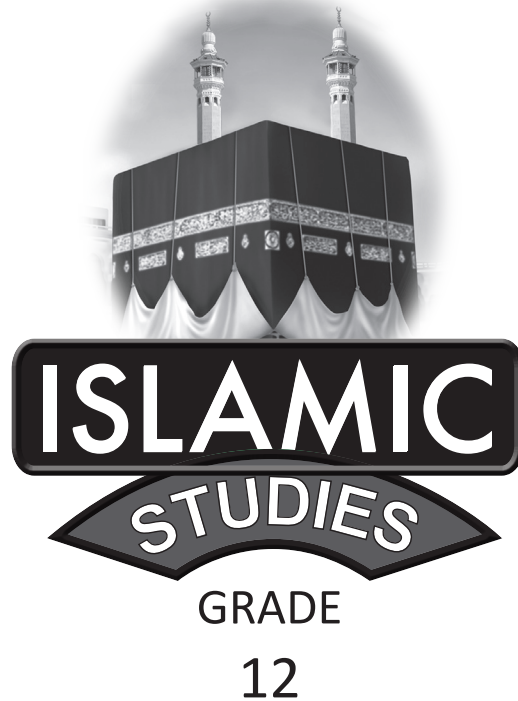


Teacher's Manual



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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 ﴾ (١١٠)

[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 ﴾ (١١٠)

'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 ءَامَنُوا 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 to do.

Aims and Objectives of Islamic Education

1. 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].

1. 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 personality 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, willing 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 وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾﴾

[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 moulding 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, an 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 informed 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 of in different ways – reviews, activities, etc. aim at imparting main 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 non-professionals – 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, colourful, 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 endeavouring 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 created the Jinn and mankind but that they should worship Me.' [Ad-Dhāriyāt 51.56] and 'Say, My Prayers, my sacrifice, my living and my death are for Allah alone, the Master 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 Niyah 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 before 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' behaviour. If a student were to display a particular behaviour 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 practicing 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 humour, concern and regard for students, enthusiasm, courtesy and punctuality would go a long way in making your teaching successful.

Al-Hāfiz ibn Rajab al-Hanbali in his treatise 'The legacy of the Prophet ﷺ, which is an explanation of his advice to Abdullah ibn Abbas [an English translation of Ibn Rajab's Arabic work entitled 'Nūrūl Iqtibās fi Mishkat Wasiyyah an-Nabi li'bn Abbas] says, 'This Hadeeth comprises pieces of advice of paramount importance and universal principles that deal with the greatest and most noble aspects of this religion [Islam]. This is true to such an extent that Imām Abul Faraj in his work *Sayd al-Khaatir* said, 'I pondered this Hadeeth and it struck me with awe, I was so astounded that I almost became light-hearted.'

The point we want to emphasize is that Abdullah ibn Abbas was very young during the lifetime of the Messenger of Allah ﷺ. He was born three years before the Hijrah and he was about thirteen years old when the Prophet ﷺ passed away.

This Hadeeth is brilliantly explained by Jamaal ad-Dīn Zarabozo in his monumental 'Commentary on the Forty Hadeeth of ad-Nawawi' [See Volume 2 pages 729-798].

Shaikh Jamaal ad-Dīn writes, 'When the Prophet ﷺ made this statement to [Abdullah] ibn Abbas, Ibn Abbas was just about to enter the state of puberty. This is truly a significant aspect of this Hadeeth. The Prophet ﷺ taught Ibn Abbas some of the most fundamental aspects of the religion. He taught them to Ibn Abbas at a time that he could start practicing and implementing them. In this way, he would grow up attached to these fundamentals. By the time he became a man, he already understood what he is doing in this world. He already understood what his purpose was in this life.'

In this Hadeeth, the Prophet ﷺ teaches this young man about patience, victory, hardship, relief and so forth. Commenting on this aspect, al-Baitaar wrote,

‘What is the relationship between this young man and these teachings? What does he know about victory, the need for victory and what are the means to victory? How does he know what hardships, worries and concerns are, or what is difficulty or ease? However, the Messenger of Allah ﷺ was the real teacher. He intentionally taught this person at that age and he intentionally taught him these words because he knew – and he was receiving Revelation – that a young person is more in need of these teachings than an older person. This is because these words are a portion of a Muslim’s belief. If a young man grows up with these beliefs, they form part of his being and thinking, they intertwine with his flesh and blood. If he is left without them until his thought and behaviour becomes rigid, no matter how much one will try to teach him and convince him later, his background that he was brought up upon, of fear, despair and relying upon humans, will drive his thought and action. Therefore, the Prophet ﷺ directed these words [see Hadeeth 19 in the commentary to a young man who was just about to reach the stage of puberty so that he could live under these teachings and think in this manner without any need for later convincing or teaching].

Keep clearly in mind that self-awareness and Allah-consciousness lead to better and well- thought-out decisions. Therefore, encourage pupils as much as possible. even if they have given the wrong answer, it should be appreciated that they have at least tried and they should be guided to find the correct answer. The role of the teacher also undergoes a change at this stage. he or she guides, assists and supports students to learn modes and manners of self-learning rather than rely on the teacher as the sole source of information!

Children need encouragement when they commit mistakes just as much as when they discover solutions. Remember there is a big difference between saying ‘How could you be so stupid?’ and saying ‘I know you are intelligent and talented’.

The Twelfth Grader

A Twelfth grader [16+ 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 twelfth 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 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!

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 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.

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

LESSON PLANS



Allah's Ultimate Power [Soorah Al Baqarah: 2:258 of Soorah Al Baqarah]

Aim

To help the students learn the general deeper meaning of the Aayah 258 of the Soorah Al Baqarah.

Objectives

By the end of this chapter, the students will be able to:

- To learn the general meaning of the debate that took place between Prophet Ibraaheem and King Nimrod.
- To ponder over the meaning of the translation of this Verse and internalize it.
- To witness Prophet Ibraaheem presenting his conclusive, arguments to the king concerning Allah's being and his boundless powers.
- To comprehend the two simple profound truths presented by this Verse and internalize these truths.

Resource

1. Islamic studies Grade 10 Chapter 1.
2. A map of Iraq.

LESSON PLANS



Section A the Beginning of Islam Units 1.1 and 1.2 – Pre-Islamic Arabia

Objectives

To help the students gain an understanding of the:

- Social and Economic Conditions, Beliefs and customs of Pre-Islamic Arabia.
- History of Makkah in brief.
- Term Jaahiliyyah and what is Jaahiliyyah.
- Islamic teachings that are based on knowledge and guidance from Allah. He is the source of all knowledge.
- Life in Arabia, there were many towns but each followed its own political system.
- Life of Prophet Ibrahim عليه السلام and his journey with Haajar or Hagar.
- Emergence of Zamzam.
- Early life of Prophet Ismail.

Resource

- Islamic studies Grade 12 The Pillars of Islam – Unit.1.5
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Prophet of Mercy, Shaykh Abul Hasan Ali Nadwi, Turath Publishing; London. (This work contains a brilliant discussion of the age of Ignorance or Pre-Islamic Arabia).
- History of Makkah, Shaikh Safiur Rahman, Mubarakpuri, Riyadh, Darussalam.

Chapter Structure

[Vocabulary [Word Stock

Jahilliyyah, Prophet Ibrahim, Haajar, Hajj, Umrah, Zamzam, Jurhum.

Explanation

To initiate discussion on the term Jahiliyyah, ask the students if they could recall who Abu Jahl was. Using the term Jahl as a starting point, explain the word Jahiliyyah.

The word Jahiliyyah is derived from 'Jahala', meaning to be ignorant, foolish or irrational. Thus, Jahl is ignorance and stupidity. Its opposite is Ilm or knowledge. Jahl is also used for having wrong belief about something as well as not doing it as it ought to be done. The term Jahiliyyah is often used to refer to the paganism of the Pre-Islamic period.

On the banks of the Euphrates river. As a young man, Ibrahim was very uneasy about following the pagan religion of his father Azar.

Ibrahim left his father and travelled to Egypt with Sarah his first wife. In Egypt, he came face to face with the Pharaoh (a title of Egyptian Kings). Who was Hagar or Haajar?

The Pharaoh attempted to seduce Sarah, but quickly withdrew. When he realized, she was a God-fearing married woman who was already married to Ibrahim. Instead, the Pharaoh offered the services of his daughter, Hagar or Hajar; to Sarah. It is popularly held that Hagar was a slave girl, but the great scholar and author Qazi Muhammed Sulayman Mansurpuri has indeed verified that she was not a slave girl but the daughter of Pharaoh.

The rest of the unit (1.2) is self-explanatory.

On the Quran, the word Jahiliyyah is used as the opposite of Islamic teachings and reforms. The Islamic teachings are based on knowledge and guidance from Allah, Allah is the source of all knowledge as He taught Adam the first human being, the names of all things (al. Baqarah 2;31)

Interestingly, the 'Age of Ignorance' is not applied exclusively to the pre- Islamic period. Any period in history when the attitude adopted in the governance of human affairs is one of ignoring divine guidance will be learned Jahiliyyah. The word denotes any system, ideology or institution that is built on values that are based on human reasons alone without reference to the guidance of Allah. Allah's messenger ﷺ has said: "There are four things of Jahiliyyah which not all of my Ummah will be able to get rid of they are: Taking pride in one's noble birth, taunting someone for his lineage, attributing rainfall to stellar influence and mourning loudly." [Muslim]

Makkah: History of Makkah:

Prophet Ibrahim: The Archetype Muslim:

Prophet Ibrahim was neither a Jew nor a Christian. Rather he was a natural monotheist (who believed that there is only One God, Allah). He was submissive to His will and he certainly was not an idol worshipper. He was a Hanif, a submitter. The first among the people of those world who resemble Ibrahim the most are those who follow his example, like Prophet Muhammad and his followers.

