhammad to take charge of her mercantile caravan to Syria. He was given a young servant named Maysarah for the trip. As a young man, Prophet Muhammad ﷺ was known as the Truthful, the Trustworthy. Because of the trust, honesty and lofty character, Khadijah approached the Prophet ﷺ with a marriage proposal. He accepted it and they were married.

The marriage proved to be one of affection and happiness. All his sons and daughters, with the exception of Ibrahim who died as a little boy were the fruit of this marriage

- The Quraysh Rebuild the Ka'bah

The rebuilding of the Ka'bah was perhaps the first major event in which Prophet Muhammad ﷺ appeared in public after his much-talked about marriage with Khadijah.

Being situated in perhaps the lowest part of the valley of Makkah, the Ancient House was constantly flooded by torrents of water coming down from the surrounding high grounds and hills. The condition of the building had deteriorated, and as it was roofless, its valuables were sometimes stolen. Eventually, some Quraysh leaders decided to pull down the edifice and build it anew. The act of putting the Black Stone in place was considered to be the highest honour, and each of the clans was determined to claim it. A dispute arose which could have broken out into a serious conflict. But thanks to the wisdom of Prophet Muhammad ﷺ, bloodshed was averted.

- Meditation at Mount Hira

Suffering spiritual unrest, intellectual discomfort at the degrading social conditions in Makkah, Prophet Muhammad ﷺ found peace in solitude and isolation. Since his marriage with Khadijah, it became his habit to withdraw to a cave on the neighbouring Mount Hira. There, he would remain plunged in deep thought and reflection.

The favourite time of the year for his retreat at Mount Hira was the month of Ramadan. Khadijah with her loyal and generous character made available to him whatever he needed for these purposes. Soon he began to see in his dreams at night that which was later realized and confirmed by actual reality in vivid and minute detail. He often heard objects of nature greeting him.

**Activity**

Motivate the students to complete the relevant assignments.

**Application or Association**

- Family is one of the most significant concepts of Islam. The Prophet ﷺ has said, 'Marriage is my exemplary way [Sunnati], those who are averse to my example are averse to me.' The context of this remark is included in the fuller versions recorded by al-Bukhari and Muslim. A small group of Companions visited the homes of the blessed Prophet's ﷺ wives, enquiring how he worshipped. In an excess of zeal, they declared their intention to pray without sleep, to practise unbroken Fasting and to remain celibate. Urging moderation, the Prophet ﷺ told them, 'I Fast and I break my Fast. I pray and I sleep, I also marry women. Those who are averse to my example...'

Thus, marriage is encouraged by Islam. The Prophet ﷺ has said, 'The best of you are those who are the best to their families, and I am the best of you to my family.' [at-Tirmidhi] Ibn Asakir's narration adds, 'No one honours women except an honourable man; no one disrespects them, except a villain.'

- What can we learn from the incident of the placement of the Black Stone? The most prominent characteristic of the Prophet ﷺ was: He was the most truthful and best to keep promises.

### **Key Theme Summary**

On completion of these Units 3.11 to 3.13, the students will be able to:

- Recount details concerning the Prophet's ﷺ marriage to Khadijah.
- Recount the re-building of the Ka'bah and the Prophet's ﷺ settlement of a violent dispute which had risen over the placement of the Black Stone, in its place.
- Describe the Prophet's ﷺ meditation in the Cave of Hira.



Chapter  
03

## Lesson Plan 15

Chapter 3. The Life and Significance of the  
Last Prophet

## Units 3.14 to 3.19

**Aim**

To help the students comprehend:

- How the Revelation began and the Prophethood bestowed upon Prophet Muhammad ﷺ.
- And discover what was the first Revelation and how did Khadijah help the Prophet ﷺ.
- What is Fatrat al-Wahy?
- The first stage of the Prophet's ﷺ calling people to Islam privately and discover who were the early Muslims.
- The call to Islam publicly.

**Objectives**

On completion of these 6 units [3.14 to 3.19], the students will be able to:

- Visualize how the Prophet of Allah ﷺ received the first 'Revelation' in the Cave of Hira and discover what was the first Revelation.
- Briefly recount Khadijah's reaction when the Prophet returned to her with the news of the 'Revelation'.
- Discover and describe what Fatrat al-Wahy signifies and when the next 'Revelation' arrived.
- Comprehend how the Prophet ﷺ began calling people to Islam privately and discuss who the early Muslims were.
- Find out when the Prophet of Allah ﷺ began to preach Islam publicly.

**Resource**

- Islamic studies Grade 11 Chapter 3 The Life and Significance of the Last Prophet

Units 3.14 to 3.19.

**Chapter Structure**Vocabulary [Word Stock]:

Alaq, Fatrah, Muddaththir, Hijrah.

Explanation

- During one of his retreats, in the month of Ramadan in the year 610 CE, while sitting contemplating, Allah's Prophet was visited by the Angel Jibril [Gabriel] who commanded him, 'Read' Allah's Messenger ﷺ responded 'I cannot read.'
- The Cave of Hira was situated in the downward slopes at the foot of the Mount Hira, then called Jabal Nur or mountain of Light, because Allah's Prophet ﷺ received his first revelation there. It is a lofty, conical hill situated at a distance of about three miles in the north of Makkah.
- Obviously no one but the Prophet ﷺ only can describe his experience of revelation. He later narrated the experience, 'Then he took hold of me and pressed me again until all strength went out of me, then he released me and said, 'Read! In the Name of your Lord Who created - created man from a clinging thing [Alaq].'

- The experience was both physically and emotionally overwhelming and he ran back to Khadijah urging, 'Cover me! Cover me!'
- Frightened, the Prophet ﷺ found refuge with Khadijah who urged him not to doubt Allah's Mercy. She reminded him that he was an extraordinary individual who had nothing to fear. The two then approached Khadijah's cousin Waraqah, who confirmed Prophet Muhammad's Prophethood and exclaimed, 'I wish I were younger. I wish I could live up to the time when your people would turn you out... Anyone who came with something similar to what you have brought was treated with hostility.'
- The first revelation was followed by a brief period of silence or Fatrah, which taught the Prophet ﷺ patience and practicality. But it is significant to remember the pause in revelation did not last long. It was brief. Soon revelation resumed, and the Prophet ﷺ began to call his own kith and kin to Islam. The Prophet's ﷺ immediate disciples are classically referred to as the Sahabah or Companions. The term Sahabah comes from verb. Sa-ha-ba, which signifies 'to accompany, to rub together.' By definition a Companion is any individual who accepted Islam, interacted with the Prophet ﷺ and died a Muslim. The Companions who emigrated from Makkah to Madinah are specially referred to as the Muhajirun or the Emigrants, while those who lived in Madinah and gave refuge to the Prophet ﷺ and the Emigrants became known as the Ansar or Helpers.
- It is universally held that Khadijah was the first to believe in her husband and his message; followed by Ali, Zayd bin Harithah and Abu Bakr as-Siddiq. After the descent of Surah al-Muddaththir, Allah's Messenger ﷺ began to call people to Islam publicly.

### **Activity**

Motivate the students to complete the relevant assignments.

### **Application or Association**

- The first word that was revealed to the Prophet ﷺ was 'Read'. A Hadith says, 'The best among you is the one who learns the Qur'an and teaches it.' [Bukhari]
- Establish a heartily connection with the Glorious Qur'an: Read and ponder over it.

### **Key Theme Summary**

On completion of these units, the students will be able to:

- Understand how the Revelation began and the Prophethood bestowed upon the Prophet ﷺ.
- Recount what was the First Revelation and how did Khadijah react to it.
- Understand what is meant by Fatrat al-Wahy.
- Realize that the first stage of the Prophet's ﷺ calling people to Islam was marked by privacy.
- Recount who the first Muslims were and when did the Prophet ﷺ begin to call people to Islam publicly.

Chapter  
03

## Lesson Plan 16

Chapter 3. The Life and Significance of the  
Last Prophet

## Units 3.20 to 3.25

**Aim**

To help the students discover and comprehend:

- What were the essentials of the Prophet's ﷺ early call? What was the first message really about?
- Why did the Quraysh rise against the Prophet ﷺ and his call?
- What actions did the Quraysh take? Why did they approach Abu Talib?
- The Muslims' emigration to Ethiopia.

**Objectives**

On completion of these 6 units [3.20 to 3.25], the students would be able to:

- Understand the essentials of the Prophet's ﷺ early message and describe it.
- Discover why did the Quraysh vehemently reject the Prophet's ﷺ call?
- Learn about the types of persecution and suffering the early Muslims encountered at the hands of the Quraysh.
- Learn why did the Quraysh decide to approach Abu Talib and what was its outcome.
- Discover and comprehend the reason behind the Muslims' emigration to Ethiopia.

**Resource**

- Islamic studies Grade 11 Chapter 3 The Life and Significance of the Last Prophet, Units 3.20 to 3.25.
- The Sealed Nectar, Safiur Rahman al-Mubarakpuri.

## **Chapter Structure**

### **Vocabulary [Word Stock]:**

Monotheism, Tawhid, the word Islam, the Quraysh, polytheism [Shirk], soothsayer, Abyssinia, the Negus, the Arabian Peninsula.

### **Explanation**

- What was the gist of the Prophet's ﷺ message? The answer is: The Prophet ﷺ invited the Quraysh to Tawhid or the pure monotheism, that is there is no god except Allah. It is clear from the negative form of the Islamic creed, 'There is no god except Allah', that the existence and Lordship of Allah were known and recognized in pre-Islamic Arabia. The Prophet's ﷺ mission was not to proclaim Allah's existence, but to deny the existence of every deity – all lesser false deities. The fact that the Prophet's ﷺ own father bore the name 'Abdullah' [slave of Allah] denotes that Allah was known by that name even in the time of ignorance of Jahiliyyah.
- All the partners whom the pagan Arabs associated with Allah were truly nonexistent. They did not exist. They had no right to recognition. It is important to note the word Allah' itself is grammatically incapable of a plural. It is a proper noun. Allah is al-Wahid, the One!
- There can be no doubt, then that the Prophet's ﷺ contemporaries knew of a Supreme Being, but not as One Who dominated their minds. The Makkans did not understand or allow that Allah alone should be worshipped. Indeed, they argued against the Prophet ﷺ that if Allah had willed it, they would have refrained from believing in other deities [Surah 6, 148] hence, when the Prophet ﷺ conveyed to them the Divine claim to exclusive worship, they rejected the message and the Messenger ﷺ.
- The Makkans thought more directly and frequently of the lesser gods, the daughters, perhaps even the sons, of Allah, who were far more intimately related to their lives, their wars, their harvests and their fertility. Here in the context of Allah and the Tawhid or the Oneness of Allah, the sin of associating with Allah [the Arabic term is Shirk] – its significance must be clearly understood and made crystal clear to the students. Associating is the sinful belief that Allah is has co-existents or partners. Allah is One. He has no co-equals. There are no associates of any kind or rank. This was the gist of the Prophet's ﷺ teaching to the Makkans. Allah and idolatry are incompatible. The tremendous breaking of the idols, dramatized by the physical cleansing of the central sanctuary in Makkah after its conquest by the Prophet ﷺ, was the supreme achievement of Islam

- But this simple message shook the very foundations of the Makkan society. For various spiritual, social and economic reasons [see 3.21]; the Makkans rejected the message and fell upon the Muslims mercilessly. They persecuted them and even approached Abu Talib to force him to forsake his nephew.
- When Abu Talib asked the Prophet ﷺ to concede; the Prophet ﷺ uttered words in response which are worthy of being engraved in letters of gold. Abu Talib withstood every approach of the Quraysh to detach him from the Prophet's ﷺ guardianship and protection.
- First emigration to Abyssinia [present Ethiopia]: Over the past four years, Allah's Messenger ﷺ and his followers barely survived the rising persecution and indignities at Makkah. Allah's Messenger ﷺ now recommended such of his Companions as were without protection to seek asylum in a foreign land, "There, pointing to the west lies a country wherein no one is wronged: a land of righteousness. Depart there, and stay there until it pleases the Lord to open your way before you." Ethiopia was well-known to the Makkans as a market for the goods of Arabia; and the court of the Najashi [Negus, a title in the Afro-Asiatic languages that means 'king'] was the ordinary destination of their annual trading caravans. In the month of Rajab, in the fifth year of the Prophet's ﷺ mission, twelve men, some mounted, some on foot, and four of them accompanied by their wives, set out for the port of ash-Shubaibah [see the map of page 74 of the text], where finding two vessels about to sail, they embarked in haste, and were transported to Ethiopia for half a Dinar a piece. The Makkans are said to have pursued them, but they had already left the port.
- Among the emigrants were Uthman bin Affan [who later became the third of the four Caliphs who chose the right way] accompanied by his wife, Ruqayyah, the Prophet's ﷺ daughter. They met with a kind reception from the Negus and his people. The period of self-exile was passed in peace and in comfort. This is termed the first Hijrah or emigration to Ethiopia, as distinguished from the later and more extensive emigration there. Thus the emigration to Ethiopia occurred in two distinct waves.