Prophet Ibrahim ؑ was born into a family of unwavering polytheists some 1800 years before Prophet Isa. He was raised in the town of Ur (near present day Kufah, Iraq),

Activity

Motivate the students to complete the relevant coursework.

Application or Association

The teachings of Islam are based on knowledge and guidance from Allah. Allah is the source of all knowledge as He taught Adam, the first man the first human being, the names of all things (al-Baqarah; 2:31)

Key Theme Summary

- On completion of this unit, the students now can:
- The term Jahiliyyah and what it signifies.
- That the Islamic teachings are based on knowledge and guidance from Allah. He is the source of all knowledge.
- The students are now familiar of the history of Makkah and they have a glimpse of the life of Prophet Ibrahim and Hagar.

Lesson Plan 2

Section A the Beginning of Islam

Units 1.3 and 1.4 – Pre-Islamic Arabia

Objectives

To help the students gain an understanding of the:

- To help the students learn and internalize during the time of Ignorance.
- The Religious conditions of the Arabs during the time of Ignorance.
- The tribal society of Arabia.
- They would realize that the way of their life was nomadic or pastoral.
- The free Arabs were not bound by any written law.
- The traits of the Pre-Islamic Arabs concerning eloquence, bravery, customs of marriage and chivalry.
- The religious conditions. Beliefs and customs of the pre-Islamic Arabs.

Resource

- Islamic studies Grade 12 The Pillars of Islam – Unit.1.5
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Prophet of Mercy, Shaykh Abul Hasan Ali Nadwi, Turath Publishing; London. (This work contains a brilliant discussion of the age of Ignorance or Pre-Islamic Arabia).

Chapter Structure**Vocabulary [Word Stock]**

Tribal chief or Shaykh, nomadic, pastoral, vendetta, Quraysh

Explanation

The Pre-Islamic Arabs possessed some natural virtues that marked them out in their contemporary world. They were unrivalled in eloquence and the skillful use of Arabic language. They valued freedom and honour above their lives. They were superb horsemen. They were ardent, bold, chivalrous, plain of speech, strong of memory, fraternizing, plain, hardy, determined, truthful, loyal and praiseworthy.

But centuries of isolation in the peninsula and a morbid insistence on the Faith of their forefathers had severely undermined their moral and spiritual wealth. The sixth century CE found the Arabs steeped in depravity, perversion and dark idolatry and indulging in the characteristics of primitive life.

Pre-Islamic idols

The belief in the Oneness of Allah or Tawhid had grown very feeble among them. It was confined to a select few. The religion of the masses was gross idolatry. Homage was still paid to the One Allah, but only verbally. A host of deities were sitting in their hearts whose goodwill they sought in their day-to-day affairs.

Each tribe, city and locality had its own god. Every household in Makkah had its own idol. Special prominence was given to al-Uzza, who was identified with the planet Venus. Al-Uzza was one of the three sister's deities at Makkah in the Prophet's ﷺ time. The idol of Allah represented the sun and this deity of Arabia. Al-Lāt was one of the three deities of the Ka'bah [the Qur'an 53: 19-20] and was the chief deity of Taif.

People used to compete one another in collecting idols and erecting temples. When a Makkan set out on a journey, his last act at home would be to invoke blessings of the family god, and the first thing he did on his return was to pay respect to it. When a traveler halted at a place, he would collect four stones, worship the most beautiful of them and used the other three to rest his cooking-pot. The greatest among these gods was Hubal. The idol occupied a central place in the Ka'bah, by the side of a well in which the offerings were stored. Sculptured in the shape of a man, it was made of a huge cornelian [a red or reddish variety of chalcedony or quartz used in jewellery] rock. When the Quraysh had discovered it, its right hand was missing. It was replaced by a hand, carved out of solid gold.

Activity

Encourage the students to complete the relevant coursework on pages 106-107. The teacher may devise their own assignments which bring the best out of the students.

Application or Association

Today despite the advancement of knowledge in many fields, reason is still not sufficient to guide humanity on the right path. Human knowledge is often acquired by observation and experimentation. Yet many fundamental matters are based on theories and hypotheses that are similar to the practices followed in the age of ignorance in bygone days. Hence, this phenomenon is termed the mention age of Jahiliyyah.

Key Theme Summary

On completion of this unit, the students now can:

- Understand the social and religious conditions, which prevailed during the time of ignorance in Arabia.

Lesson Plan 3

Section A. The Beginning of Islam

Unit 1.5 Pre-Islamic Arabia

Objectives

The objective of this unit is to:

- Help the students understand the life in the desert and familiarize them with its outstanding features.
- Help them to get a glimpse of the characteristics of the Pre-Islamic Arabia.
- Help them to comprehend what the life in the desert is like.
- Help them to grow familiar with the outstanding features of the life in the desert.
- Become aware of the characteristics of the Arabs of the Pre-Islamic period.

Resource

- Islamic studies Grade 12 The Pillars of Islam – Unit.1.5
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.

Chapter Structure**Vocabulary [Word Stock]**

Bedouin, unlettered

Explanation

The outstanding features of the desert life and distinct characteristics of the Arabs of the Pre-Islamic period are the concerts that occupy this unit. Desert Arabs or Bedouins live in a freer, healthier and a nobler lifestyle in contrast to the city dwellers who are often unnaturally confined to places prone to sickness, sloth, greed and decline in the furnace of the desert, the dross of inferior attitudes and actions is burnt out and the pure gold of high morality is uncovered: a high level of human excellence!

The Distinct Characteristics of the Arabs of the Pre-Islamic Period

The Arabs of the Pre-Islamic period were known for their strength, beauty, piety, courage, magnificence, wisdom, pride and fidelity.

Their fortresses were the backs of their horses, their beds the ground, their roofs the sky. When other people secured themselves with stone and brick, the Arabs defence was his sword and his hardihood.

Other nations knew nothing of their lineages, but the Arab knew his genealogy up to the father of mankind; hence, no man could ever obtain admission into a tribe which was not his own.

Among several traits, the Arabs possessed natural intelligence, generosity, bravery, love of freedom, truthfulness, honesty, keeping promises, patience and mercy. So generous was he that he would slaughter the Camel which was his sole wealth to provide meal to the stranger who came to him at night. No other nation had poetry so elaborate or a language so expressive as theirs. [At this point it would be adequate to talk to the students about the richness of the Arabic lexicon] Theirs were the noblest horses, the chastest women, the finest garments, their mountains teemed with gold, silver and gems. For their camels no distance was too far, no desert too wild and forbidden to cross.

So loyal were they to the commands of their religion that if a man met his father's murderer unarmed in one of the four sacred months, he would not harm him.

If other nations obeyed a central authority and a single ruler, the Arabs required no such institution, each of them being fit to be king, and well able to undergo the humiliation of paying tribute or bearing rebuke.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

What can we learn from the nomadic lifestyle? One can easily draw the conclusion that living close to the nature, observing, understanding and respecting it is an imperative of deep faith.

Key Theme Summary

On completion of this unit, the students now can:

- Comprehend what the desert life is like.
- Get quite familiar to the characteristics of the Arabs of the Pre-Islamic period.

Lesson Plan 4

Section A. The Beginning of Islam

Unit 1.6 and 1.7 Pre-Islamic Arabia

Objectives

The objective of this unit is to:

- Help the students gain familiarity with the economic conditions and commercial life of the Arabs of the Pre-Islamic Arabia, and to help them get a glimpse of the weights and measures of that period.
- Help the students recount the economic conditions and commercial life of the Pre-Islamic Arabia and would grow quite familiar with their weights and measures.

Resource

- Islamic studies Grade 12 The Pillars of Islam – Unit.1.6 and 1.7.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Prophet of Mercy by Shaykh Abul Hasan Ali Nadwi, Turath, Publishing, London.

Chapter Structure

Vocabulary [Word Stock]

Ash-Sham, Muharram, Rajab, Dhul Qa'dah, Dhul Hijjah, precinct, Dirham, Dinar, Sā, Mudd, Ratl, Uqiyah, mithqal, Wasaq.

Explanation

Makkah: the heart of Arabia

By virtue of its position as the seal of national shrine and its flourishing commercial centre with cultured inhabitants, Makkah had secured a pre-eminent position in Arabia.

The Quraysh of Makkah used to fit out two commercial caravans: one to Syria during the summer and the other to Yemen during the winter season. Rajab, Dhul Qa'dah, Dhul Hijjah and Muharram – these four months were considered sacred during which it was not lawful to engage in hostilities. During these months, the precinct of the Sacred House and the open place beside it was utilized as a trade centre. Everything the Arabs required was easily available in this market. Makkah was a centre of a lucrative trade, transacting business on a very large scale.

Weights and Measures

The standard weight of a Dirham, according to the scholars of Islamic Shar'iah, was equal to fifty-five grains of barley and ten dirhams were equivalent in weight to seven Mithqals of gold. One Mithqal of pure gold was, however, according to Ibn Khaldun [d. 1406 CE] equal to the weight of seventy-two grains of barley. The legal scholars, unanimously agree with the weight standard of Ibn Khaldun. [Prophet of Mercy: Shaykh Abul Hasan Ali Nadwi pg. 88]

Activity

Motivate the students to complete the relevant coursework. The teacher could assign further assignments with a view to deepening the students' comprehension of the module.

Application or Association

The people of Makkah were not unsophisticated. Their refined taste and culture made them excel in all Arabia in the same way the townsmen of any metropolis occupy a distinct place in that country.

Key Theme Summary

On completion of this unit, the students now can:

- Understand and recount the economic conditions and commercial life of the Pre-Islamic Arabia.
- Comprehend their weights and measures.

Lesson Plan 5

Section A. The Beginning of Islam

Unit 2.1 – 2.4 Life of the Last Prophet ﷺ

Objectives

The objective of this unit is to:

- Help the students identify the 'Year of the Elephant' and the Prophet's ﷺ birth.
- Gain an awareness of the Prophet's ﷺ lineage of his short-lived father Abdullah and his childhood.
- Become aware that Muhammad ﷺ is the Last Prophet.
- Become aware what the 'Year of the Elephant' stands for, which was the year of the Prophet's ﷺ birth, his noble lineage and his childhood years. Particularly about the miraculous incident of the opening of the Prophet's ﷺ chest.

Resources

- Islamic studies Grade 12 Life of the Last Prophet ﷺ - Units.2.1 - 2.4.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.

[Vocabulary [Word Stock

Rabi' al-Awwal, 'Year of the Elephant', Abrahah, Hijaz, Sana'a, al-Muhassir, Muzdalifah.

Explanation

These units [2.1-2.4] provide a biographical overview of the Prophet's ﷺ early life, his lineage and childhood. The unit 2.1 talks about the famous 'Year of the Elephant' [precisely 571 CE], which marks the deliverance of the sacred city from the invading army of Abrahah, the Ethiopian viceroy of Yemen.

In the year 571 CE or about eight years before the death Abdul Muttalib, occurred the memorable invasion of Makkah by Abrahah, the Ethiopian viceroy of Yemen. Abrahah had built at Sana'a, a magnificent cathedral; that the Arabs recognized that it was an attempt to divert there the pilgrimage of their tribes, treated disrespectfully the building. This enraged the viceroy and he resolved to attack Makkah and raze its temple to the ground. Upon this enterprise, he set out with a considerable army. In its train were led some nine to thirteen elephants; a circumstance for Arabia so unique and remarkable that the invasion and the year to this day are called by the name 'Of Elephant'.

Chapter Structure

The Prophet ﷺ was born in this year – the Year of the Elephant [571 CE], in Makkah on a Monday morning, on the 12th of Rabi al-Awwal, some fifty-five days after the unsuccessful invasion of Abrahah. The failed attack of Abrahah on Makkah finds a reference in Surah al-Feel, 105th Surah of the Noble Qur'an. Such al-Feel [the Elephant] is an early Makkan Surah, which was revealed at forty years after the unsuccessful attack of Abrahah in Makkah. The tone of the surah indicates that the Quraysh were already quite familiar with what had happened to Abrahah's army.

The Prophet's ﷺ Lineage and Ancestry

- Bukhari has narrated on the authority of Abu Hurayrah that the Messenger of Allah ﷺ said, 'I was sent forth from the finest generations of the sons of Adam, generation after generation, until I came from the generation from which I came.'
- The unit 2.3 talks about the Prophet's ﷺ father, the short-lived Abdullah, died a couple of months before the Prophet's ﷺ birth, at the age of twenty-five, at Madinah, on his way home from a mercantile journey in Syria.

The unit 2.4 describes details of the Prophet's ﷺ infancy and early childhood, which he spent among the Banu Sa'd bin Bakr, under the care of Halimah.

Activity

Motivate the students to complete the relevant coursework. The teacher may want to prescribe additional coursework on the topic.

Application or Association

The only reason the Prophet ﷺ mentioned his noble ancestors [Bukhari's Hadith quoted above] and their pure lineage was to make Allah's grace and to give thanks to Him and acknowledge their status, and how their greatness; there was not a trace of pomp or pride in this.

Consequently, the prohibition against expressing pride in one's forbears, applies to boasting that leads to arrogance and denigration of others.

Key Theme Summary

On completion of these units [2.1 - 2.4], the students now can:

- Have the realization that Prophet Muhammad ﷺ is the last Prophet.
- Become aware what the 'Year of the Elephant' signifies.
- Have grown familiar with the Prophet's ﷺ birth, his infant years and his childhood.

Lesson Plan 6

Section A. The Beginning of Islam

Unit 2.5 – 2.10 Life of the Last Prophet ﷺ

Objectives

The objective of this unit is to:

- Help the students learn about the passing away of Aaminah, the Prophet's ﷺ mother and grandfather Abdul Muttalib.
- Become familiar with the Prophet's ﷺ early occupation.
- Learn about the Prophet's ﷺ journey to Syria with his uncle Abu Talib and his meeting Bahira, the monk.
- Acquaint themselves with what the Fijar wars stand for.
- Understand what sacrilegious war was and understand the institution of Hilful Fudul.
- Realize and internalize that Prophet Muhammad ﷺ was the last Messenger of Allah ﷻ and he was under His constant protection.

Resources

- Islamic studies Grade 12 Life of the Last Prophet ﷺ – Units.2.5 – 2.10.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.

Chapter Structure

Vocabulary [Word Stock]

Umm Ayman, Qarārit [sing. Qirāt], Monk, Bahira, Busra, Aqabah, Seal of Prophethood, Fijar, Hilful Fudul, as-Sadiq, al-Amin.

Explanation

Haleemah and her husband Harith lovingly raised Muhammad ﷺ as their own son and would regularly return to, Makkah to let Aaminah see her sons progress. After several years in the desert, Haleemah returned to Makkah to tell Aaminah about a miraculous incident involving the little boy. The Prophet ﷺ later related this incident from his early childhood.

At the age of six, Allah's Messenger ﷺ travelled to Yathrib [later named Madeenah] with his mother to visit their Khazarij relatives. There he enjoyed the company of his distant relatives and learnt how to swim. The happy memories were interrupted on the return journey, when Aaminah fell ill and passed away in the town of Abwā. Twice orphaned the Prophet ﷺ returned to Makkah when his loving grandfather Abdul Muttalib was waiting for him.

Two years after Aaminah's death, Abdul Muttalib also passed away at the age of 81. Before he died, he entrusted the Prophet's ﷺ guardianship to Abdullah's full brother Abu Talib. Abu Talib was not a rich man. Therefore, it was necessary for young Muhammad ﷺ to help support his uncle's family by herding sheep along the hills surroundings Makkah.

At the age of 12, Allah's Messenger ﷺ accompanied his uncle on a commercial caravan to Syria. As the men neared the city of Busra, a Christian monk named Baheera observed that every single rock and tree had fallen down in prostration. When the Prophet ﷺ appeared from the direction of Aqabah. Baheera quickly recognized the Prophet ﷺ as the much-awaited Arabian Prophet. Before the party departed, Baheera urged Abu Talib to take care of his nephew and protect him from evil.

As the Prophet ﷺ grew older, he began some military training and excelled in archery like great ancestor Ismail.

During the Prophet's ﷺ teens, there was an ongoing intertribal skirmish known as Harb al-Fijar [The Sacrilegious War], because it started in one of the four Sacred months when violence was strictly prohibited. The Quraysh were pulled into the fighting on account of a pre-existing intertribal alliance. The war lasted several years during which the Prophet ﷺ, as a young man, was praised for his valour. He, however, did not fight in these battles but collected arrows for the Quraysh. The sacrilegious war was an example of the unending cycle of retaliation in Arabia.

Shortly after the end of the Sacrilegious War, a visiting Yemeni trader agreed to sell some of his merchandise to a local Makkan from the Confederate clan of Sahn. But the Makkan refused to pay the pre-determined price. The visiting Yemeni merchant had no legal recourse. He, therefore, publicly challenged the Quraysh to arbitrate the matter. The Prophet's ﷺ uncle, Zubayr ibn Abdul Muttalib heard the merchant's plaintive cry and conveyed his concern to the leaders of the Quraysh.

As a young man, the Prophet ﷺ took part in the formation of the Alliance of the virtuous in Makkah.

The Unit 2.10 is self-explanatory.

Activity

Motivate the students to complete the relevant exercises.

Application or Association

What does it mean to an orphan?

At the young age of eight, the Prophet ﷺ had experienced fatherlessness, poverty, solitude and the death of his mother and then of his grandfather. As a shepherd, young Muhammad ﷺ learnt solitude patience, contemplation and watchfulness.

In the old nomadic life, it had been understood that the head of a clan or family had a certain responsibility for weaker members.

The past of chivalry played a significant role in the life of Makkah.

Key Theme Summary

- On completion of these units [2.1 - 2.4], the students now can:
- Comprehend the Prophet's ﷺ teens, his early occupation, the Pact of Chivalry and the Divine Protection afforded to him.

Lesson Plan 7

Section A. The Beginning of Islam

Unit 2.11 – 2.15 Life of the Last Prophet ﷺ

Objectives

The objective of this unit is to:

- Help the students understand the Prophet's ﷺ twenties and his marriage to Khadeejah ؓ.
- The incident of the rebuilding of the Ka'bah.
- Mediation in the Cave of Hira the first Revelation, Prophethood and the Pause of Revelation.

Resources

- Islamic studies Grade 12 Life of the Last Prophet ﷺ – Units 2.11 – 2.15.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.

Chapter Structure

Vocabulary [Word Stock]

Maysarah, Nafeesah, Abul Qaasim, the Black Stone, al-Ameen, Jabal an-Noor, Rabee al-Awwal, Jibreel, Waraqah ibn Nawfal, Fatrat al-Wahy.

Explanation

In his mid-twenties, the Prophet ﷺ had become fairly involved in the caravan trade and was soon asked to take full charge of other traders, merchandise. Meanwhile, Khadeejah, the daughter of Khuwaylid arranged for the Prophet ﷺ to take charge of her caravan to Syria. He was paid twice the usual rate and given a young servant called Maysarah for the trip. The module elaborates the event of the Prophet's ﷺ marriage to Khadeejah and in self-explanatory.