- Why did the Prophet ﷺ send his Companions to Ethiopia? Several prominent biographers of the life of the Prophet ﷺ give prominence to the Prophet's ﷺ desire to spare his Companions the persecution and indignities inflicted by the Quraysh, but it had some definite objectives.
- It was an intelligent strategic move on the part of the Prophet of Allah ﷺ.
- Allah's Messenger ﷺ wanted to stress that belonging to Islam was the only tie of allegiance – allegiance to their Faith. A believer should be prepared to sacrifice everything, even his home and country for the sake of their Faith.

### **Activity**

Motivate the students to complete the relevant assignments.

### **Application or Association**

- There is no god except Allah. Belonging to Islam is the only tie of allegiance – allegiance of Faith.

### **Key Theme Summary**

On completion of these units [3.20-3.25], the students will be able to:

- Understand the gist of the Prophet's ﷺ message.
- Discover why the Quraysh vehemently rejected the Prophet's ﷺ call.
- Learn and recount the types of persecution and suffering the early Muslims encountered at the hands of the Quraysh.
- Understand why the Quraysh decided to approach Abu Talib in the matter concerning the Prophet ﷺ.
- Discover and comprehend the reasons behind the Muslims' emigration to Ethiopia.
- Discover how the Quraysh badly failed to get the Muslims expelled from Ethiopia.

Chapter  
**03**

# Lesson Plan 17

## Chapter 3. The Life and Significance of the Last Prophet

### Units 3.26 to 3.30

#### **Aim**

To help the students to:

- Understand the point of the boycott or ban, and lifting of the ban.
- Comprehend and internalize the Year of Sadness: the loss of Abu Talib and Khadijah.
- Discover details of the Prophet's ﷺ journey to Tā'if and reflect upon how was this trial an essential stage in the experience of Faith.
- Discover details concerning the Prophet's ﷺ Night Journey [al-Isra wal Mi'raj] and comprehend its significance.
- Understand how Islam reached Yathrib [later named Madinah]

#### **Objectives**

At the end of these 5 units [3.26 to 3.30], the students would be able to:

- Comprehend and describe the crippling sanctions imposed against the Prophet ﷺ and his clan, and lifting of the ban.
- Witness the loss of Abu Talib and Khadijah.
- Describe the Prophet's ﷺ journey to Tā'if and its significance.
- Comprehend the significance of the Prophet's ﷺ Night Journey.
- Witness the entrance of Islam in Madinah.

**Resource**

- Islamic studies Grade 11 Chapter 3 The Life and Significance of the Last Prophet, Units 3.26 to 3.30.
- The Sealed Nectar, Safiur Rahman al-Mubarakpuri; Pub. Darussalam.

**Chapter Structure****Vocabulary [Word Stock]:**

Boycott, Shi'b, Aam al-Huzn, jinn, Nakhlah, Isra wal-Mi'raj, Yathrib.

**Explanation**

- The failure of the Makkan delegation to bring back the Muslims from Ethiopia and the high-profile conversion of Umar displayed the Quraysh's inability to halt the growth of Islam. In desperation, the leaders of Quraysh drafted a crippling boycott against the Prophet's ﷺ clan. They prohibited every kind of inter-clan trade and marriage with Banu Hashim until the clan disowned the Prophet ﷺ or the Prophet ﷺ abandoned his mission. The Prophet ﷺ and his kinsmen were shut up in the isolated quarter of Abu Talib. Buying and selling, giving and receiving in marriage – all the intercourse of life, was totally suspended between them and the rest of the Quraysh. The Hashimites were thus virtually blockaded for the space of about three years. At last the sympathies of a certain section of the Quraysh were aroused and ultimately the unjust boycott was lifted.
- A few months after the lifting of the ban, Abu Talib fell gravely ill and died. A few days after Abu Talib's death, the Prophet's ﷺ beloved wife Khadijah died during the month of Ramadan at the age of 65. The death of his wife was a grievous affliction. For 25 years she had been his counsellor and support, and now his heart and home were desolate. The historians have named the year in which Abu Talib and Khadijah died 'the Year of Grief' or Aam al-Huzn. For forty years, Abu Talib had been the support of the Prophet ﷺ: support in his boyhood, the guardian of his youth and his tower of defence in his later life.

- Abu Talib had been buried hardly a couple of weeks, when the Prophet ﷺ, followed only by the faithful Zayd, set out on foot on his adventurous mission [the tenth year of Prophethood, June 619 CE] to at-Taif about 60 to 70 miles from Makkah. The Prophet ﷺ proceeded to the three principal men of the city who were brothers; and having explained his mission, he invited them to Islam. But they vehemently rejected his call and advised that he should go to some other quarter. The Prophet ﷺ remained in Taif for about ten days. Though many of the influential men came at his call, but they all rejected his call and treated him with contempt. They were stirred up to hasten his departure from the city. They hooted him in the streets; they pelted him with stones, and at last they forced him to depart, pursued by a relentless rabble. Blood flowed from wounds in both his legs, and Zayd, endeavouring to shield him, received a serious injury in his head. The mob did not desist until they had chased him two or three miles across the sandy plain to the foot of the hills that surrounded the city. There, wearied and mortified, he took shelter in one of the numerous orchards, and rested under a vine; where he met Addas, the Christian slave of the owners of the orchard.
- Jinn are spiritual creatures mentioned several times [29 times] in the Qur'an. Muslims believe that they inhabit an unseen world and exercise free will much like humans.
- The Night Journey
  - It is in this period that the Prophet's ﷺ Night Journey to Jerusalem [al-Isra] and his ascent from there to heaven [al-Mi'raj] took place. That memorable night, the Prophet ﷺ was sleeping in the house of his cousin Umm Hani. Umm Hani, whose real name was Fakhitah, was the full sister of Ja'far and Ali ibn Abi Talib. These two events [al-Isra and al-Mi'raj] were of the greatest significance. Its impact upon Makkah was enormous. Some persons who lacked belief and imagination could not conceive of the possibility of the two unusual events. But Abu Bakr refused to be overwhelmed by the extraordinary nature of the two achievements. When he was first told about the incident, he replied, 'By Allah, if he has said it, he must be truthful for I have believed him in his claims that revelation descends upon him, from Heaven during any hour of the day and night. Abu Bakr's reply showed his acute perception and natural common sense.
- The Winning of Yathrib [later named Madinah]

From there on, the Muslims never met with an obstacle which they were unable to overcome. The hardest years of trial and tribulation were over. Islam now reached Madinah.

**Activity**

Motivate the students to complete the relevant assignments.

**Application or Association**

- The boycott or embargo is a weapon to which enemies of Islam have always resorted in their futile effort to put an end to Islam.
- If one's belief in the free, limitless power and potency of Allah is firm and unshakeable, it will not be difficult for him to understand the reality of the Prophet's ﷺ Night Journey.

**Key Theme Summary**

On completion of these units [3.26-3.30], the students will be able to:

- Understand the point of the boycott and its lifting.
- Comprehend and internalize the Year of Sadness.
- Discover details of the Prophet's ﷺ journey to Taif and recount it.
- Understand and recount the significance of the Prophet's ﷺ Night Journey of Isra and Mi'raj.
- Discover details concerning Allah's miraculous creation – the Jinn.
- Understand how Islam made its way into Yathrib which was later named Madinah.

Chapter  
**03**

## Lesson Plan 18

# Chapter 3. The Life and Significance of the Last Prophet

## Units 3.31 to 3.35

### Aim

To help the students to:

- Witness several emigrations to Yathrib, later to be named Madinah.
- Witness the long-awaited Hijrah take place.
- Visualize and internalize the Suraqah incident.
- Witness how the Prophet ﷺ was welcomed into the house of Abu Ayyub.

### Objectives

On completion of these units [3.31 to 3.35], the students would be able to:

- Comprehend and recount the winning of Yathrib [Madinah]. The Prophet's ﷺ just cause and high moral excellence had won him the hearts of the dwellers of Yathrib.
- Understand how the Prophet ﷺ encouraged his Companions to quietly emigrate to Madinah.
- Understand and describe the Prophet's ﷺ own Hijrah or emigration including the Suraqah incident and his ultimately reaching the house of Abu Ayyub.

**Resource**

- Islamic studies Grade 11 Chapter 3 The Life and Significance of the Last Prophet, Units 3.31 to 3.35.
- Hijra: Story and Significance, by Zakaria Bashier, Pub. The Islamic Foundation, UK.

**Chapter Structure**Vocabulary [Word Stock]:

Outwit, Mount Thawr, Dhat an-Nitaqayn, Quba, Madinah an-Nabi.

Explanation

- The Aqabah Pledges lay the groundwork for the future Muslim community at Madinah. Very speedily, without let or hindrance, Islam took firm root at Madinah, and attained to a full and mature growth, so that there remained hardly a family in Madinah in which mention was not made of the Prophet ﷺ. The Prophet ﷺ encouraged his Companions to emigrate to Madinah.
- Soon the Quraysh conspired to assassinate the Prophet ﷺ. Hoping to minimize retribution to any one clan, the conspirators agree to appoint one assassin from each clan to descend upon the Prophet ﷺ all together. But Jibril informed the Prophet ﷺ of the conspiracy; and the dramatic Hijrah or emigration began.
- The rest of the units are self-explanatory and need not be belaboured by repetitions.

**Activity**

Motivate the students to complete the relevant assignments.

### **Application or Association**

- Nothing happens in this world without Allah's leave. Cause and effect are only valid by the Will of Allah. When you put your hand in the fire, it is burnt, but the burning itself occurs with Allah's leave. For it is He Who gave fire the property to burn and gave human skin susceptibility to burn. This means that Allah is also capable at any moment of cancelling the property and rendering fire completely harmless, as was the case with Prophet Ibrahim.
- The Hijrah of the Prophet ﷺ ushered in an entirely new era in the history of mankind. A true believer is one whose Faith is the highest ideal and highest value, and whose life is a struggle to realize this ideal or value. But there are times and places where it becomes impossible for the Muslim to live as his Faith demands. When this happens, both duty and instinct should prompt the Muslim to leave that place and move on!
- It is important to note that the term 'flight' which is used by some western writers as translation of the Arabic word 'Hijrah' is wrong. The straightforward literal English rendering of this word is emigration.
- The Hijrah ushered in the beginning of the first civilization of Islam.

### **Key Theme Summary**

On completion of these units [3.31-3.35], the students will be able to:

- Describe the several early emigrations followed by the long-awaited ultimate Hijrah of the Prophet ﷺ himself.
- Describe who was Suraqah and narrate the incident vividly.
- Discover how the Prophet ﷺ was welcomed by the dwellers of Madinah and into the house of Abu Ayyub.



Chapter  
03

## Lesson Plan 19

Chapter 3. The Life and Significance of the Last Prophet  
Units 3.36 to 3.40**Aim**

To help the students to:

- Understand the constitution of Madinah.
- Comprehend the Command of Prayer and Adhan and reflect over its significance.
- Discover what hypocrisy is and who were the hypocrites.
- Comprehend the event of the change of the Qiblah and discover its significance.
- Understand the gist of the Verses 39-40 of Surah al-Hajj on war and peace.

**Objectives**

On completion of these units [3.36 to 3.40], the students would be able to:

- Describe the salient features of the Constitution of Madinah or Sahifat al-Madinah.
- Discover the significance of five daily Prayers in Islam.
- Discover what hypocrisy and hypocrites signify.
- Discover the wisdom behind the change of Qiblah.
- Understand what peace denotes in Islam.

**Resource**

- Islamic studies Grade 11 Chapter 3 The Life and Significance of the Last Prophet, Units 3.36 to 3.40.
- Sunshine at Madinah by Zakaria Bashier; Published by The Islamic Foundation; for fuller details concerning the Constitution of Madinah pp. 99-199.

## Chapter Structure

### Vocabulary [Word Stock]:

Sahifah, Muhajirun, Ansar, Adhan, Salah, Munafiq, Qiblah, Baytul Maqdis.

### Explanation

Shortly after the Prophet's ﷺ arrival, the Companions began referring to Yathrib as Madinah al-Munawwarah: The Radiant City, abbreviated to just Madinah.

Prior to the emigration, Yathrib was a collection of settlements on the brink of civil war. Tension had soared between the Aws and Khazraj, the two most outstanding clans of the land. The various Jewish tribes were also divided and had formed separate alliances with the Arabs. Upon his arrival, the Prophet ﷺ immediately set about to unify the community and established a bond of brotherhood among the Emigrants and the Helpers. The first and the second Aqabah Pledges had already unified the Aws and Khazraj and in doing so had dissolved their previous alliances with the Jews. With a view to bringing the entire community together, the Prophet ﷺ drafted a constitution which the Jewish tribes consented to sign. The Prophet ﷺ did two more things: He set out building a mosque and he had the Muslims set up their own marketplace. That is Islam right there: Deen or Faith and Dunya, the world.