- Over the next several years, Allah's Messenger ﷺ and Khadeejah had six children: Qasim - who died before he was two - Zaynab, Ruqayyah, Umm Kulthum, Fatimah, and Abdullah, who died in infancy.
- In the years before revelation the Quraysh decided to rebuild the Ka'bah. When it came to rebuilding the foundation, the nobles of Quraysh began to argue over who should have the honour of setting the Sacred Black Stone in its place.
- The Prophet ﷺ was distinguished for his modesty, virtuous behaviour and graceful manners. He had earned the title of al-Ameen [the Trustworthy]. For his reputation as one of the most honest and upright men in Makkah. Not surprisingly, when the Prophet ﷺ entered the premises, the Makkan chiefs were happy to let al-Ameen arbitrate the matter. After listening to all the sides of the debate, Allah's Messenger ﷺ decided that the Black Stone be placed on a mantle and lifted by all. Once it was raised to the appropriate level, he would install it himself. They agreed with his decision and supported him as he set the Stone in its proper place.

- In his late thirties, the Prophet ﷺ was accustomed to the Hanif [Oneness of Allah] practise of extended meditation known as Tahannuth [Not mentioned in the Unit]. He used to provide himself with Sawiq [barley porridge] and water and then directly head for the hills in the neighbourhood of Makkah. His heart was restless about the moral evils and idolatry that were pervasive among his people.
- It is somewhat difficult to translate the term Tahannuth used in the Arabic text of a Hadith narrated by al-Bukhari in his Sahih [Hadith 3, Sahih al-Bukhari, vol. 1, Eng. Tr. published by Darussalam]. The term Tahannuth is derived from hanth and means 'avoidance of sin' and also denotes worship of One Allah. It was indeed a quest for truth. He, therefore, decided to isolate himself in contemplation.
- As he neared his fortieth year, Allah's Messenger ﷺ had coined success in his worldly affairs, but his achievements had not quietened the restlessness in his heart. He sought solace in the Cave of Hira, less than 5 kilometres for the city-centre. Where he could search for meaning above the din and bustle of city life.
- During one of the retreats, in the month of Ramadan in 610 CE, his days of searching were finally answered. While sitting in contemplation, he was visited by the Angel Jibreel, who appeared to him and commanded him 'Read'. Allah's Messenger ﷺ responded, 'I cannot read' He later described the experience. The experience was physically and emotionally overwhelming and he hurried back to Khadeejah saying, 'Cover me! Cover me!'
- Review al-Mubarakpuri p. 118-119 [The Sealed Nectar] for a description of the seven different ways revelation came to the Prophet ﷺ.
- Terrified, Allah's Messenger ﷺ found refuge with Khadeejah who urged him not to worry. She reminded him that he was an exceptional individual who had nothing to fear. Then the two approach Khadeejah's cousin Waraqah, who confirmed the Prophet's ﷺ Prophethood. Khadeejah's role was pivotal. The first revelation was followed by a brief period of silence, which the Prophet's ﷺ biographers term Fatrat al-Wahy.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

Obviously, no one but the Prophet ﷺ can describe the experience or revelation. Khadeejah's role was pivotal. Deep lessons lie in it for the seekers of truth.

Key Theme Summary

On completion of these units, the students now understand fairly well:

- The circumstances which led to the Prophet's ﷺ marriage to Khadeejah.
- The rebuilding of the Ka'bah.
- Meditation in the Cave of Hira and the beginning of Revelation.

Lesson Plan 8

Section A. The Beginning of Islam

Unit 2.16 – 2.20 Life of the Last Prophet ﷺ

Objectives

The objective of this unit is to comprehend:

- The reasons behind the temporary pause of revelations and its resumption.
- Why Allah's Messenger ﷺ chose to call people to Islam privately in Makkah.
- How the call to Islam openly began in Makkah.
- The fundamentals of the Prophet's ﷺ early call to Islam.

Resources

- Islamic studies Grade 12 Life of the Last Prophet ﷺ – Units 2.16 – 2.20.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Golden Seerah: For the New Generation by Abdul Malik Mujahid; Translated into English by Maulvi Abdul Aziz.

Chapter StructureVocabulary [Word Stock]

Muddath-thir, Abu Lahab.

Explanation

The first revelation was followed by a brief period of silence. But shortly afterwards, the Prophet's ﷺ second revelation arrived, the first five Verses of the Surah 74, al-Muddaththir. The pause in revelation was to relieve the intensity of the awe the Prophet ﷺ had experienced. The concern that occupying the unit 2:17 is the call to Islam in Makkah which was marked by a great care and caution.

The unit 2.18 enumerate the early Muslims. It is important to realize that the early Muslims played a pivotal subsequent role in later developments in Makkah as well as Madinah. It would, therefore, be very significant for the students to be made aware of the circumstances of these conversations. The Call to Islam in Makkah, the Public Stage is the concern of the unit 2.19.

Makkah was more than a trading centre, it was the financial capital of Arabia. Most of the leading men of Makkah in Prophet's ﷺ time were, above all financiers. They were interested in personalities of gainful investments. All the dwellers of Makkah and many notables of surrounding tribes were caught in the financial web, which they women around them.

Against the backdrop, Allah's Messenger ﷺ began cultivating a group of faithful supporters from among his close family and friends.

It should be kept clearly in mind that Makkah was the religious centre and housed the custodians of the Ka'bah. Protection and guardianship of the idols and stone images lay in the hands of the Makkans working in such an atmosphere needed an unshakable will and determination. This is one of the reasons why the initial call to Islam assumed a low form of that the Makkans might not be enraged by unexpected shock start.

The Private invitation to Islam: consisted of the Prophet's ﷺ inner circle; and his extended family – the clans of Hashim and Abdul Muttalib.

The Private phase of invitation to Islam lasted for three years. Then Allah commanded His Messenger to proclaim publicly what come to him from His Lord [26:214] The unit 2:20 discusses the essentials of the Prophet's ﷺ early call and is self-explanatory.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

What did it mean to be an early convert? Acceptance of Islam was not only changing one's Faith, but also cutting oneself off from the tribe, in fact severing oneself from the tribe.

The early essential message of the Messenger of Allah ﷺ was pure monotheism, Oneness of Allah or Tawheed.

Key Theme Summary

On completion of these units 2.16 - 2.20, the students would grow quite familiar with:

- The Prophet's ﷺ private calling people to Islam in Makkah and they would have a glimpse of the early Muslims.
- They would have comprehended how the call to Islam openly began in Makkah.
- They would be able to recount the fundamentals of the Prophet's ﷺ early call to Islam.

Lesson Plan 9

Section A. The Beginning of Islam

Unit 2.21 – 2.25 Life of the Last Prophet ﷺ

Objectives

On completion of these modules [2.21 – 2.25], the students would be able to comprehend:

- How the Quraysh rejected the Messenger of Allah and his message and what were the basic reasons behind this rejection.
- How the desperate Quraysh fell upon those who embraced Islam in order to turn the Prophet's ﷺ call to Islam.
- How the Quraysh felt increasingly threatened by the Prophet ﷺ, s growing influence and asked Abu Talib intervene and ask his nephew to concede. The students would witness the Prophet's ﷺ amazing reply to Abu Talib.
- Hoping the benevolent Negus would provide refuge to the small community of the early Muslims, the Prophet ﷺ instructed them to emigrate to Ethiopia or Abyssinia. The students would grow familiar with its reasons.

Resources

- Islamic studies Grade 12 Life of the Last Prophet ﷺ – Units 2.21 – 2.25.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Golden Seerah: For the New Generation by Abdul Malik Mujahid; Translated into English by Maulvi Abdul Aziz.

Chapter Structure

Vocabulary [Word Stock]

Polytheism; Ethiopia [to locate on a map]; Negus – a title in the Afro-Asiatic languages that means king.

Explanation

- The Quraysh had lived under the yoke of false gods for several past generations. Therefore, the simple message of the Oneness of Allah or Tawheed shook the very foundations of the Makkah society. Then baffled Quraysh resorted to a smear campaign attacking the person of the Messenger of Allah ﷺ. Meanwhile, the Quraysh felt increasingly threatened by the Prophet's ﷺ rapidly increasing influence and approached Abu Talib to intervene. Therefore, the Prophet ﷺ gave expression to an amazing response worth engraving in letters of gold. Abu Talib too returned the Prophet ﷺ with his own: 'Go and preach what you please for by Allah, I will never forsake you.'
- During the first four years of his mission, Allah's Messenger ﷺ and his Companions barely survived the rising time of persecution and torture in Makkah. The Prophet ﷺ hinted at the possibility of emigrating from their homeland to Ethiopia. Hoping the just and benevolent Negus, Athamah, would provide refuge to the small community of the Muslims, Allah's Messenger ﷺ instructed a number of his Companions to emigrate. There were two distinct emigrants to Ethiopia. The unit 2.25 discusses why Abyssinia was chosen for the emigration and it is self-exploratory.

Activity

Motivate the students to complete the relevant coursework [p. 106 – 107 of the textbook].

Application or Association

Calling people to Islam requires pragmatism, courage, perseverance and great patience. The over-riding principle in inviting people to Islam is distinctly expressed by the Messenger of Allah ﷺ himself.

‘By Allah, if they put the sun in my right hand and the moon in my left on condition that I abandon this course, I would not abandon it until Allah has made me victorious or I perish therein.’

Key Theme Summary

On completion of these units 2.16 - 2.20, the students would now comprehend:

- Why did the Quraysh reject the Messenger of Allah ﷺ and his message?
- What action did the Quraysh take against those Companions of the Prophet ﷺ who embraced Islam?
- Why did the Quraysh decide to approach Abu Talib in order to stem the tide of Islam and what was its outcome?
- Why did the Messenger of Allah ﷺ instruct some of his Companions to migrate to Abyssinia and what was the Prophet’s ﷺ objective behind it.

Lesson Plan 10

Section A. The Beginning of Islam

Unit 2.26 – 2.29 Life of the Last Prophet ﷺ

Objectives

On completion of these modules [2.21 – 2.25], the students would be able to:

- Comprehend the crippling sanctions or boycott against the Prophet's ﷺ clan, its reasons and its outcomes.
- Visualize the Year of Grief. The year in which Abu Talib and Khadijah died.
- Understand the significance of the Prophet's ﷺ Journey to at-Taif.
- Understand the significance of the Prophet's ﷺ Night Journey and the Prophet's ﷺ Ascension to Heaven [the Isra and the Mi'raaj]

Resources

- Islamic studies Grade 12, chapter 2, Life of the Last Prophet ﷺ – Units 2.26 – 2.29.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Golden Seerah: For the New Generation by Abdul Malik Mujahid; Translated into English by Maulvi Abdul Aziz.

Chapter Structure**Vocabulary [Word Stock]**

Boycott; embargo; at-Taif; Israa; Mi'raaj; as-Siddeeq.

Explanation

Umar's high-profile conversion highlighted the inability of the Quraysh to halt the growth of Islam in Makkah. In addition to this, the failure of the Makkan delegation to obtain the expulsion of Muslims from Ethiopia provoked hostile reaction in Makkah against the Muslims finding themselves utterly unable to stem the tide of Islam in desperation, the leaders of Quraysh organized a covert meeting to draft crippling sanctions against the Prophet's ﷺ clan.

They forbade all inner-clan trade, dealings and marriage with Bani Hashim until the clan abandoned the Prophet ﷺ or the Prophet ﷺ abandon his movement.

With the notable exception of Bani Muttalib, who refused to forsake their close relatives from the clan of Hashim, some forty prominent men of the Hashim, some forty prominent men of the Quraysh, endorsed the boycott. Of course, Muttalib's rejection came at a price, and it too was boycott along with Hashim.

The ban was not an expression of religious and creedal differences, but a desperate attempt to protect Makkans pagan religion.

For the most part, the ban was enforced in Makkah and the clans of Hashim and Bani Muttalib neared starvation. It was a horrible and deadly stage. The supply of food was virtually stopped, and the people in confinement faced severe hardships: they had to eat leaves and hides of animals. Despite the constant humiliation, the Prophet ﷺ remained unlettered. The clans of Hashim and Banu Muttalib endured. Nearly three long years of hunger and hardships finally the embargo was lifted.

- The unit 2:27 talks of the Year of Grief, described and named so by the majority of the Prophet's ﷺ biographers.
- The units 2:28 and 2:29 graphically describe the Prophet's ﷺ journey to at-Taif and the Night Journey and his Ascension to Heaven. Both these units are descriptive and self-explanatory.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

The purpose of the ban was not to starve the two clans, but to drive home to them the consequences of leaving the faith of their ancestors and their tribes. but the Muslims remained undeterred. The embargo also shows that it is a weapon, which enemies of Islam have always resorted to in their futile attempt to put an end to Islam.

Key Theme Summary

On completion of these units 2.16 – 2.20, the students would grow quite familiar with:

- The embargo that was imposed on the clans of Allah's Messenger ﷺ and Bani Muttalib.
- The Year of Grief the Prophet's ﷺ Journey to at-Taif and the Prophet's ﷺ al-Israa and al-Mi'raaj.

Lesson Plan 11

Section A. The Beginning of Islam

Unit 2.30 – 2.34 Life of the Last Prophet ﷺ

Objectives

On completion of these modules [2.21 – 2.25], the students would be able to understand:

- How soon after the Prophet's ﷺ Journey to at-Ta'if and the Night Journey. Islam gradually began to spread in Madinah.
- How several migrations from Makkah to Madinah took place and how in utter desperation, the Quraysh conspired to kill the Messenger of Allah ﷺ.
- In detail the Prophet's ﷺ own long-awaited emigration along with Abu Bakr as-Siddiq.
- The miraculous incident, namely the Suraqah incident and to visualize its graphic details.
- And have a glimpse of the Prophet's ﷺ arrival at Madinah and the Prophet's ﷺ taking residence in the house of Abu Ayyub Ansari.

Resources

- Islamic studies Grade 12, chapter 2, Life of the Last Prophet ﷺ – Units 2.30 – 2.34.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Golden Seerah: For the New Generation by Abdul Malik Mujahid; Translated into English by Maulvi Abdul Aziz.

Chapter Structure

Vocabulary [Word Stock]

Yathrib, Hijrah, Yaa Seen, Thawr, al-Qaswa, Dhaat an-Nitaaqayn.

Explanation

News of the Prophet ﷺ reached Yathrib, later named Madeenah: this significant topic occupies the unit 2:30.

The six Khazraj men from Yathrib [later Madeenah who year earlier returned to Aqabah, along with seven other men, including two men from Aws. They gathered around the Prophet ﷺ, heard what he had to say and swore allegiance to him. It is known as the first Aqabah Pledge. This laid the groundwork for the future Muslim community in Madeenah.

Soon Allah's Messenger ﷺ sent Mus'ab bin Umayr to Yathrib to teach them the growing collection of Makkan Surahs and recite them in Prayers. Why did the Prophet ﷺ send Mus'ab to Madeenah? This was in fact a very wise move. Tribal hatred was so intense in the oasis that neither Aws nor Khazraj could bear a rival heir leading the Prayers or recite the Qur'an, Mus'ab bin Umayr was one of the Prophet's ﷺ dearest Companions, who successfully prepared Yathrib for the Prophet's ﷺ Hijrah.

The Quraysh did all they possibly could to stop the migrations of the Makkan Muslims. In desperation, they ultimately decided to assassinate the Messenger of Allah ﷺ. But Jibreel informed the Prophet ﷺ of the conspiracy. The units 2:32 - 2/34 graphically describe the Prophet's ﷺ abrupt preparation to leave Makkah and his journey to Madeenah along with Abu Bakr as-Siddiq.

Abu Bakr had hired a local non-Muslim guide. Abdullah ibn Urayqit to plan their emigration route.

The Suraqah incident occupies the module 2:34, which is descriptive and self-explanatory.

Shortly after the Prophet's ﷺ arrived the Companions began referring to Yathrib as Madeenah al-Munawwarah [The City of Lights].

Activity

Motivate the students to complete the relevant coursework.

Application or Association

Hijrah or emigration was in fact a migration from Jahiliyyah or ignorance. Increasingly, the Qur'an insists that when Muslims find themselves in frightening or disturbing situations, they should stay serene and calm, and they should never fall prey to the impetuous rage and vengeful fury of Jahiliyyah.

What lesson does it teach us? Hijrah or emigration, was and is planning, working and then trusting in Allah. Only after making an intelligent and thorough use of his human powers had the Prophet ﷺ trusted himself, to the Divine Will. Thereby clarifying to us the meaning of reliance on Allah. Once again, in spite of their careful planning strategy, the Prophet ﷺ and his Companion Abu Bakr as-Siddiq had to go through the trial of vulnerability. When Allah's Messenger ﷺ emigrated, he took care to owe nothing to anyone: he refused gifts, settled his debts and gave back the deposits he had, but he also knew that he owed everything to the One... Allah.

Key Theme Summary

On completion of these units, the students would grow quite familiar with:

- How Islam began to spread slowly but firmly in Madeenah.
- How the early Muslims began emigrating from Makkah to Madeenah, culminating in the emigration of the Prophet's ﷺ himself.

Lesson Plan 12

Section A. The Beginning of Islam

Unit 2.35 – 2.39 Life of the Last Prophet ﷺ

Objectives

On completion of these modules [2.35 – 2.39], the students would be able to understand:

- When Allah's Messenger ﷺ resolved to stay at the house of Abu Ayyub al-Ansari and the two incidents which caused distress to the heart.
- The significance of the constitution of Madeenah – Sahifat al-Madeenah and the new conception of brotherhood in Islam.
- The command of Prayer and Adhan and its significance and implementation.
- What does the term hypocrite signify and who the hypocrites were?
- The change of the Qiblah the Direction of Prayer, the reason behind it and its significance.

Resources

- Islamic studies Grade 12, chapter 2, Life of the Last Prophet ﷺ – Units 2.30 – 2.34.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Golden Seerah: For the New Generation by Abdul Malik Mujahid; Translated into English by Maulvi Abdul Aziz.

Chapter Structure**Vocabulary [Word Stock]**

Abu Ayyub Ansari, al-Muhajirun, al-Ansar, Sahifah, constitution, Bilal bin Rabah, Qiblah, Bayt al-Maqdis, Munafiq, Rabbi.

Explanation

The Hijrah is the focal point for the Muslim nation as borne out by the fact that it is the point at which the Islamic Calendar starts. The students should be made aware of the social and religious context of Madeenah and the conditions which led to the Companions being invited to take up residence there.

The Prophet ﷺ stopped in the suburb of Quba. He spent four days there and built Quba Mosque, which exists to this day. At this point the students should be made aware of who Abu Ayyub Ansari was.

He was Abu Ayyub Khalid ibn Zayd. He is better known as Abu Ayyub Khalid ibn Zayd. He was one of the twelve men to pledge at the Second Aqabah. He was one of the close Companions of the Prophet ﷺ. He participated in every military expedition during the lifetime of the Prophet ﷺ. Abu Ayyub later joined the Muslim expeditions that advanced into Turkey, where he was martyred.