- The Command of Congregational Prayer and Adhan

Although the Muslim five daily prayers were already prescribed while the Prophet ﷺ was still in Makkah, they were fully put into action in Madinah. Allah honoured the Prophet ﷺ and believers with the Adhan – the Call to Prayer.

- The Adhan – the Call to Prayer

The Adhan came into being through Divine origin. While the matter was under discussion, Abdullah ibn Zayd, one of the Prophet's ﷺ Companions saw in a dream the method of calling out the Adhan. Awakening from sleep, Abdullah preceded to the Prophet ﷺ, and described him his dream. The Prophet ﷺ perceived that it was a vision from on high, and forthwith commanded Bilal to carry out the Divine behest.

During the discussion, some had suggested the Jewish trumpet, others the Christian bell; but neither was graceful to the Prophet's ﷺ ear. But Abdullah's dream settled the question in favour of the Adhan.

- Islam and Prayer or Salah are in truth inseparable. The Adhan is unique to Islam. It is significant to note that the Adhan or 'summons to Prayer' call the hearer to Prayer, *Salah* and to good, *Falah*. The form used as an imperative is in the singular, for though the response involves community, it is made by the individual. Moreover, the word *Hayyā* does not differentiate, as imperatives do, between masculine and feminine. It is a kind of common singular, including all who hearken and respond.
- What is a Munafiq? The word *Nafaq* means an underground passageway or a tunnel that opens both ways. *Nafaqā* means a hole or burrow of a wild rat having two openings so that the rat can enter from one side and escape from the other. From this root comes the word *Nifāq*, which means hypocrisy, dissembling and duplicity. Hence, *Munāfiq* or hypocrite is one who enters from one side of the Din and departs from the other.
- Hypocrite or *Munāfiq* was not known to exist during the Makkan period of Islam. The phenomenon only emerged at Madinah when the victory of Islam was clear to foes as well as friends. A *Munafiq* is literally someone who constantly shifts his ground, so that it is very hard to lay one's hands on him. A *Munafiq* was really opposed to the Prophet ﷺ, instinctively and because of his self-interest, but too weak to disclose his real stance and his real motives.

- Allah’s Messenger ﷺ is reported to having said, ‘There are four traits, who has all and who has one of them has some Nifaq [hypocrisy] in him, until he gets rid of it: (a) If given a trust, betrays it; (b) When he speaks, he lies; (c) When he promises something, he does not keep his promise; and (d) when he quarrels, he commits excesses.’ [Bukhari and Muslim]
- The world is full of disbelievers and hypocrites. It is essential for the Muslims to learn the traits of such conditions in people and be wary, but they should not grow judgemental. We must all guard against weaknesses and shortfalls in ourselves and turn to Allah to deepen our Faith and sincerity.
- The Change of Qiblah

The Prophet ﷺ prayed toward Jerusalem for sixteen or seventeen months after arriving in Madinah from Makkah. Subsequently he received the command to pray in the direction of the Ka’bah [al-Baqarah, 2: 142-150] The Prophet ﷺ himself desired, silently waited and hoped for a new Qiblah [literally the Ka’bah] to be revealed to him by Allah. The Qur’an tells of the Prophet’s ﷺ anguish and anticipation, while he waited, hoped and prayed for a new Qiblah. [al-Baqarah 2: 144]

The change in Qiblah was, however, a hard test. It is significant and interesting to realize that Makkah is the centre of the civilized world. Dr. Hussain Kamaluddin, Professor of Engineering at Riyadh University has proved through sophisticated mathematical calculations that Makkah is located at the physical centre of the inhabited continents.

Around the glorious Ka’bah, there extends a series of concentric circles of bowing and prostrating worshippers for whom the Sacred Mosque is their Qiblah. Thus, on all latitudes and longitudes one can hear the call to Prayer and witness the faithful in postures of submission to the One deserving of all Praise and Glory, the Lord of the Easts and the Wests, the Lord of all the worlds.

- War and Peace

The expulsion of the believers from their homes in Makkah, mentioned also in 2:191, 217, 246, 3:195, 8:30, 9:40, 60:9, is one of the most often cited grievances of the Muslim community against the Quraysh. The believers were given permission to use force because of the wrongs committed against them: persecution and being forced to leave because of their faith, for saying, ‘Our Lord is Allah.’ Muslims are permitted to use force because of a prior use of force, namely the expulsion from their homes.

**Activity**

Motivate the students to complete the relevant assignments.

**Application or Association**

- The goal of Islam is to create a society based on forbearance, justice, equality and equal dignity for all humans.
- The Muslims found great joy and comfort in observing the five daily Prayers, led by the Prophet ﷺ. They hurried to the Mosque whenever the Adhan was called, most often by the melodious voice of Bilal, and sometimes by the voice of Ibn Umm Maktoum, the blind Companion, for whom Surah Abasa [He Frowned] was revealed. The Prophet ﷺ personally organized the congregational prayers. He demanded that Muslims should, whenever possible, attend them. Their reward is twenty-seven times that of Prayers performed by a Muslim alone.
- The Qiblah is a distinct identity of the Muslims. Even in its pure spiritual aspect, Muslim Prayer or Salah is different from other forms of Prayer. In other religions, Prayer is utterance or contemplation, perhaps in a state of trance. Muslim Prayer, by contrast, is performed by the whole person in action.
- War and Peace
- The Muslims had been oppressed. And now it was time for them to defend themselves and take what was rightfully theirs, they were permitted to defend themselves against enemy aggression.

**Key Theme Summary**

On completion of these units [3.36-3.40], the students will be able to:

- Understand the Constitution of Madinah and recount its salient features.
- Discuss the central significance of the Qiblah, five daily prayers and the Adhan in Islam.
- Discuss what hypocrisy signifies.
- Understand the wisdom behind the change of the Qiblah.
- Understand why permission to fight the enemies of Islam was granted to the believers.

Chapter  
03

## Lesson Plan 20

Chapter 3. The Life and Significance of the  
Last Prophet

## Unit 3.41

**Aim**

To help the students to:

- Have a close look at the several expeditions which the Prophet ﷺ sent before the Battle of Badr.
- Discover the real objective of the Prophet ﷺ behind these expeditions.
- Gain a bird's eye-view of the Battles of Badr; Uhud; the Trench; the expulsion of the Banu Quraydhah; the Peace Treaty of Hdaybiyah; and the Opening of Makkah.

**Objectives**

On completion of this unit [3.41], the students would be able to:

- Have a general view of the several campaigns and expeditions which the Prophet ﷺ organized and commanded during his lifetime.
- Understand the significance of the Battle of Badr. It demonstrated the impact that strength of Faith can have on a community.
- Realize that the Treaty of Hdaybiyah marked the foundation upon which the Muslims in Madinah returned to conquer Makkah.

**Resource**

- Islamic studies Grade 11 Chapter 3 Unit 3.41 'Campaigns and Expeditions'.
- The Sealed Nectar, Safiur Rahman al-Mubarakpuri; Pub. Darussalam.

**Chapter Structure**Vocabulary [Word Stock]:

Badr, Abu Sufyan, Uhud, al-Khandaq, Salman al-Farisi, Banu Quraydhah, Sulh, Hdaybiyah, Najran.

Explanation

- Islam preaches and practises the ideals of peaceful co-existence and freedom of Faith. Peace and peaceful co-existence with people of other Faiths is the rule and custom in Islamic Shar'iah and Islamic way of life. Islam resorts to war only when it is compelled to defend itself against aggression. Almost all the historic wars waged by Islam can be termed as being just wars launched in self-defence or against tyrant rulers and regimes under which men, women and children were oppressed and rendered powerless. Especially war is understood as legitimate against tyrants, and dictators who prevent the right of man to worship Allah freely and without fear of intimidation. It does not matter in Islam which religion these oppressed men, women and children are professing.
- Shortly after his arrival at Madinah, the Prophet ﷺ sent out 8 small expeditions and forays, before the Battle of Badr, on various occasions. The real motive or objective was not the acquisition of spoils. It appears that all those campaigns launched before the Battle of Badr were meant to compel the Quraysh to give open battle. It is evident from all we know of the Battle of Badr that the Prophet ﷺ had long expected it, and that it represented for him the fulfilment of long-cherished hopes. He understood that the position of the Muslim Community of Madinah could never become secure unless the Quraysh were made to realize by means of a crushing defeat, that an entirely new period had begun in the history of their country.

**Activity**

Encourage the students to complete the relevant assignments.



**Application or Association**

- The Quraysh, in violation of the honour code respected by all the tribes in Arabia, had seized the houses, belongings and property the Emigrants or Muhajirun had left behind in Makkah. The Muhajirun or Emigrants would attack the Makkan trade caravans passing near Madinah in order to take back the equivalent of their belonging seized back in Makkah. The expeditions, which were carried out before the Battle of Badr included only Muhajirun since only they were the victims of the Quraysh usurpation.
- The raid or expedition was a normal feature of the Arab desert life.
- The Prophet's ﷺ whole life was a lesson. The Prophet ﷺ did not need the advice of others, but the Prophet ﷺ was always prepared to listen to advice and put it into effect. These were practical lessons to all future Muslims, Caliphs and rulers that no man could always be right.
- It is important to fight persecution and oppression, the Qur'an constantly reminds Muslims that it is much wiser to sit down and solve the problem by courteous negotiations [Qur'an 8:62-63]

**Key Theme Summary**

On completion of the unit, the students now:

- Will have an overall general view of the several campaigns and expeditions which the Prophet ﷺ organized and commanded during his lifetime.
- Will have discovered that all these campaigns and expeditions contain lessons for individuals and the whole of the Muslim Community.

Chapter  
**03**

## Lesson Plan 21

# Chapter 3. The Life and Significance of the Last Prophet

## Unit 3.42 – 3.44

### Aim

To help the students to:

- Understood and internalize the issue of succession to the Prophet ﷺ.
- Comprehend that the Prophet's ﷺ character was the Qur'an itself. He was the very pattern of excellence and the noblest exemplar.

### Objectives

On completion of this unit [3.42 and 3.44], the students would be able to:

- Understand the situation that occurred immediately after the earthly life of the Prophet ﷺ had come to an end. They will realize how the selection of Abu Bakr as-Siddiq as the first Caliph took place through unanimous agreement.
- Discover that the Glorious Qur'an is the clearest proof of the Prophethood of Prophet Muhammad ﷺ.
- Realize that the Prophet ﷺ is the moral exemplar of piety and ethical conduct for all time and the best of mankind.
- Realize that the Prophet's ﷺ character was the Qur'an itself.

### Resource

Islamic studies Grade 11 Chapter 3 The Life and Significance of the Last Prophet; Units 3.42 – 3.44.

**Chapter Structure****Vocabulary [Word Stock]:**

Succession, the Hall of Banu Sa'dah, Khalifah or Caliph, Shama'il.

**Explanation**

The death of the Prophet ﷺ leaves the Muslim nation without a leader. The Prophet ﷺ had decided to have Abu Bakr lead the Prayer during the former's illness. Umar bin al-Khattab describes Abu Bakr as 'the best of you, the Companion of Allah's Messenger ﷺ', and reminds them of the lofty position Abu Bakr held in the Qur'an, 'The second of the two when the two were in the Cave.' [9:40]

Umar continued addressing Abu Bakr, 'You are our Master and to you we pledge our allegiance - you whom the Prophet ﷺ loved the best amongst us all,' and so saying he seized the hand of Abu Bakr, and striking it pledged allegiance to him in the Hall of Banu Sa'idah. The Hall or Saqifah was a thatched or covered place, where tribes and their friends met together for discussion and friendly intercourse. The words of Umar, touching as they did chords, which throbbed in every believer's heart and his example had the desired effect, and Abu Bakr was greater as Caliph or Khalifah [succession] of the departed Prophet ﷺ.

The Unit 3:43 'Remembering the Prophet: the Most Beautiful Model' examines the character of the Prophet ﷺ in the light of various Verses of the Qur'an and several Hadiths. It would be a useful and interesting exercise for students to make a list of the different qualities and characteristics of the Messenger of Allah ﷺ based on details from various authentic biographies of the Prophet ﷺ or from Hadith. Several authentic biographical or Sirah works have been mentioned under the heading, for further study.' The list of characteristics or Shama'il [characteristics] could contain:

1. The Physical Beauty of the Prophet ﷺ.
2. The Eloquence and wisdom of the Prophet ﷺ.
3. The Exalted status of the Prophet ﷺ.
4. The Sublime character of the Prophet ﷺ.
5. Reflections on Allah's words: 'And we have not sent you except as a Mercy to the worlds.'

It is highly recommended that the teachers should acquaint themselves with reliable works on the life of the Prophet ﷺ: authentic biographies well-researched and written by acclaimed and accepted writers. Some titles have been suggested for further study on page 101 of the textbook 'Islamic studies grade 11'.

### **Activity**

Encourage the students to complete the relevant assignment.

### **Application or Association**

- The Qur'an says, 'Indeed, you have in the Messenger of Allah ﷺ a beautiful example.' [al-Ahzab 33:21]
- Although his function as Allah's Messenger ﷺ is unique and inimitable, the Prophet's ﷺ works and actions provide archetype of life lived in full submission to Allah. Regarding the Prophet's ﷺ example, Ali ibn Abi Talib ؓ is reported to have said, 'He was the most generous of people, the most truthful of the people in speech, the gentlest of them in temperament and the noblest of them in social affability.'

**Key Theme Summary**

On completion of these units [3.42-3.44], the students now can:

- Comprehend the situation that took place immediately after the end of the Prophet's ﷺ earthly life.
- Realize that the Prophet ﷺ is the moral exemplar of piety and ethical conduct for all time in every sphere of life.
- Realize and recount that the Prophet's ﷺ character was the Qur'an itself.

## The authority and importance of the Sunnah and the Hadith in Islam

These chapters 4 and 5 include the following topics: characteristic features of Sunnah and Hadith, writing down of Hadith during the lifetime of the Prophet ﷺ, the major collections of Hadith, obligation to follow the Sunnah, the Use of Ahadith in establishing the Divine Law or Shar'iah; the six Books of Hadith, and 20 Ahadith or Prophetic Traditions for in-depth study.

The above-listed topics

are the concerns of the chapters 4 and 5.

Chapter  
04

## Lesson Plan 22

Chapter 4: The Authority and Importance  
of the Sunnah and Hadith in Islam

## Unit 4.1 – 4.4

**Aim**

To help the students:

- Comprehend what Sunnah is understand and what does Hadith signify.
- Appreciate the significant place of the Sunnah in Islam.

**Objectives**

By the end of these modules [4.1 and 4.4], the students would be able to:

- Comprehend the meaning of the Arabic Terms Sunnah and Hadith.
- Have understood the significance of the Sunnah demonstrated by the Qur'an.
- Have learnt what the Prophet ﷺ has said concerning the importance of Sunnah.

**Resource**

- Islamic studies Grade 11 Chapter 4; Units 4.1 - 4.4.
- The Authority and Importance of the Sunnah – Jamaal ad-Din M. Zarabozo, al-Basheer Publications and Translations.
- The Sunnah and its role in Islamic Legislation Legislation by Dr. Mustafa as-Sibae; Intenational Publishing House, Riyadh, Saudi Arabia.



## **Chapter Structure**

### Vocabulary [Word Stock]:

Sunnah, Hadith, Zakatul Fitr, Wajib.

### Explanation

- The primary theme in these 4 brief units is to establish the importance of the Sunnah as the second most significant source from which the teachings of Islam emanate.
- Explain to the students the meaning of the terms Sunnah and Hadith.
- Take this opportunity to emphasize to the students that the Shahadah or the Declaration of Faith, has two parts. The first part consists of belief in Allah as the One and only Creator and the second, the declaration of belief and sincere acceptance that Muhammad is the Messenger of Allah ﷺ - a mercy to all the worlds. It, therefore, follows if one believes this, it is obligatory upon him to seriously study, comprehend, internalize and apply the commands and clarifications which came from the Last Messenger, Prophet Muhammad ﷺ.
- Explain to the students that there are three types of Sunnah.
- The importance of the Sunnah:
  - The Qur'an deals with the broad commands and essentials of religion. It does not go into detail. The details are provided by the Messenger of Allah ﷺ himself either by showing through his practice how a command must be translated into action or by giving an explanation in words. The Hadith contains words spoken by the Prophet ﷺ. These words are called the Matn or the actual text of the Hadith.
  - The Sunnah of the Prophet ﷺ elucidates and defines the goals of the Glorious Qur'an. No one claims to be able to understand the Qur'an and know all its rulings without the assistance of the Sunnah. The Sunnah explains what is undefined in the Qur'an such as obligations and duties like Salah, Zakat, Hajj etc. The Sunnah gives their minute details and times.
  - Abdul Baqi's Concordance of the Qur'an - al-Mu'jam al-Mafahras li Alfaz al-Qur'an al-Karim, shows a listing of more than 35 Verses of the Qur'an which point to the importance of the Sunnah.

- In countless places in virtually all the sound collections of Hadith; Allah's Messenger ﷺ himself has clearly declared the importance of his own Sunnah and has warned against deserting it.
- Make it clear to the students and strive to see that they internalize: 'The Sunnah is the iron framework of the house of Islam; and if you remove the framework of a building, can you be surprised if it breaks down like a house of cards.' In the first instance, the Sunnah comprises the moral and ethical attitudes which the Prophet ﷺ adopted towards various human problems – both individual and social. Secondly, the Sunnah embraces such as of the Sunnah of the Prophet's ﷺ injunctions – both commands and prohibitions. Thirdly, the Sunnah comprises such of the Prophet's ﷺ outspoken moral valuations – 'that is good' or 'this is bad'.

**Activity**

Prompt the students to complete the relevant assignments.

**Application or Association**

Can Muslims comprehend the Glorious Qur'an without the help of the Prophet ﷺ? The Prophet ﷺ was the Qur'an walking. The Sunnah provides the practical guidance for all dimensions of human life. We must rely on the Sunnah of the Prophet ﷺ to know Islam and practise it.

**Key Theme Summary**

On completion of these units [4.1 – 4.4], the students now can:

- Comprehend the Arabic terms: Sunnah and Hadith.
- Understand what Sunnah is and how it relates to the Noble Qur'an.
- Understand what the Noble Qur'an and the Prophet ﷺ himself have to say about the importance of Sunnah in Islam.

Chapter  
04

## Lesson Plan 23

Chapter 4. The Authority and Importance  
of the Sunnah and Hadith in Islam

## Unit 4.5 – 4.9

**Aim**

To help the students to:

- Discover how narration and writing of Hadith was practised during the lifetime of the Prophet ﷺ.
- Learn about the letters sent by the Prophet ﷺ.
- Discover that collection of Hadith continued after the death of the Prophet ﷺ.
- Discover with what astounding zeal and enthusiasm the Muslim scholars of early generations pursued the task of collecting and recording Hadith.

**Objectives**

By the end of these modules [4.5 – 4.9], the students:

- Will receive a basic overview of the practice of narrating of Hadith and its writing down during the lifetime of the Prophet ﷺ.
- Will learn about the letters dispatched by the Prophet ﷺ to various kings, rulers and tribal chiefs.
- Will discover what mighty efforts the collectors of Hadith made to acquire them and how they often travelled long distances in order to acquire one single Hadith.

### **Resource**

- Islamic studies Grade 11 Chapter 4 Units 4.1 – 4.9.
- Hadith Literature: Its origin, Development and Special Features, The Islamic Texts Society by: Muhammad Zubayr Siddiq.
- A Textbook of Hadith Studies by Muhammad Hashim Kamali, The Islamic Foundation, UK.

### **Chapter Structure**

#### Vocabulary [Word Stock]:

Farewell Pilgrimage, Muhaddith, genealogist, Isnad.

#### Explanation

- Explain to the students that in order to practise Islam, the narration of the Prophetic Hadith or Traditions had become essential during the very lifetime of the Prophet ﷺ.
- Work through the example given in the unit 4.6 concerning Abu Shah from the Yemen for whom the Prophet ﷺ had commanded that his sermon be written down for Abu Shah, and explain to the students that the recording of Hadith had already begun during the latter part of the Prophet's ﷺ mission. The Ahadith were documented with the Prophet's ﷺ permission. Thus the recording of the Hadith of the Prophet ﷺ actually began during the lifetime of the Prophet ﷺ.
- The letters sent by the Prophet ﷺ to various rulers, kings and tribal chiefs were nothing more than the Prophet's ﷺ Hadith.
- Emphasize that according to recent research it has been established that almost all the Ahadith of the Prophet ﷺ were written down in the life of the Companions which stretched to the end of the first Hijrah Century.
- Collection of Hadith thus continued after the Prophet's ﷺ death and the zeal and enthusiasm demonstrated by the Companions and later scholars is unmatched in the history of learning. Some would journey long distances to gain first-hand knowledge of one single Hadith.
- At this stage, explain to the students that each Hadith has two parts: (1) Its Sanad, and (2) Matn.
- Its sanad [pl. Asanid] is the chain of transmitters, which links the Hadith to the Prophet ﷺ. Matn is the text which contains the Prophet's ﷺ words or his teaching. Explain to the students that a collector of Ahadith is called a Muhaddith.

**Activity**

Encourage the students to complete the relevant assignment.

**Application or Association**

The Prophet's ﷺ guidance is for all mankind and for all time. His sayings or utterances have been recorded, preserved and historically documented. It is through the Prophet's ﷺ Sunnah that we receive his guidance concerning the Shar'iah or the Divine Law. The great collections of his Traditions contain guidance - and it has been meticulously verified for its authenticity and even graded in terms of most authentic to weak and fabricated.

**Key Theme Summary**

On completion of these units, the students now:

- Have received the basic overview of the practice of narration of Hadith and its recording during the lifetime of the Prophet ﷺ and the century that followed his death.

Chapter  
**04**

## Lesson Plan 24

# Chapter 4. The Authority and Importance of the Sunnah and Hadith in Islam

## Unit 4.10 – 4.13

### Aim

To help the students to:

- Learn about two pioneering works on Hadith: al-Muwatta of Imam Malik and the Musnad of Imam Ahmad.
- Receive an introductory overview of the six well-established collections of Hadith.
- Discover some rules of criticism of Hadith, method of counting different narrations and get to know what the Isnad stands for.

### Objectives

By the end of these units [4.10 – 4.13], the students will be able to:

- Realize that al-Muwatta of Imam Malik stands in the first rank with al-Bukhari and Muslim as far as reliability is concerned.
- Understand the meaning of Musnad and discover the significance of Imam Ahmad's Musnad.
- Familiarize themselves with the 'Six well-established collections of Hadith'.
- Realize some rules of Hadith criticism, method of counting different narrations and chain of transmitters.

**Resource**

- Islamic studies Grade 11 Chapter 4 Units 4.10 – 4.13.
- Hadith Literature: Its origin, Development and Special Features, The Islamic Texts Society.
- A Textbook of Hadith Studies by Muhammad Hashim Kamali, The Islamic Foundation, UK.

**Chapter Structure****Vocabulary [Word Stock]:**

Al-Muwatta [literally means ‘The way made smooth’] Musnad, Sahih Kutub as-Sittah, as-Sahihayn, Isnad.

**Explanation**

- The primary focus in these four modules is to survey in brief the major collections of books of Hadith or Traditions available across the world in translation in several languages, including English. Take the students to a library where books of Hadith are available. Spend some time there in the company of students and encourage them to browse through these volumes and prompt them to take notes concerning these books.
- Give the students a brief biographical sketch of Imam Malik and introduce to them his compilation of Ahadith, popularly known as al-Muwatta.
- Likewise, give a concise biographical sketch of the life of Imam Ahmad and use this opportunity to give your students details concerning his monumental work known as Musnad of Imam Ahmad. It is breathtaking to record that Musnad is being translated in its entirety by Darussalam. Its first three volumes have already been published and they contain a total of 4376 Ahadith.

- At this stage, familiarize the students with the Six well-established collections of Ahadith and with the names of their collectors. They should also learn that among these six books, the two Sahihs of al-Bukhari and Muslim are regarded as especially authoritative and sound, Use this unit to explain to the students the meaning of the term Sahih or Sound reliable.
- 'Sahih' is the collection of Ahadith or Traditions where the collector collected only what he figured as the Sahih or authentic Ahadith. Explain to the students the distinction between the methods of arrangement in Ahmad's Musnad and the Six Well-established Books [Kutub as-Sittah]. Ahmad's system is known as the Musnad system, since it is founded on the Sanad [Sanad literally means a pillar or support]. The system adopted in the Six Renowned Books is known as the Musannaf system, since it divides the Ahadith into categories, Asnāf [Sinf, sing] according to the contents of the Matn or text of the Ahadith. The Musannaf [literally classified] consists of thematic classification of Hadith – themes classified under separate titles and chapters.
- Criticism of Hadith – By Hadith criticism is meant the science of validation of Hadith [Ilm al-Jarh wa't Ta'dil]: Ta'dil meaning validation as opposed to impingement, literally wounding.
- The units 4.12 and 4.13 are self-explanatory.

### **Activity**

Motivate the students to complete the relevant assignment.

### **Application or Association**

The Prophet's ﷺ utterances and actions were fundamentally based on Revelation from Allah and, as such, must be considered a basic source of guidance second only to the Glorious Qur'an. Allah states in the Qur'an, concerning the Prophet ﷺ, 'He does not speak from his desires, indeed, what he says is revelation.' [53:3-4]

### **Key Theme Summary**

On completion of these modules [4.10-4.13], the students are now:

- Able to learn about al-Muwatta and the Musnad of Imam Ahmad.
- Able to comprehend the meaning of Musnad.
- Familiar with the Six Well-established Books of Hadith.
- Able to understand what is meant by Isnad and Jarh wa'ta'dil.