The Prophet ﷺ stayed in the house of Abu Ayyub al-Ansari for seven months. At this stage, the students should be made aware of the two incidents, which took place in the house of Abu Ayyub during the Prophet's ﷺ stay there.

Meanwhile, the construction of the Prophet's ﷺ Mosque was underway and soon five daily Prayers were put into action in their congregational form. The Adhan was instituted and Bilal bin Rabah was commanded to call out the Adhan.

Who was Bilal bin Rabah?

Bilal bin Rabah was an Abyssinian slave of Umayyah bin Khalaf. He was tortured by him for embracing Islam. Abu Bakr bought Bilal's freedom and he later became the first muezzin [person who delivers the call to Prayer]. He killed Umayyah at Badr.

- In Madeenah, the Prophet's ﷺ goal was to establish a society of Hilm or forbearance. Those who kept the Faith were not merely believers. Their Faith must be expressed in practical actions: they must pray, share their wealth and preserve the unity of the community. Thus, the establishment of the Muslim Community [precisely brotherhood] is the basis of Muslim society to this day.
- The early period in Makkah laid emphasis on spirituality in the face of severe persecution, but the conditions in Madeenah afforded the Muslims an opportunity to practise their Faith without interference and establish a cohesive community or Ummah. Distinct points which need to be stressed to students are:
 - The behaviour of the Ansar in supporting the Muhajirun or Emigrants, the changing of the Qiblah from Jerusalem to Makkah, thus displaying the maturing of the religious community, and the emerging problems of the opposition to the Muslims from within Madeenah by the hypocrites that had future significance and far-reaching consequences.
 - The unit 2:36 examines the constitution of Madeenah. The first and the second Aqabahs had unified the Aws and Khazraj and in doing so, dissolved their previous alliances with the Jews. Hoping to bring the entire community together, the Prophet ﷺ drafted a constitution which the Jewish tribes agreed to sign. What was the spirit of the Prophet's ﷺ pact with the Jews?
 - The principles of justice, equality and equal dignity for all the signatories: whether Madeenan natives or emigrants from Makkah, Jews or Muslim Aws or Khazraj] were mentioned in the constitution or pact. Mentioning the Jews, the text ruled: 'They have the same rights and the same duties,' which in effect implied that they fully and equally belonged to the local community. It ruled that the rights of each person would be defended by all, and should a conflict with the polytheists broke out, they were all to stand together and not enter the separate alliances or peace agreements.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

What was Allah's Messenger's ﷺ first action in Madeenah? The Prophet ﷺ did two things: He sat out building the mosque and he had the Muslims set up their own marketplace. That was Islam right there: Deen or Faith and Duniya or worldly obligations, we had our own place of worship and we had to maintain economic integrity and independence. And that is the foundation of the strength of a community. The concept of brotherhood initiated by the Prophet ﷺ remains still today the hallmark of the believers.

Key Theme Summary

On completion of these units, the students would grow quite familiar with:

- The details concerning the Prophet's ﷺ stay at the house of Abu Ayyub Ansari.
- The building of the Prophet's ﷺ mosque.
- The condition of Madeenah and brotherhood of the Muslim.
- And change of the Qiblah or the direction of Prayer.
- The hypocrites.

Lesson Plan 13

Section A. The Beginning of Islam

Unit 2.40 – 2.41 Life of the Last Prophet ﷺ

Objectives

On completion of these modules, the students would be able to comprehend and internalize:

- Why the Qur'an granted permission to fight.
- Why the Prophet ﷺ sent out multiple military expeditions prior to the great Battle of Badr.
- The significance of the battles of Badr, Uhud, the Trench or al-Khandaq and other major Campaigns and expeditions, which took place during the last ten years of the Prophet's ﷺ life at Madeenah.
- The Farewell pilgrimage and the Prophet's ﷺ passing away.

Resources

- Islamic studies Grade 12, chapter 2, Life of the Last Prophet ﷺ – Units 2.30 – 2.34.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Golden Seerah: For the New Generation by Abdul Malik Mujahid; Translated into English by Maulvi Abdul Aziz.

Chapter Structure**Vocabulary [Word Stock]**

Booty, caravan, chain-mail, Uhud, Badr, Khandaq, al-Fath, Tabuk.

Explanation

Why was the Qur'an's granting permission to fight?

It is important to realize that they were the ones who had been driven from their homes against all right and for no other reason than that they have said, 'Our Lord is Allah.' If Allah did not use one set of people to check the ambitions of another, then there would have been many monasteries, synagogues and mosques, which are used to commemorate the name of Allah abundantly, pulled down and... ruined. Allah will definitely help those who help Him, for Allah is strong and powerful.' [al-Hajj 22: 39-40]

Thus, the Muslims were no longer required to resist passively, rather, they were to defend themselves against enemy aggression - necessary and armed resistance in the face of armed aggression, self-defence against oppressors. The Qur'an presented fighting as a necessity to resist human beings natural desire for expansion and oppression, the essence of war, at times, is the quest for peace: the necessary path for peace. Several months after leaving Makkah, the Prophet ﷺ began dispatching several teams of Emigrants to intercept Qurayshi caravans. By the fourth expedition he personally led 70 men out of Madeenah, leaving Sa'd ibn Ubadah in charge, during his absence.

The Sealed Nectar details 7 other missions carried out before Badr. This was an economic warfare. We must keep clearly in mind that they were people who had all their houses taken away from them, their wealth taken away from them. They had been oppressed and now it was time for them to defend themselves and take what was rightfully theirs.

The Emigrants would attack the Makkan caravans passing near Madeenah in order to take back the equivalent of their belongings seized in Makkah. The small raids ultimately culminated into the great battle of Badr.

It is important that the students should not only be aware of the detailed circumstances of the battle of Badr, but also be aware of its significance as a lesson to the early Muslims, which displays that the strength of Faith can have on a nation.

The battle of Badr is so important because it is the essential reality of truth and falsehood. It is all in Badr. One army fighting for Arab pride, for their tribalism, for glory to be remembered by the poets. And the other group is completely poor, ill-equipped, bereft and they are not interested in the worldly possessions.

As the battle intensified, the Prophet ﷺ remained standing with his arms outstretched in supplication:

'O Allah, should this group of Muslims be defeated today, you will no longer be worshipped.' So, the victory at Badr came to be regarded as the great deliverance. Allah had effected for the Muslims. The battle of Badr is significant as it showed the pagan Makkans that the Muslims had no cut off their connections with Makkah. It also demonstrated that the Muslims received divine support when they were outnumbered in the battle. Like the battle of Badr, the battle of Uhud displayed to the Makkans that because of disobedience and indiscipline on the battleground, the Muslims suffered defeat.

The students again should be familiar with the details of the events of each battle and also of the impact that had on Muslims as well as the enemy forces: including the Treaty of Hdaybiyah and the Conquest of Makkah. The students should also have an awareness of the relevant Qur'anic Verses.

Apart from dealing with the pagan Makkans, the Muslims were facing conflict from within Madeenah, particularly from some Jewish tribes. these events show the solidarity and togetherness of the Muslims, and the leadership qualities of the Prophet ﷺ in the face of conflict.

The Treaty of Hdaybiyah marked the basis upon which the Muslims returned to conquer Makkah. It is essential for the students to know the details of the pact and what it signified for the Muslims and how it displayed the wisdom and foresight of the Prophet ﷺ who at the time agreed to unfavourable terms and conditions, which, in time, ultimately went in favour of the Muslims.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

Constantly, the Qur'an insists on the importance of mercy and forgiveness, even during armed conflicts, Muslims must fight with courage and steadfastness in order the conflict to an end as quickly as possible. But the moment the enemy asks for peace, Muslims must lay down their arms [The Noble Qur'an 2:193-4] They must accept any offer of truce. And although it is important to fight persecution and oppression, the Qur'an constantly reminds Muslims that it is much better to sit down and solve the problem by courteous discussion. [Qur'an 8:62-63]

Key Theme Summary

On completion of these units, the students would grow quite familiar with the various battles of the Prophet ﷺ.

Lesson Plan 14

Section A. The Beginning of Islam

Unit 2.42 – 2.43 Life of the Last Prophet ﷺ

Objectives

On completion of these modules, the students would be able to understand and internalize:

- The issue of succession to the Prophet ﷺ: The Caliphate of Abu Bakr as-Siddiq.
- The reality that the Prophet ﷺ is the Most Beautiful Model for men to copy.
- The miracle given to him was the Qur'an.

Resources

- Islamic studies Grade 12, chapter 2, Life of the Last Prophet ﷺ - Units 2.42 – 2.43.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Golden Seerah: For the New Generation by Abdul Malik Mujahid; Translated into English by Maulvi Abdul Aziz.

Chapter Structure**Vocabulary [Word Stock]**

Succession, as-Sunh, Caliphate, the Hall of Banu Sa'idah, inaugural, Rahmatul-lil-Aalamin.

Explanation

End of the Prophet's ﷺ earthly life, selection of Abu Bakr and that the Prophet ﷺ is the most beautiful model for us to copy: these are the concerns that occupy these two modules [2:42-43]. It was mid-summer in the year 632 CE, when the Messenger of Allah ﷺ passed away. He had been ten years at Madinah for it was now the eleventh year of the Hijrah era, that is to the Emigration from Makkah. Allah's Messenger ﷺ had reached the age of three-score years and three and up to the time of his last illness, which lasted but some thirteen days had been hale and vigorous. His death fell as an unexpected shock upon Madinah.