Chapter  
04

## Lesson Plan 25

The Authority and Importance of the  
Sunnah and Hadith in Islam

## Unit 4.14 – 4.16

**Aim**

To help the students to:

- Understand and internalize the most important categories or classes of Hadith.
- Comprehend and realize what Hadith Qudsi signifies.
- Realize how obligatory it is for a Muslim to follow the Sunnah of the Prophet of Allah ﷺ.

**Objectives**

On completion of these units [4.14 – 4.16], the students will be able to:

- Realize that Hadith of the Prophet ﷺ have been classified into various distinct categories.
- Understand the meaning of Hadith Qudsi.
- Comprehend how important it is for a Muslim to follow the Sunnah of the Prophet ﷺ.

**Resource**

- Islamic studies Grade 11 Chapter 4 Units 4.14 – 4.16.
- A Textbook of Hadith Studies by Muhammad Hashim Kamali, The Islamic Foundation, UK.

**Chapter Structure****Vocabulary [Word Stock]:**

Hadith, Sahih, Hasan, Da'if, Qudsi

**Explanation**

- Lexically, the Arabic term 'Hadith' [whose plural is Ahadith] denotes 'New, recent, existing newly, for the first time, not having been before, a piece of information, a thing, a matter that is talked of, told or spoken about. While as a technical term, a Hadith is basically any report of the Messenger of Allah ﷺ saying, action, silent approval, manners, physical, characteristic or biographical data. Using this opportunity explain to the students the different classes or categories of Hadith.
- Hadith Qudsi: Lexically the Arabic term Qudsi comes from Quds meaning sanctity, holiness or purity, while the term Hadith signifies Tradition. Hence, it is translated as a Divine Hadith or Sacred Tradition. It is recommended, the teacher should refer to the booklet forty Hadith Qudsi by Ezzeddin Ibrahim and Denys Johnson Davies. It contains a brilliant discussion of Hadith Qudsi. The unit 4:16 is self-explanatory.

**Activity**

Encourage the students to complete the relevant assignments.

**Application or Association**

I find it needles to reiterate the conclusion of these units [4:14-4:16]. The authority and importance of the Sunnah of the Prophet ﷺ is established. The matter is clear and bright like a shining star. The Muslim should realize this fact and internalize it. Allah has provided Muslims with the perfect and sufficient guides: The Qur'an and Sunnah of the Messenger of Allah ﷺ. The Prophet ﷺ is reported as having said, 'I have left you upon a very clear, serious matter, whose night is like the day. No one strays from it after me except a destroyed person.' [Ahmad, Ibn Majah: graded Sahih by Shaikh Albani]

**Key Theme Summary**

On completion of these modules [4.10-4.13], the students now can:

- Realize that Hadith of the Prophet ﷺ have been classified into various categories.
- Understand the meaning of Hadith Qudsi and comprehend how important it is for a Muslim to follow the Sunnah.

Chapter  
05

## Lesson Plan 26

The Six Books of Hadith and their  
Compilers

## Unit 5.1 – 5.2

**Aim**

To help the students to:

- Learn about Imam al-Bukhari and his Sahih
- Learn about Imam Muslim and his Sahih.

**Objectives**

On completion of these units [5.1 – 5.2], the students will be able to:

- Learn about the life of Imam al-Bukhari and his Sahih, which holds the first place among the six renowned collections of Hadith.
- Learn about the life of Imam Muslim and his Sahih and the great significance it carries in Islam.

**Resource**

- Islamic studies Grade 11 Chapter 5 Units 5.1 – 5.2.
- The Biography of Imam Bukhari, by Salahuddin ibn Ali, Published by Darussalam.
- Imam Muslim bin al-Hajjaj by Salahuddin Ali, Pub. Darussalam

**Chapter Structure****Vocabulary [Word Stock]:**

Uzbekistan, Bukhara, Nishapur, Khartank

**Explanation**

- The primary focus in these two units [5.1 and 5.2] is to survey the two major collections of Hadith, namely al-Bukhari and Muslim and to gain a glimpse of their life.
- The most renowned collections of Hadith are the Sahih or the 'Authentic' of Muhammad ibn Ismail al-Bukhari [b.194 H/810 CE] and the Sahih of Abul Husayn Muslim ibn al-Hallaj [b. 204 H/ 817 CE], usually called Muslim. These two Sahihs or as-Sahihayn [the Arabic dual of Sahih] are the most unauthoritative of the six well-established collections.
- The collections of Bukhari and Muslim were scrupulously compiled, their authenticity being proved by the criterion, namely an authoritative Isnād, or chain of transmission. The method was based on the fact that it was unthinkable for Allah-fearing men to lie about matters, which they held sacred, each human link confirmed the others. If there were persons in the Isnād whose integrity could be doubted for any reason, however small, the authenticity of the Hadith was to that extent weakened, conversely if there existed several distinct accounts and varied chains of transmission for a single Hadith, its authenticity was to that extent strengthened.
- Using this information, give details of the life of both Imam al-Bukhari and Imam Muslim.

**Activity**

Motivate the students to complete the relevant assignment.

**Application or Association**

Islam views the actions of Allah's Messenger ﷺ as providential. Therefore, with the authority of the Qur'an, which states, 'You have a noble example in Allah's Messenger.' [33:21], that Islam bases its Sunnah upon the Hadith in addition to the Qur'an.

**Key Theme Summary**

On completion of these modules [4.10-4.13], the students are now:

- Familiar with the life of Imam's Bukhari and Muslim and with their collections known as as-Sahihayn

Chapter  
05

# Lesson Plan 27

## The Six Books of Hadith and their Compilers

### Unit 5.3 – 5.6

**Aim**

To help the students to:

- Learn about the Sunan Books of Hadith and recognize their significance.
- Gain a glimpse of the life of the compilers of the 4 main Sunan books of Hadith.

**Objectives**

By the end of these units [5.3 – 5.6], the students would:

Become acquainted with the Sunan Collections of Hadith, namely,

1. Sunan Abu Dawud
2. Sunan [or Ja'mi] at-Tirmidhi
3. Sunan an-Nasai, and
4. Sunan Ibn Majah

**Resource**

- Islamic studies Grade 11 Chapter 5 Units 5.3 – 5.6.
- The Biography of Imam Abu Dawud Sijistani by Salahuddin Ali.
- The Biography of Imam at-Tirmidhi by Salahuddin Ali.
- The Biography of Imam ibn Majah by Salahuddin Ali.

These biographers are published by Darussalam, Riyadh

**Chapter Structure****Vocabulary [Word Stock]:**

Sijistan, Tirmidhi [Tirmez or Termez], Qazwin.

**Explanation**

The Sunan collections: works that fall under this classification specialize in the legal Hadith; or Ahadith al-Ahkam: Traditions of Commandments.

The various chapters of Sunan are thus devoted to practical rules that pertain, for example, to cleanliness, ritual Prayer, the Purifying Dues or Zakat, the pilgrimage, marriage and divorce and so forth. Sunan Abu Dawud, which consists of 5,274 legal Ahadith, stands out for its comprehensible treatment of legal Ahadith. At-Tirmidhi's collection is generally identified as a Sunan work, which is due to its juristic style of classification of chapters in line with the Fiqh works.

It would appear that each of the four leading Sunan collections of Hadith has characteristic features of their own. Abu Dawud is comprehensive on legal Hadith or Ahadith al-Ahkam, whereas at-Tirmidhi offers such information on Usul-al-Hadith [Principles of Hadith] and methodology of Hadith transmission. Ibn Majah is elegant and more refined in terms of classification of themes and chapters of Hadith, whereas an-Nasai is said to have combined most of these qualities.

**Activity**

Encourage the students to complete the relevant assignment.

**Application or Association**

The Sunnah of the Prophet ﷺ is captured in the authentic Hadith literature. Hence, in order to know what the Sunnah is, one must turn to the authentic Hadith collections.

**Key Theme Summary**

On completion of these modules, the students are now able to:

- Learn about and appreciate the Sunan works of Hadith.
- Gain a basic introduction to the compilers of the main Sunan collections of Hadith.

This unit 5 contains 20 Ahadith on various Islamic Values for special or in-depth study. Students are required to fully comprehend the teachings of these Ahadith and how to apply them in actual circumstances.

All the twenty Ahadith have been fully elucidated and spelled out. They are self-explanatory and reveal their aimed meanings. We, therefore, need not belabour our point by drafting separate lesson plan for each Hadith in the unit. However, by way of illustration, we present here two distinct specimen lesson plans on the Hadith: I, namely 'Religion is Sincerity' and the Hadith XVII, namely 'Hayaa generates goodness'. In the different conditions of different schools, teachers with their own experience, skills and expertise may want to adopt their own strategies and approaches and also may wish to add their own tried material to the topics

discussed here, in the form of supporting Hadiths or illustrations.

Chapter  
**05**

## Lesson Plan 28

### Unit 5.7 – Hadith number I: Religion is an-Nasihah.

#### **Aim**

To help the students to:

- Comprehend the meaning of the Hadith titled 'Religion is an-Nasihah' and enable them to discuss its various dimensions confidently.

#### **Objectives**

By the end of these unit, the students would be able to:

- Discover the meaning and the significance of the Hadith 'Religion is an-Nasihah'.
- Read the original Arabic text or Matn of the Hadith under discussion.
- Understand the meaning the word 'Deen' and the expression an-Nasihah.
- Comprehend what the Prophet ﷺ meant when he said 'Religion is sincerity to Allah, His Book, His Messenger ﷺ, the leaders of the Muslims and the common Muslim folk.

#### **Resource**

- Islamic studies Grade 11 Chapter 5 Units 5.7 Hadith number 'I'.
- Commentary on the Forty Hadith of an-Nawawi; by Jamaal ad-Din Zarabozo, vol. I, published by al-Basheer Company for publications and Translations, USA.

This work contains a brilliant explanation of the Hadith under study [See Hadith no. 7, volume One pp. 477-498]



**Chapter Structure****Vocabulary [Word Stock]:**

An-Nasihah, Deen

**Explanation**

Imam Muslim has recorded this Hadith in his Sahih in Kitab al-Iman or the Book of Faith, chapter 23 Hadith 196 [See the English Translation of Sahih Muslim vol. I, Published by Darussalam.

The word Nasihah is derived from the verb Nasaha which narrates a wide range of meanings. It is a very comprehensive term and it stands for all those virtues and needs for which the counsel is given. Some are of the opinion that it originally means to sew the garment or to purify honey. Thus according to its derivation, it would mean to make one's heart chaste and pure and to enter his life according to Islam with sincere counsel or advice. Nasihah is the opposite of impurity or alloy.

The term Deen has been explained in the text of the unit.

To Allah: In the light of these meanings the Nasihah for Allah would imply that man's heart is cleansed from all impurities and alloys with regard to belief in Allah, that it to say, one should believe in Him as the Sole Creator and Master with all His Attributes and with an earnest desire to obey all Commands given by Him.

Nasihah in the case of Allah's Book means to believe without a doubt that the Qur'an is the final Message of Allah to all of humankind and that it has been preserved and protected from any corruption. it means to try to the best of our ability to recite, memorize, read, study and act according to the Qur'an.

Nasihah or sincerity for the Messenger ﷺ signifies: To believe that Prophet Muhammad ﷺ is the last and final Prophet and Messenger who was sent to all of humankind to guide them to the Straight Path. It means to follow the Prophet's ﷺ teachings and obey him absolutely without questioning.

Nasihah to the leaders of the Muslims is self-explanatory.

**Activity**

Encourage the students to complete the relevant assignment.

### **Application or Association**

In this very brief and comprehensive statement the Prophet ﷺ has summarized the essence of religion or Deen. The more sincere we are, the more religion we shall have and possess more morality. If a person's heart is clean and pure and he or she solely dedicates his or her deeds and actions to Allah alone, then He gives such a person the blessings of true Faith and implants sincerity in the person's heart.

### **Key Theme Summary**

On completion of these modules, the students are now able to:

- Understand the meaning of the term 'Deen' and the expression an-Nasihah.
- Comprehend what the Prophet ﷺ meant when he said, 'Religion is sincerity to Allah, His Book, His Messenger, the leaders of the Muslims and the Common Muslim Folk.'

Chapter  
05

## Lesson Plan 29

## Chapter 5

- ‘The Six Books of Hadith and their Compilers’ Unit 5.7 Hadith for special study, the Hadith number XVII, namely ‘Haya generates Goodness’

**Aim**

To help the students to:

- Learn the meanings of Haya or modesty, appreciate and realize the place of Haya in Islam.
- Discover the relation between modesty and faith or Iman
- Appreciate that modesty is purity’s protection.

**Objectives**

By the end of these unit, the students would be able to:

- Comprehend the meaning of ‘Haya’ or modesty.
- Appreciate and internalize the place of Haya in Islam.
- Recognize that modesty or Haya is purity’s protection.
- Discover three other Traditions concerning Haya in this unit.
- Learn the merits and profits of Haya, and that Haya generates goodness.
- Imagine what the society would be without Haya.

**Resource**

- Islamic studies Grade 11 Chapter 5 The Six Books of Hadith and their Compilers' Unit 5.7 Hadith for Special Study, the Hadith XVII: Haya Generates Goodness.
- Commentary on the Forty Hadith of an-Nawawi; by Jamaal ad-Din Zarabozo, vol. I, published by al-Basheer Company for publications and Translations, USA; Hadith under study [See Hadith no. 20, pp. 779-822]
- Islamic Studies Grade 9, chapter 3

**Chapter Structure****Vocabulary [Word Stock]:**

Haya, obscenity

**Explanation**

The Hadith under study: 'Haya or modesty does not bring anything but goodness,' is recorded by Imam al-Bukhari in his Sahih, Kitab al-Adab [the Book of Etiquette] Hadith 6117 and also in the Book of Faith, Hadith 156.

Haya, which is roughly translated as modesty, bashfulness, shame or shyness, is yet another important moral value taught by the Prophet of Allah ﷺ. Haya is being in a condition of feeling shame and discomfort in one's heart and mind about doing things that are unpleasant not only to Allah, but also to fellow human beings.

According to Jamaal ad-Din Zarabozo, the word Haya is derived from the term Hayah, which means life. Just as rain is called Haya, because it gives life to the earth and vegetation so it is said that a person without Haya or shame or modesty, is like a dead person. The person's heart is considered dead, just like a heart without faith is dead. If the people have modesty and shame in their hearts, then their hearts will be sound and healthy because there is Faith in them.

Fundamentally, Haya is the feeling in the heart that keeps a person away from doing evil deeds. In other words, Haya is one's moral conscience. Therefore, when someone has no moral conscience, he or she will do whatever they please and would not care what others may think or say about them. Thus, Haya is a natural feeling that every human experiences. In fact, Haya is the trait that differentiates human beings from animal. Hence, the less modesty one has, the closer that person comes to the level of the animals rather than the level of a mortal human being.

**Activity**

Encourage the students to complete the relevant assignment.

**Application or Association**

Encourage the students to ponder the ancient nations they have studied who lacked Haya and what happened to them [for example the nation of Prophet Lut]

Despite the truth that natural instinct of Haya is endowed in human beings, this essential moral value can also be nurtured and allowed to grow, or if neglected it may get rusted to the extent that one may lose it completely. Haya is like a quality control on our conduct and keeps us away from doing acts that are considered as offensive or shameful.

**Key Theme Summary**

On completion of these modules, the students can now:

- Explain the meaning of Haya, and appreciate its place in Islam.
- Recognize that modesty or Haya is purity's protection.
- Realize how the society will be without Haya.



# Lesson Plan 30

## Chapter 6: Islam and Eemaan

### Units 6.1 – 6.4

Islam, the word Muslim, what is required of someone who wishes to embrace Islam?

And Islam as *ad-Deen*

#### **Objectives**

On completion of these units, the students would be able to:

- Define Islam.
- Explain the word Muslim.
- Define Shahaadataan.
- Explain how a person could become a Muslim.
- Define the word 'Deen'.

#### **Resource**

Islamic studies Grade 11 Islam and Eemaan – Chapter 6: Units 6.1 – 6.4

## **Chapter Structure**

### **Vocabulary [Word Stock]:**

Obstacles, surrender, submit, religion, Deen, ingrained laws.

### **Explanation**

#### **Introduction:**

Islam means to surrender our will to the Will of Allah. It is to know the Command of Allah and then to act according to those Commands without any doubts. Many a times there is logic in Allah's Commands, but even if we do not immediately see it, we should just submit to it even though we may not understand the reasons why. We should have faith in the wisdom of Allah.

We are Muslims. Muslims are those who believe in Islam. We perform outwardly actions to show that we believe in Allah.

The fact that the entire universe acts in accordance with the laws laid down by Allah, we can say that each and every creation of Allah is 'Muslim'. This is because a Muslim is someone who surrenders his will to the Will of Allah. He submits wholeheartedly and does not follow his own desires.

Shahādah is the first thing a person says to become a Muslim and this belief stays with him and is the base on which all the other pillars are based. It is to believe in Allah and his Messenger, Muhammad ﷺ. It means to follow and obey Allah and His Messenger ﷺ. We should not do just lip-service, rather we should utter these words and believe in them sincerely. It is when these words are nurtured that this belief will enter the heart.

If someone wants to accept Islam, he has to merely utter the Shahadah, after which he becomes a part of the Muslim ummah. Henceforth, he would be expected to try and learn the laws of Islam and memorize Verses of the Qur'an.

Islam is ad-Deen. Deen is not just religion, rather it is a way of life. All aspects of our life is influenced by Islam, from dawn till dusk, whatever we do must be governed by Islam. Moreover, any other religion is not acceptable in the Sight of Allah.

### **Activity**

Motivate the students to complete the relevant exercises.

### **Application or Association**

This chapter teaches us that it is easy to revert to Islam – just by saying the Shahadah. It is then the long journey of a Muslim begins. Actions must accompany one's testimony of Islam. Belief and righteous good deeds go hand in hand.

### **Key Theme Summary**

The students now can.

- Define Islam.
- Explain the word Muslim.
- Define Shahaadataan.
- Explain how a person can become a Muslim.
- Define the word 'Deen'.



Chapter  
06

## Lesson Plan 31

## Chapter 6: Islam and Eemaan

Units 6.5 – 6.10

The Five Pillars of Islam – Shahaadah, Salah, Zakat, Sawm and Hajj.

**Objectives**

On completion of these units, the students would be able to:

- Describe Salah
- Define Zakat and the recipients of Zakat.
- Explain Sawm and the basic do's and don'ts of Fasting.
- Point out the basic pathway of the Hajj process.

**Resource**

- Islamic studies Grade 11 Islam and Eemaan – Chapter 6: Units 6.5 – 6.10
- Smartboard presentations on Zakat recipients and Hajj rituals

**Chapter Structure**

Vocabulary [Word Stock]:

Kalimatan-tayyibatan, tawheed, Seal of the Prophets, Purifying Dues, tawaaf, ihtisaab.

Explanation

Kalimatan-tayyibatan means a good word. Faith in the heart is not enough, rather it is important for a believer to verbally proclaim his belief in the form of saying the Shahaadah. This acts as an announcement of his becoming a Muslim.

Along with belief in the heart and verbally pronouncing it, the next step is to bring it out in the form of acceptable actions. The most important of which is Prayer. It will be the first thing that will be questioned on the Day of Judgement. The teacher will brush up on the number of prayers and the timings of Prayer. It is a good suggestion here to make the students pray a two-raka'at Prayer, the performance of which the teacher can check.

Next is Zakat or the Purifying Dues. Paying Zakat symbolically purifies the remainder of our wealth. Additionally, it purifies our heart from feelings of hoarding and selfishness. These feelings may arise in man that since he has wealth it is hard earned by himself and he has the full right on how to spend it. But Allah gently reminds us that our wealth is given to us by Allah and the poor and needy have a right on our wealth.

Next we shall discuss Hajj. It is compulsory on those who are well off and have the means to undertake the journey. The teacher may show a presentation in class and run the students the various rites of Hajj. The pictorial journey will have a long lasting impact on the students.

#### **Activity**

Motivate the students to complete the relevant exercises.

#### **Application or Association**

The students would have brushed up on the basics of the most important actions of a Muslim – namely the five pillars of Islam. It is proper for them to practise these deeds and make it a part of their lives.

#### **Key Theme Summary**

The students now can:

- Describe Salah
- Define Zakat and the recipients of zakat.
- Explain Sawm and the basic do's and don'ts.
- Describe the rites of Hajj.

Chapter  
06Lesson Plan 32  
Chapter 6: Islam and EemaanUnit 6.11 sections a – f  
The Six Pillars of Faith**Objectives**

On completion of these units, the students would be able to:

- Define Eemaan and Tawheed.
- List the six articles of Faith.
- Mention a few angels and their duties.
- Describe Allah’s Books, their purpose and who they were sent to.
- Explain the four aspects of belief in al-Qadar.

**Resource**

- Islamic studies Grade 11 Islam and Eemaan – Units 6.11 sections a – f

**Chapter Structure****Vocabulary [Word Stock]:**

Eemaan, Tawheed, kiraaman kaatibeen, ad-dunyaa, al-akhirah, al-eemaan bil-qadar.

**Explanation****Introduction:**

After discussing the action related Pillars, namely the five Pillars of Islam, we now come to the Pillars related to our hearts and beliefs. Then move on to explain what ‘Eemaan is a statement and Action’ means! It has three elements: belief in the heart, profession by the tongue, and performance of the deeds by the physical parts of the body.

- Identify some of the branches of Faith.
- Identity what sweetness of Faith signifies.
- A sinning believer remains a believer even after having sinned, although he must seek Allah's forgiveness.

Identify the essential elements or articles of Faith or Eemaan. Explain in detail about the belief in Allah. This is a suitable time to talk about Allah's Beautiful Names – His Attributes. It is Allah who has the Command of the world in His Hands. He is all-Hearing and all-Knowing. Although Allah has qualities that resemble His creation, there is no comparison at all. Even though humans can be merciful, generous or have hands and hearing, these qualities can never be on par with Allah's infinite abilities.

The teacher will then ask the students to define who the angels are and what they are made of. Emphasize that the belief in the unseen angels is one of the articles of Eemaan. Name some of the angels and their duties. There are angels beside us recording our deeds; behind and in front of us guarding us; some take out our souls along with their leader Malak al-Mawt; while some are in charge of taking care of Hell and Heaven.

Point out that belief in all Books of Allah is one of the essential elements of Faith. Ask students to list all the Books of Allah sent to humankind. Explain that belief in His Messengers, the Last Day and the belief in the Divine Decree [al-Qadr] are essential elements of the Faith.

Talk about the crimes that are committed, where a single man may be responsible for millions of deaths. How will the courts on earth be able to give justice to the relatives of those killed? They cannot, because humans can only give death once. Hence, Allah has created the Judgement Day where punishment will be meted out to people million times over, since it is a place free of death. It is a Day on which unquantifiable aspects like jealousy, envy, backbiting etc. will be weighed and their dues paid back. It is all easy for Allah.

Then move on to explain the four components of Eemaan in Qadar. If a circle is drawn and it is divided into four quadrants, each one representing one aspect of Qadar, it will help the students master this abstract concept better.

**Activity**

1. Motivate the students to complete the relevant exercises.
2. Write down in an A4 size paper the names of Angels and their duties.

**Application or Association**

The cultivation of Faith or Eemaan: Faith should be cultivated and made to shine forth in the heart dispelling darkness and whispering doubts, thus bringing one to higher levels of certainty [al-Yaqeen] and reliance on Allah Most High. Inspire students to look into their Eemaan. There are several things that testify to one's Faith.

Aspects related to the heart should not be accompanied by too many questions. One must not use one's intellect to understand it. Rather, take the information provided by Allah and leave the rest to the knowledge that had it been important to achieve Jannah, Allah would have provided details about it.

Motivate students to always supplicate to Allah that He deepens their Eemaan and help them to strengthen it. The 'Fortress of the Muslim', a book containing supplications compiled by Sa'id bin Wahf al-Qahtani published by Darussalam could be of great benefit.

**Key Theme Summary**

The students now can.

- Define Eemaan and Tawheed.
- List the six articles of Faith.
- Mention a few angels and their duties.
- Describe Allah's Books, their purpose and who they were sent to.
- Explain the four aspects of belief in al-Qadar.

Chapter  
**07**

## Lesson Plan 33

# Chapter 7. The First Muslim Community. History and Memory

Units 7.1 – 7.14

### **Objectives**

On completion of these units, the students would be able to.

- Explain the circumstances in which he married his ﷺ wives.
- Appreciate the humble beginnings of the Companions of the Prophet ﷺ.
- Acknowledge their contributions to Islam.
- Imbibe their values of dedication and perseverance.

### **Resource**

- Islamic studies Grade 11 The First Muslim Community. History and Memory – Units 7.1 – 7.14
- ‘Women around the Messenger’ by Muhammad Ali Qutb, International Islamic Publishing House, IIPH.

### **Chapter Structure**

#### Vocabulary [Word Stock]:

‘Mothers of the believers’, polygyny,

#### Explanation

Introduction.

This chapter examines the lives and significance of many of the early Muslims who played a crucial part in the life of the Prophet Muhammad ﷺ and the development of the first Muslim community. Individual Muslims, including the wives of the Prophet ﷺ are discussed.

The wives of the Prophet ﷺ:

They provided the Prophet ﷺ with support and assistance during his mission. As discussed, the example of these women shows that they played a full and important role in the emergence of the first Muslim community.