- It was yet but little after midday News spreading, the Mosque was soon crowded with a host of bewildered Companions. Amongst them Umar رضي الله عنه rose and in a wild and excited strain declared that the Prophet صلى الله عليه وسلم was not dead. But Abu Bakr had by that time hurried back. He crossed the court, not heeding his emotionally charged friend, Umar and entered into his daughter's chamber. Stooping down, he kissed the Prophet's صلى الله عليه وسلم face and uttered those words which are preserved in the annals of history. The rest of the unit is self-explanatory. The hall where the Companions had met, he discusses the issue of succession the Prophet صلى الله عليه وسلم was known as Saaifah of the Banu Sa'idah. Saaifah signifies a thatched or covered place, where the tribe and their friends met together for discussion and friendly communications, where Abu Bakr was saluted as the Caliph or successor of the departed Prophet.
- The unit 2:43 examines the fact that the Prophet صلى الله عليه وسلم examines the fact that the Prophet صلى الله عليه وسلم never claimed to possess any superhuman qualities. He declared that he was a Messenger of Allah and that the Qur'an was revealed to him. The miracles he had was in the form of the Glorious Qur'an, which was revealed to him piecemeal over a period of 23 years. He was commanded by Allah to teach the message of uncompromising monotheism or Tawheed: Absolute surrender to One God!
- The Prophet صلى الله عليه وسلم was sent as a mercy to all the worlds. Allah has sent His Last Messenger صلى الله عليه وسلم as a manifestation of His grace to all mankind. He takes them by the hand to show them divine guidance. It is only those who are ready to receive such guidance that benefit by it, but Allah's grace is bestowed on believers and unbelievers alike. The code of living given to us through the Prophet صلى الله عليه وسلم is one that ensures the happiness of all mankind and which would lead to the highest level of protection that humanity can attain.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

The Prophet ﷺ message was given to mankind at a time when it had attained its full mental maturity. Hence, the Qur'an is a book open to all minds across all generations. It contains the unchangeable fundamentals of human life, and it is ready to meet changing needs that are known only to the One who created man, and who knows His creation well. He is Most Kind and aware of all things.

Key Theme Summary

On completion of these units, the students would now understand:

- The issue of the Prophet's ﷺ succession, namely the Caliphate of Abu Bakr as-Siddiq.
- Allah's Messenger ﷺ is the Most Beautiful Model for men to copy: a good model for everyone to copy.
- The two-fold profession of faith – There is no god worthy except Allah, Muhammad is the Messenger of Allah.

Lesson Plan 15

Section A. The Beginning of Islam

Unit 2.44 – 2.46 Life of the Last Prophet ﷺ

Objectives

On completion of these modules, the students would be able to comprehend and internalize:

- The Prophet's ﷺ character was the Qur'an itself.
- The Prophet ﷺ fulfilled the mission for which he was sent.
- The Document of Madeenah is the living proof and conclusive evidence of the Prophet's ﷺ unique statesmanship.

Resources

- Islamic studies Grade 12, chapter 2, Life of the Last Prophet ﷺ – Units 2.44 – 2.46.
- The Sealed Nectar by Safiur Rahman al-Mubarakpuri, Riyadh, Darussalam.
- Golden Seerah: For the New Generation by Abdul Malik Mujahid; Translated into English by Maulvi Abdul Aziz.

Chapter Structure**Vocabulary [Word Stock]**

Exemplar, pattern of excellence, Heraclius, Abu Sufyan.

Explanation

- His character was the Qur'an itself. Ai'shah, Mother of the Believers was once asked about the character of the Messenger of Allah ﷺ, whereupon she had said, 'Do you not read the Qur'an? The character of Allah's Messenger ﷺ was the Qur'an.'
- Allah's Messenger ﷺ himself used to say, 'I was sent to perfect the noble qualities of character.' When Allah perfected his character, He praised him and said, 'And indeed you have an excellent standard of character.' [The Glorious Qur'an [al-Qalam 68: 4] Among Allah's entire creation, the Prophet ﷺ possessed the most excellent standard of character and sublime, conduct. His character was the Qur'an, that is to say his character was commensurate with the Verses of the Glorious Qur'an. In bravery, in generation and magnanimity, in forbearance and forgiveness, in plentifulness of worship in patience and tolerance and in hospitality - Allah's Messenger ﷺ was matchless. He had no parallel. Let us recount briefly some of his lofty qualities. We observe that as a father he was wonderfully a finest father, deeply loving his children and standing by them in their grief and pain. There are myriads of incidents of his love for his daughter Fatimah.
- As a husband, his conduct was the finest with his wives. He used to say, 'The best of you are those who are the best towards their wives, and I am the best of you in treatment of my wives.' His exception of servants, Ansa bin Malik says, 'I served the Messenger of Allah ﷺ for ten years and never once did he say 'Fie!' to me, nor did he ever say to me if I did something, 'Why did you do that?' Or to something I did not do, 'Why did you not do that?' [Sahih Muslim Hadith 2309]
- It would be an interesting and beneficial exercises for students to compile a list of the various countless characteristics of the Messenger of Allah ﷺ, based on the details of her life mentioned in Hadith and his biographical books, popularly known as 'Life of the Prophet ﷺ' or Siratunnabi. You will find useful details in the section titled 'For Further Studies'.

- The unit 2:45 talks of 'fulfilment of the Prophet's ﷺ Mission'.
- Whoever contemplates the Prophet's ﷺ excellent management of the Arabs – who were like wild and scattered beasts and who had repulsive and aloof natures – and how he led them and bore patiently with their boorishness and harms until they began to follow him and rally under him and fight against their own families and fathers and sons for his sake, and how they preferred him over their own selves and emigrated from their own homelands and beloveds for his pleasure – all this despite him not having prior experience, and despite him not reading books from where the narratives of the past nations would have been learnt. Indeed, if you contemplate these things, you will come to the realization that he is the most intelligent of all creation! Because his intellect is the most expansive of intellects, it should come as no surprise that his noble qualities of character were comprehensive and unlimited. The Prophet ﷺ left no beautiful counsel except that he called his followers to do it and commanded them to observe it, and he left nothing that was shameful or despicable except that he warned mankind of it and forbade them from it.
- The Prophet's ﷺ statesmanship: This is the concern that occupies the unit 2:46. After their migration to Madinah, the Prophet ﷺ founded the state of Madeenah and framed a constitution for it. The drawing up of a constitution was unique achievement. For the first time in history the rights and obligations of the subjects and the sovereign were reduced to writing. The constitution of the state was drafted with the consent of all the parties concerned. Thus came into existence the historic document of the first written constitution of a state drafted by a man who was not able to read and write himself.
- The constitution proclaimed an independent and sovereign state in which both Muslims and non-Muslims enjoyed complete freedom of religion. One of the clauses stated 'for Muslims their religion and for Jews their religion.' All the elements constituting the body-politic were assured of religious, political and legal freedom. As regards defence, the most important provision, the most important provision in the then Constitution declared that war and peace were indivisible. All citizens shared responsibility for both. Thus, the framing of the Constitution of Madeenah is the conclusive proof of the statesmanship of the Prophet ﷺ.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

Allah says in the Noble Qur'an:

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

'Indeed in the Messenger of Allah ﷺ, you have an excellent example to follow for him who hopes in [a good meeting with] Allah and the Last Day and remembers much.' [Surah al-Ahzāb: 21]

When one makes the testimony of Faith, this means that he is accepting the Messenger of Allah ﷺ as his example of how to live and behave in a way that is correct and pleasing to Allah.

Key Theme Summary

On completion of these three modules [2:44-46], the students would get fairly familiar with:

- the character of the Prophet ﷺ in reality to the Qur'an itself.
- The fact that the Messenger of Allah ﷺ fulfilled the mission for which he was sent.
- The reality that the Document of Madeenah is the living proof of the Prophets matchless statesmanship.

Lesson Plan 16

Section A. The Beginning of Islam

Unit 3.1 and 3.2 - The Four Rightly-Guided Caliphs

Objectives

On completion of these modules, the students would be aware of the personalities of Abu Bakr as-Siddiq and Umar ibn al-Khattab, and to make them familiar with the main events and contributions of their caliphates:

- The personages of the first two Caliphs of the Four Rightly-Guided caliphs.
- The role the first two caliphs namely Abu Bakr and Umar played in consolidating and strengthening Islam in Arabia as well as in the conquered regions around.
- The significant events of each Caliph's period of rule and their contributions and how these effected the budding Islamic Empire.

Resources

- Islamic studies Grade 12, chapter 3, Units 3.1 - 3.2.
- History of Islam: The Age of the Rightly-Guided Caliphs: (1) Abu Bakr as-Siddiq, (2) Umar ibn al-Khattab by Maulvi Abdul Aziz; published by Darussalam.

Chapter Structure

Vocabulary [Word Stock]

Khalifah; Ateeq; Kunyah; as-Siddeeq; apostasy; al-Faruq.

Explanation

- It is accepted by the Majority of Muslims that the Prophet ﷺ did not leave any specific instructions for the election of his successor nor did he delegate any specific Companion. This has become the self-evident position of the Sunnis [ahl as-Sunnah, literally glossed as ‘people who adhere to the custom of the Prophet ﷺ], who today comprise about 90 per cent of the world’s approximately 1.5 billion Muslims.
- The Companions were driven by the exigencies of the situation to elect a successor or Khalifah to the Prophet ﷺ. The situation was dire indeed in the consequences of the Prophet ﷺ passing away. Several Arab tribes in south and central Arabia had risen up in revolt against the government of Madinah, assuming that their loyalty to the government had later to be recognized as the major architect in many ways of the Islamic polity after the passing away of Allah’s Messenger ﷺ, called together an assembly of the prominent Muhajirun [Makkan emigrants] and Ansar [Madinan Helpers] at a portico event, hence became known as the incident of the Sahifah. In the assembly, Umar took Abu Bakr by the hand and asked the gathering to ponder the Verse of the Cave [the Noble Qur'an 4:90]; which clearly refers to Abu Bakr and his emigration in the Cave with the Prophet ﷺ on their way to Madinah, in the year 622 CE.
- Umar then gave his allegiance to Abu Bakr and advised the assembled people to do the same, upon which ‘the seemly and desirous manner. Thus, Abu Bakr was elected the Caliph. The Arabic word Khalifah comes from the Arabic root Kh-L-F. hence, Khalaf signifies he came after, followed, succeeded or remained after another or another that had passed away or died. Thus, Khalifah means successor. [Arabic English Lexicon: E. W. Lane; Article Khalaf]

Abu Bakr's inaugural address as the first Caliph must rank as one of the most important speeches in the annals of Islamic history. The address presents in microcosm the main issues at stake at this period and the principal criteria invoked to rank the qualifications of the potential candidates for the Caliphate.