Khadijah ؓ played a very significant role in the Prophet's ﷺ life by supporting him, particularly during the first revelation. He was very close to her, a fact reflected in the fact that he never married any other woman while being in her wedlock. She also gave him children.

Sawdah ؓ carried on the work of Khadijah ؓ and set an example for self-sacrifice.

Ai'shah's ؓ relationship with the Prophet ﷺ is very important in the history of Islam. Through her we come to know how the Prophet ﷺ was as a family man; her contribution to Hadith and medicine, etc.

Hafsa ؓ is known for her role in preserving the Qur'an as she had the manuscript with her which she passed on to Zayd bin Thabit.

Zaynab bint Khuzaymah [ra] is known for her generosity.

The Prophet ﷺ married Umm Salamah as an example of a woman he married to protect her as she was widowed when she had a number of children to care for.

Zaynab bint Jahsh [ra] was a cousin of the Prophet ﷺ and her marriage and subsequent divorce from Zayd bin Harithah ؓ was used by Allah to deliver laws related to legal, religious and social issues.

Juwayriyyah ؓ was taken captives during one of the sieges. The Prophet ﷺ paid her ransom and she willingly married him.

### **Activity**

- Motivate the students to complete the relevant exercises.
- Students may research each wife of the Prophet ﷺ and point out their unique qualities.
- Do a short research on what made the Four Greatest Women great.

### **Application or Association**

Reflect on the qualities of Khadijah ؓ as an example of the ideal Muslim woman. Her life and role she played in the cause of Islam elaborates on the status of women in Islam.

### **Key Theme Summary**

The students now can.

- Explain the circumstances in which he ﷺ married his wives.
- Appreciate the humble beginnings of the Companions of the Prophet ﷺ.
- Acknowledge their contributions to Islam.
- Imbibe their values of dedication and perseverance.



Chapter  
07

## Lesson Plan 34

Chapter 7. The First Muslim Community.  
History and Memory

Units 7.15 – 7.21

**Objectives**

On completion of these units, the students would be able to.

- Appreciate the lives of the descendants of the Prophet ﷺ.
- Acknowledge their contributions to Islam.
- Imbibe their values of dedication and perseverance.

**Resource**

- Islamic studies Grade 11 The First Muslim Community. History and Memory – Units 7.15 – 7.21

**Chapter Structure****Vocabulary [Word Stock]:**

Descendants, Dhun-Noorayn, asbaat, Karbala,

**Explanation**

Introduction.

This chapter examines the lives and significance of the descendants of the Prophet ﷺ and who played a crucial part in the life of the Prophet Muhammad ﷺ and the development of the first Muslim community.

The tidbits mentioned in the lesson about each of the Prophet's ﷺ descendants are self-explanatory.

**Activity**

- Motivate the students to complete the relevant exercises.
- Students may research to find out the wisdom behind the fact that none of the sons of the Prophet ﷺ survived.

**Application or Association**

This chapter examines the lives and significance of the descendants of the Prophet ﷺ and who played a crucial part in the life of the Prophet Muhammad ﷺ and the development of the first Muslim community

**Key Theme Summary**

The students now can.

- Appreciate the humble beginnings of the Companions of the Prophet ﷺ.
- Acknowledge their contributions to Islam.
- Imbibe their values of dedication and perseverance.

Chapter  
07

## Lesson Plan 35

Chapter 7. The First Muslim Community.  
History and Memory

Units 7.22 – 7.33

**Objectives**

On completion of these units, the students would be able to.

- Appreciate the lives of the Companions of the Prophet ﷺ.
- Acknowledge their contributions to Islam.
- Imbibe their values of dedication and perseverance.

**Resource**

- Islamic studies Grade 11 The First Muslim Community. History and Memory – Units 7.22 – 7.33
- The Series on the Lives of the Companions, published by Darussalam.

## **Chapter Structure**

### **Vocabulary [Word Stock]:**

Scribes, khaleefah, badriyoon, muhajiroon, Ansar.

### **Explanation**

Introduction.

This chapter examines the lives and significance of the Companions of the Prophet ﷺ and who played a crucial part in the life of the Prophet Muhammad ﷺ and the development of the first Muslim community.

The stories mentioned about each of the Companions are simple and self-explanatory.

### **Activity**

- Motivate the students to complete the relevant exercises.
- Students may research each Companion of the Prophet ﷺ and point out their unique qualities. They may also narrow down the Companions' list to the Ashra Mubashshirah or 'the ten who were congratulated'.

### **Application or Association**

Reflect on the qualities of Abu Bakr and Umar ؓ as an example for the ideal Muslim. The manner in which they lived their lives is an example for us.

### **Key Theme Summary**

The students now can.

- Make a short speech on the descendants of the Prophet ﷺ.
- Acknowledge their contributions to Islam.
- Imbibe their values of dedication and perseverance.

Chapter  
08

## Lesson Plan 36

## Chapter 8. Muslims in Relation to Others

Units 8.1 and 8.3  
The Significance of the Muslim Ummah  
And  
Respect for Others: Adab

**Objectives**

On completion of these units, the students would be able to.

- Describe the term *ummatan wasatan*.
- Explain why Allah spread out the human race.
- Understand the significance of Constitution [Saheefah].
- Set the bar for relationship with non-Muslims.

**Resource**

- Islamic studies Grade 11 Muslims in Relation to Others – Units 8.1 and 8.3
- ‘The Madinan Society’ – IIIT – Book – Dr. Akram Deya al Umari- 2 volumes – most detailed analysis on Saheefa.

## **Chapter Structure**

### Vocabulary [Word Stock]:

Ummah, nations and tribes, Qiblah, as-Saheefah al-Madeenah.

### Explanation

#### *Introduction:*

People very frequently wonder how is it that human beings have different skin colours, languages and cultures. Wouldn't it be better if everyone was created in the same way so that issues of racism, apartheid and ethnic cleansing would not arise? In actuality, Allah has already given us an answer to this question in the Qur'an. It is that He has created us so that we may know one another and identify each other. When we look at people's appearances, we can immediately know if they are from China, Indian subcontinent or a western country. This is Allah's Rahmah, His Mercy. But humans have used it to divide themselves, not unite. This is evident in the widespread racism.

However, Allah regards communities very highly. He compares human communities to birds and the like. To reinforce its significance, Prayer has been instituted five times a day in the mosque where people are forced to leave their homes and come together and share a bond. This bond is shared five times a day when people meet each other under one roof for the sake of Allah. It's only when people meet each other will they know if there is somebody in need.

The Prophet ﷺ said, 'There is no superiority for Arabs over non-Arabs or non-Arabs over Arabs. And there is no superiority for whites over blacks or blacks over whites, except with piety. All of you are from Adam and Adam is from clay.'

To show us the importance of communities, the Prophet ﷺ formed the Saheefah. It contained the rights and responsibilities of all components - ansars, muhajeroon and Jews. The first bill of right called Magna Carta in England - was after hundreds of years of this saheefa. Such was the far-sightedness of our beloved Prophet ﷺ. Madinah went from tribalism to one ummah 'ummatan-wasatan' (a moderate nation on the middle course).

Our interpersonal relations should be exemplary. Our attitude towards Allah and His creation matters most. This means that we ought to control our attitude in such a way that will enable us to live in harmony or at least tolerate each other. Confrontation is the last weapon, and it should rarely be utilized and seldom considered in person-to-person conversation.

Of course it does not mean that we should tolerate oppression, because to endure oppression is also a crime. Rather, we should take the middle course.

**Activity**

Motivate the students to complete the relevant exercises.

**Application or Association**

In an age where islamophobia has become a fashionable word, students need to learn interpersonal relations. They may have non-Muslim classmates. And it is important that they learn that it is alright to be friends with them. But we should not take them as very close friends and confidants. We should not be touchy and respond to everything they do and every comment they make, rather we should have the wisdom to know what's important in terms of Tawheed and deal with that.

**Key Theme Summary**

The students now can.

- Describe the term *ummatan wasatan*.
- Explain why Allah spread out the human race.
- Understand the significance of Constitution [Saheefah].
- Set the bar for relationship with non-Muslims.



# Lesson Plan 37

## Chapter 8. Muslims in Relation to Others

Units 8.2 and 8.6

The Teaching of Islam Concerning Personal Modesty  
And Women and their Rights in Islam

### **Objectives**

On completion of these units, the students would be able to.

- Define the term awrah.
- Describe the criteria of awrah for men and women.
- Describe the dress code for Muslims.
- Discuss how there is gender equality and not identicalness in Islam.
- Appreciate the status of mothers in Islam.

### **Resource**

- Islamic studies Grade 11 Muslims in Relation to Others - Units 8.2 and 8.6.



## Chapter Structure

### Vocabulary [Word Stock]:

Awrah, khimaar, zeenah, mahr, khul’.

### Explanation

There is a very classic example that is cited very often. There are twin sisters, equally beautiful, walking down a street. One of them is in hijab [covered from head to toe and the only thing that can be seen are her face and hands, and the other is in western clothes, [may be a mini]. If there is a hooligan around the corner waiting for a catch, which sister will he tease? It is but natural, that the hooligan will go after the sister wearing western clothes. It is an innate tendency in man that Allah has put that makes man be attracted to women. Allah says in the Qur’an, ‘Beautified for people is the love of that which they desire - of women.’ [Surah Aal Imran 3:14]

However, this does not mean that we cannot keep this desire in check. In fact, Allah has channelized this desire in the form of marriage. And has made it mandatory for men and women to be covered at all times in front of the opposite gender. Awrah is different for men and women, for obvious reasons.

Apart from the details given in the chapter, men and women, should not dress like the opposite gender. Women should avoid loud perfume or tinkling jewellery or shoes which clonk and attract attention.

### Women’s Rights

When the world thinks that women in Islam are subjugated and are oppressed in the form of hijab, it is their lack of Islamic knowledge that makes them speak that way. The right to education of girls which Pakistan is fighting for was given to women more than 1400 years ago. We all know how educated the Prophet’s ﷺ wives were. Ai’sah ﷺ is one such example. Her knowledge of medicine and hadith are incomparable. Even men used to come to learn from her, behind a curtain of course.

The four great women in Islam: Asiya bint Mazaahim [wife of Pharaoh], Maryam, the mother of Isa ﷺ, Khadeejah bint Khuwaylid and Fatimah bint Muhammad – were great because they raised children. Asiya raised Musa ﷺ and the other women had children of their own. Even though Ai'shah ﷺ contributed to Islam a great deal and was the most beloved wife of the Prophet ﷺ, she is not included in this list as we know she never had children. The true Jihad for a woman is to raise children and take care of her home. Raising children is a very important job in Islam as it is in the home that children learn to deal with society and hence change communities for the better.

Women and men have equal rights in Islam, but they are equal and not identical. They are two sides of a coin. Men have certain jobs that only they can fulfil and women have ones that only they can fulfil. The jobs that men can do, women can't and vice versa. They complement each other. It is not women empowerment if she is in the workforce and she has to take care of her home as well. It is not forbidden. Women are allowed to work in appropriate jobs. But to assume that they are uplifted if and only if they work in male-dominated arenas is actually subjugating her and being unfair to her.

### **Activity**

- 1) Motivate the students to complete the relevant exercises.
- 2) Give a field project where the students are to observe people around them, in mosques even, and talk about different aspects of Hijab.
- 3) Assign a project to the students to find out when women started entering the workforce in the west.

### **Application or Association**

Knowledge of hijab and the status of women in Islam helps girls and women protect themselves. It empowers them to know that it their Creator Allah Who has given them these rights. Women trapped in abusive relationships can break free from them as they know they have a right to do it. Oppression is an evil, but to be oppressed is no less an evil.

**Key Theme Summary**

The students now can:

- Define the term awrah.
- Describe the criteria of awrah for men and women.
- Describe the dress code for Muslims.
- Discuss how there is gender equality and not identicalness in Islam.
- Appreciate the status of mothers in Islam.



## Lesson Plan 38

Chapter 8. Muslims in Relation to Others

Units 8.4, 8.5 and 8.7

A Word about International Law,

Islam and Human rights

And Relations with the People of the Book

### **Objectives**

On completion of these units, the students would be able to:

- Know what international law is.
- Know what human rights are.
- Define Ahl al-Kitaab.
- Acknowledge the boundaries set by Allah regarding the People of the Book.
- Appreciate why women are allowed to marry only Muslim men.

### **Resource**

- Islamic studies Grade 11 Muslims in Relation to Others – Units 8.4, 8.5 and 8.7.

### **Chapter Structure**

#### **Vocabulary [Word Stock]:**

International law, human rights, Ahl al-Kitaab, wholesome

#### **Explanation**

As far as human rights are concerned, we have seen in the previous lesson, the one that the Prophet ﷺ drew up it was one of a kind and the first one at that. The Magna Carta Bill of Rights signed in England came hundreds of years later.

Our relationship with the non-Muslims should be very pragmatic. We should not be too accommodating with their doings and actions that they feel they have an upper hand on us, nor should we be too strict as to turn them away.

#### **Activity**

Motivate the students to complete the relevant exercises.

#### **Application or Association**

We know that Christians are the closest to Muslims. This is the hour where we must practise Islam sincerely so as to arouse the curiosity of the people around us so they ask questions.

#### **Key Theme Summary**

The students now can.

- Know what international law is.
- Know what human rights are.
- Define Ahl al-Kitaab.
- Acknowledge the boundaries set by Allah regarding the People of the Book.
- Appreciate why women are allowed to marry only Muslim men.



## Lesson Plan 39

# Chapter 8. Muslims in Relation to Others

Units 8.8

Principles of Finance in Islam

### **Objectives**

On completion of these units, the students would be able to:

- Know the importance of manual work.
- Give the significance of giving full measure.
- List a few forbidden trades.
- Explain the wisdom behind forbidding *riba*.

### **Resource**

Islamic studies Grade 11 Muslims in Relation to Others – Units 8.8.

**Chapter Structure****Vocabulary [Word Stock]:**

*Bay'*, *Ribaa* [usury/interest], principles, finance, martyr, straitened circumstances, service.

**Explanation**

Ribaa or usury is forbidden in Islam as it usurps the right of the poor people and increases the gap of the haves and the have-nots. It is the trick of the Shaytan that he tries to make the forbidden permitted by sweet-coating words. Hence, usury becomes interest. Hence, interest becomes an 'interesting' thing to indulge in! it does not seem so haram anymore. This is something like how the term 'gay' which means happy came to be associated with homosexuality. Being 'gay' does not seem so bad anymore.

Principles are values that one lives by. Muslims live according to the principles of Islam. They don't waver. There is a famous saying 'Markets fluctuate but principles don't'.

Straitened circumstances are difficult and impoverished conditions. Under these conditions one can't feed himself or his family, let alone pay up borrowed loans. Creditors are advised by Islam to forgive them.

Manual labour or honest earnings are encouraged in Islam. Umar ؓ said, 'It is unbecoming of that person who sits with his hands folded and prays to Allah for sustenance. Allah does not rain down gold and silver from the heavens.'

Our jobs and hobbies are primarily for the service of Islam and then it is a means of livelihood. We must inculcate the value of giving back to the society. Every job has something to offer. A doctor can do free treatment for the poor. A teacher can give free lessons now and then. A computer engineer can help design websites for Islam, etc. We just need to find our calling. Jihad does not only mean going to the battlefield. Every struggle to raise the banner of Islam is jihad.

**Activity**

Motivate the students to complete the relevant exercises.

**Application or Association**

A good discussion on this topic will open the minds of the students about what they want to pursue in life. It helps them get their priorities straight. They become aware that their first intention should be to serve Allah's deen and its followers – Muslims.

**Key Theme Summary**

The students now can.

- Know the importance of manual work.
- Give the significance of giving full measure.
- List a few forbidden trades.
- Explain the wisdom behind forbidding *riba*.



Chapter  
09

## Lesson Plan 40

Chapter 9. The Sources of Sharee'ah. Sources  
of Religious Legal Authority in Islam

Units 9.1, 9.2, 9.3 and 9.4

**Objectives**

On completion of these units [9.1 to 9.4], the students would be able.

- Define Sharee'ah.
- Differentiate Sharee'ah and Deen
- List the sources of Sharee'ah.
- Define Tafseer
- List a few Tafaseer in English

**Resource**

- Islamic studies Grade 11 The Sources of Sharee'ah. Sources of Religious Legal Authority in Islam – Units 9.1; 9.2; 9.3 and 9.4
- The Evolution of Fiqh by Dr. Abu Ameenah Bilal Philips

## **Chapter Structure**

### Vocabulary [Word Stock]:

Ijma, Qiyas, muhkamaat, mutashaabihaat, exegesis.

### Explanation

#### *Introduction*

The lesson could be started with a few questions as to why we do the things we do? Why do people sometimes do good things. Who defines good? People go good even though sometimes they do not get rewarded immediately. What motivates them? After this warm-up, the main topic should be introduced that it is Allah whose Law we follow on earth if we are to find true success. This law is called Sharee'ah.

#### *Body.*

Sharee'ah is the sum total of Islamic laws which were revealed to the Prophet Muhammad ﷺ and which are recorded in the Qur'an as well as deducible from the Prophet's ﷺ divinely-guided lifestyle [called the Sunnah].

We use these laws to lead our day to day life – from morning to evening day and night – our whole lives.

This Sharee'ah is however what was revealed to the Prophet Muhammad ﷺ, who is the last and final messenger of Allah. Before him ﷺ, many Prophets and Messengers have come and gone. They had their nations who they led. Their Sharee'ahs were different. Their dietary laws, criminal laws and family laws were different from what we have in Islam today. But even though their Sharee'ah was different, the basic message of Tawhid was one. Deen was one.

Hence, we can see that Sharee'ah is a three-fold concept.

[1] Sharee'ah is revealed, [2] It is fixed and unchangeable, unless Allah changes it, as He did as and when Prophets came, [3] it is general and lays down basic principles.

The Sharee'ah could have been changed by the Prophet ﷺ during his lifetime under the guidance of Allah. For e.g. people prayed only three times a day in the early days of Islam, which was increased to five times later on. Also, the Prophet's ﷺ Companions drank, but the Law prohibited it later. Further, there was no prescribed Fasting during the first 13 years of Islam. It was mandated later etc. But after his ﷺ passing away, Sharee'ah law is considered complete and there is no room for modification or change.

Now that we know that Sharee'ah Law is revealed, it is based primarily on the Qur'an, and its divine guidance. There are two types of Aayaat or Verses in the Qur'an. One is the Muhkamaat. This is the bulk of the Qur'an. The other is the Mutashaabihaat. These are doubtful Verses. Mutashaabih is of three types.

- A) Requires research
- B) Requires scholarly explanation
- C) Only Allah knows Mutashaabihaat that only Allah knows.
- A) Huroof Al-Muqatta'aat
- B) How's of Allah's Sifaat
- C) Knowledge of the unseen

Tafseer is to explain the Qur'an. Not everyone who knows Arabic can start explaining the Qur'an. We saw that many Verses are easy to understand, others may need certain explanations. This is where Tafseer comes in. a Mufassir [person doing Tafseer of the Qur'an] needs a wide array of knowledge before he can embark on interpreting the Qur'an. Here's a list of knowledge he needs to have.

1) Arabic language (Word meanings, classical Arabic, morphology, grammar, metaphors, etc.) 2) Usool Fiqh and Fiqh, 3) History, 4) Tawheed, 5) Reasons for revelations, 6) Abrogating and Abrogated verses, 7) stories from the Qur'an, 8) Hadith, 9) Athaar and opinions of Tafseer scholars, 10) Divinely bestowed understanding.

What is the need for Tafseer?

- 1) Understand the wisdom behind the revelation of a law
- 2) It shows Allah's concern for His servants
- 3) Protects verses from misinterpretation
- 4) Restricts the meanings of some verses that may seem general
- 5) Explains who a verse is referring to
- 6) Helps learn the explanation of that verse

The students will read from the text a list of Tafseer books that have been published. The teacher may ask for a copy of Tafseer ibn Kathir and may read out some explanations in class by way of practical demonstration.

**Activity**

- 1) Motivate the students to complete the relevant exercises.
- 2) Choose an Ayah that the students should bring the Tafseer of.

**Application or Association**

This lesson will go a long way to bring the students to be connected to the Qur'an. It will open the doors to the wide array of Tafseer books available – both online and hard copies. It will teach them to open and read explanations of Qur'anic Verses they do not understand and will teach them to look beyond the obvious. Further reading will increase their knowledge of Islamic concepts too.

**Key Theme Summary**

The students now can.

- Define Sharee'ah.
- Differentiate Sharee'ah and Deen
- List the sources of Sharee'ah.
- Define Tafseer
- List a few Tafaseer in English
- Read explanations of Qur'anic Verses.



## Lesson Plan 41

Chapter 9. The Sources of Sharee'ah. Sources of Religious Legal Authority in Islam

Units 9.5, 9.6, 9.7 and 9.8

### **Objectives**

On completion of these units [9.5 to 9.8], the students would be able.

- Explain the term 'Sunnah'.
- Define 'Ijmaa' and 'Qiyas'.
- Define 'Fiqh'.
- List the five categories of the lawful.
- List the three levels of the unlawful

### **Resource**

- Islamic studies Grade 11 The Sources of Sharee'ah. Sources of Religious Legal Authority in Islam - Units 9.5 - 9.8
- A Commentary on Usool al-Fiqh by Dr. Abu Ameenah Bilal Philips

## Chapter Structure

### Vocabulary [Word Stock]:

Qawliyyah, Fi'liyyah, Taqreeriyyah, Ijmaa', Qiyas, waajib, mandoob, mustahabb, mubaah, makrooh, haraam, al-kufr, al-Kabaa'ir, as-Saghaa'ir.

### Explanation

#### Introduction.

The second source of Sharee'ah is the Sunnah. The Sunnah is by definition a collection of that which the Prophet ﷺ said, did and approved of.

The Qur'an says in [53.3-4] 'He does not speak from his desires. Verily, it is inspiration which has been revealed.' Allah revealed in the Qur'an that Salah is obligatory, but did not mention in it us how to perform it. So, the Prophet ﷺ prayed among his followers, then told them, 'Pray as you have seen me pray.' [Bukhari vol. 1, p. 345 no. 604]

In the above Hadith we see an example of what the Prophet ﷺ said and did. At other times,

For example, the Prophet (peace be upon him) showed his tacit approval to his Companions when he leads them in prayer sitting down and they prayed behind him in a standing position. This took place during his final, fatal illness. [*Sahîh al-Bukhârî* (687) and *Sahîh Muslim* (418)]

They stood in prayer, though the Prophet (peace be upon him) had said regarding the worshippers following the imam. "If he prays sitting down, then also pray sitting down." [*Sahîh Muslim* (413)]

His tacit approval of their praying behind him standing while he led them in prayer sitting down indicates that the previous ruling - of sitting behind a seated imam - had been abrogated. This means that the ruling reverts to what it had been at first - that it is obligatory for a person to stand in prayer if he is able to do so. For Allah says. "And stand before Allah in devotion." [*Sûrah al-Baqarah*. 238]

When a problem does not have a solution in the Qur'an or Sunnah, scholars try to put their heads together and try to get a unanimous agreement on a solution to the problem. This unanimity is referred to **Ijma'**. For e.g. The Qur'an talks about the flesh of the pig being *haraam*; the fat is, too, by consensus [Ijma]. Also, Zakaah is due on cows; Ijma is that it is also due on water buffaloes.

Technically, Qiyas is extension of a Sharee'ah value (hukm) from an original case to a new case because the latter has the same effective cause as the former."

A woman asked the Prophet ﷺ if it would benefit her mother if she fasted on her behalf. The mother had vowed to Fast but had not done so before death overtook her.

Allah's Messenger ﷺ asked her, "Do you think if your mother owed a debt and you paid it on her behalf that it would discharge her of the responsibility?" She said, "Yes." He told her, "Then fast on behalf of your mother." Here, the method of reasoning employed by the Prophet ﷺ was clearly analogical, comparing the debt owed to Allah with debts owed to humans.

Then, the students should be introduced to the five categories on lawful, each followed by an example so that it becomes easier for the students to understand it.

Fard may include the obligatory acts like Salaah, Zakaat etc.

Technically, Mandoob or Mustahabb means whatever earns its doer blessings, but if he does not do it, he is not penalized. For e.g. taking a bath before the Friday Prayer.

Literally, it means something that does not have anything preventing it. Technically, it is an address in which there is a choice to do or not to do an action. One does not get any reward by doing it, nor has one sinned by not doing it. For e.g. eating, sleeping, and bathing in order to cool oneself. This is so if no intention is made. However, if there is a good intention in doing a *Mubaah* act, then the doer is rewarded.

Technically the word **Makrooh** refers to an act which is rewarded, if avoided out of obedience, and not punishable if done. For e.g. entering the mosque with the left foot and leaving with the right.

**Haraam** are acts which are prohibited in the Sharee'ah like taking interest, drinks, drugs etc.

The students will then be introduced to the concept of kufr. For that distinction should be made with shirk. Shirk is to believe in Allah and then something else. But kufr is outright rejection of the Creator Himself.



**Activity**

Motivate the students to complete the relevant exercises.

**Application or Association**

Knowledge of the various categories of lawful and unlawful equips young minds with concrete knowledge of a very vital topic in Islam. With this knowledge, the students can know which acts in their life they must increase and which ones they need to decrease, which ones they should incorporate and which ones they should eliminate.

**Key Theme Summary**

The students now can.

- Explain the term 'Sunnah'.
- Define 'Ijmaa' and 'Qiyas'.
- Define 'Fiqh'.
- List the five categories of the lawful.
- List the three levels of the unlawful
- Differentiate between Kufr and Shirk.