It is necessary for students to be made familiar with the main events and contributions of Abu Bakr as the first caliph who chose the right way. In particular, during the short caliphate of two years, he successfully solved the problems of the uprisings by those rebelling against Islam, the rise of false Prophets, and began the expansion of the Islamic Empire. Then Ridda wars the result of apostasy movements in the Arabian Peninsula.

The module 3.2 examines the Caliphate of Umar ibn al-Khattab, the second of the first four Caliphs who chose the right way.

Before his death, Abu Bakr had designated Umar as his successor, a decision which met with little resistance from the larger community. There was good reason for this general acceptance. According to the criteria of precedence and excellence, Umar ranked very high indeed due to his record of early spectacular service to Islam and its Prophet. Umar's immediate goals as Caliph included the consolidation of gains made by his predecessor and to build on them. This he proceeded to do with great resolution and remarkable brilliance and transformed the state into a major world upon his death ten years later.

Considering the length of the modules, the teachers might divide them into sections and pace them fast or slow as they consider appropriate.

Activity

Encourage the students to complete the relevant coursework.

Application or Association

During the first thirty years after the Prophet's ﷺ passing away, the Muslims were gathered by four Rightly-guided Caliphs or Caliphs who chose the right way, who were outstanding men chosen by the community for their closeness to the Prophet ﷺ and their excellent characters. They were selfless, tolerant and well-versed, in the Qur'an and had been the Prophet's ﷺ earliest Companions. They had learnt from him all his way and attitudes.

Instead of living like kings and emperors [as one might expect, for they had access to enormous wealth], they lived simple lives as the Prophet ﷺ himself had done, in close contact with the people. They ate little and were famous for the ragged state of their hand-patched garments, and their refusal to take any luxuries for themselves. Their definition of luxury was anything, which they actually did not need. They were just and kind. They were totally dedicated people. They considered themselves only servants. Our modern-day leaders and we have countless lessons to learn from their lives.

Key Theme Summary

On completion of these three modules, the students now:

- Quite familiar with the personalities of Abu Bakr and Umar, and are aware of the main events and contributions they made to the Muslim community and Islam, during their reign as Caliphs.

Lesson Plan 17

Section A. The Beginning of Islam

Unit 3.3 and 3.4 - The Four Rightly-Guided Caliphs

Objectives

On completion of these modules, the students would be aware of the personalities of Uthman ibn Affan and Ali ibn Abi Talib, and to make them familiar with the main events and contributions of their caliphates:

- The personages of the third and fourth Caliphs, who chose the right way.
- The role the third and fourth caliph namely Uthman ibn Affan and Ali ibn Abi Talib played in consolidating and strengthening Islam in Arabia as well as in the conquered regions around.
- The significant events of each Caliph's period of rule and their contributions and how these effected the budding Islamic Empire.

Resources

- Islamic studies Grade 12, chapter 3, Units 3.1 - 3.2.
- History of Islam: The Age of the Rightly-Guided Caliphs: (1) Uthman bin Affan, (2) Ali ibn Abi Talib by Maulvi Abdul Aziz; published by Darussalam.

Chapter Structure**Vocabulary [Word Stock]**

Dhun Nurayn, Bay'at-Ridwān, Abu Turab

Explanation

- Uthman ibn Affan, the third of the four Rightly-guided Caliphs [al-Khulfah ar-Rashidun] was elected by a council called the Shūra, which had been appointed by Umar as he was breathing his last on account of wounds inflicted by a dissatisfied slave.
- The main events of the Caliphate of Uthman which need to be highlighted should include the continued expansion of Islamic territories to Iran [Persia], Afghanistan, Armenia, North Africa and parts of the eastern Mediterranean. One of the most significant acts of Uthman was the preparation of the official Authentic Copy of the Qur'an and its distribution to various parts of the Muslim state. This event should be explained to the students in detail. Dr. Muhammad Hamidullah's brilliant description of the official copy preserved in Tashkent would spark the students' interest in the topic. Moreover, the positive aspects of Uthman's personality should be emphasized: his generosity, kindly disposition, etc.
- **[The unit 3.4]:** As for the Caliphate of Ali ibn Abi Talib, it came about as a result of the general agreement of the community and by the consensus of the Companions. He was therefore a rightful leader from that time on, until the moment when he was assassinated.
- As for the battle, he fought against Talha, az-Zubayr, Ai'shah and Muawiyah, the emphatically stated opinion of Imam Ahmad ibn Hanbal is that we should adopt an attitude of strict neutrality towards this incident and indeed toward all the conflict, contention and controversy that flared up against them because Allah Most High will remove it from all their midst on the Day of Judgement: As Allah has said: 'We shall strip away whatever rancour may be in their breasts. As brothers, they will be upon couches set face to face.' [15:47]

Activity

Motivate the students to complete the relevant coursework.

Application or Association

The thirty years constitute the era of 'the Rightly-Guided Caliphs' [al-Khulafa' al-Rashidun] have become enshrined in the collective memory of the Muslim polity as a golden, paradigmatic age. The prescriptions, policies and practices of the four caliphs as remembered and recorded by succeeding generations became normative precedents for the majority of Muslims so that it is possible to speak of the normative practice of the Companions of Muhammad, which complements the normative prophetic practice. The Rightly-guided Caliphs are an integral and, after the Prophet ﷺ, the most significant component of al-Salaf as-Salih, the Pious Forbears, a powerful emotive concept that would expand in the view of many to include the next two generations of Muslims, the Successors and the Successors-to-the-Successors as well.

Key Theme Summary

On completion of these three modules, the students are now quite familiar with:

- The personages of the third and fourth Caliph, who chose the right way.
- The role the third and fourth caliph namely Uthman ibn Affan and Ali ibn Abi Talib played in consolidating and strengthening Islam in Arabia as well as in the conquered regions around.
- The significant event of each Caliph's period of reign and their contributions and how these effected the growing Islamic Empire.

Lesson Plan 18

Section B. The Glorious Qur'an – Its Mode of Recitation, Compilation, Structure and Major Themes

Unit 4.1 – 4.7 – The Four Rightly-Guided Caliphs

Objectives

On completion of these modules, the students would comprehend and internalize:

- Definition of the Qur'an
- That the Qur'an is the highest and loftiest form of Revelation
- How did the Revelation descend upon the heart of the Prophet ﷺ?
- The Qur'an is protected from corruption
- The various Names of the Qur'an
- The Beginning and the end of Revelation
- Reasons why the Qur'an was revealed in stages.

Resources

- Islamic studies Grade 12, Unit 4, Modules 4.1 – 4.7.
- Ulum al-Qur'an: Ahmad Von Denffer, The Islamic Foundation, UK. This is a brilliant work on these topics, skilfully crafted.

Chapter Structure

Vocabulary [Word Stock]

Laylatul Qadr, Wahy

Explanation

The purpose and goal of these modules is very clear and straightforward. It is to make the students aware that the Qur'an is a reality. A person whose heart is pure, quickly realizes the many characteristics and attributes of the Qur'an and his heart is fitted with the desire to read the Qur'an more often. He would be inspired to know how he is supposed to approach and understand the Qur'an. These units highlight the fundamental facts concerning the Glorious Qur'an. The modules are descriptive and self-explanatory.

Activity

Prompt the students to complete the relevant coursework.

Application or Association

The Glorious Qur'an is a part of our lives; rather the life itself, and not merely a book. One hardly needs a whole lot of external aids to understand one's own life.

- It was in the lifetime of the Prophet ﷺ himself, that the development of disciplines and branches of knowledge which were related to the understanding of the Qur'an and considered necessary for this purpose - what we call the *ulum al-Qur'an* - began. The need to understand what the various words and texts correctly and rudiments of exegesis [tafsir] and lexicon [*mufarradāt*] were laid. Gradually the range of questions became wider and wider. What was revealed when and where? On what occasion and under what circumstances? Were variant readings permissible; and if permissible, what were those? Which verses superseded which? How was the Qur'an arranged and how was it gathered? These are only some of the questions which were raised and answered. Around these answers developed the *ulum-al-Qur'an*.

Key Theme Summary

On completion of these modules, the students now comprehend:

- Definition of the Qur'an
- That the Qur'an is the highest and loftiest form of Revelation
- How did the Revelation descend upon the heart of the Prophet ﷺ?
- The Qur'an is protected from corruption
- The various Names of the Qur'an
- The Beginning and the end of Revelation
- Reasons why the Qur'an was revealed in stages.

Lesson Plan 19

Section B. The Glorious Qur'an – Units 4.8 – 4.14 – The Four Rightly-Guided Caliphs

Objectives

On completion of these modules, the students would comprehend and internalize:

- How the Qur'an existed in a complete and ordered form in the memories of the Companions but soon it was gathered together in the form of a book.
- The divisions in the Glorious Qur'an into Suwar and its other divisions.
- The classification of the Qur'an according to their origin: namely, the Makkan and Madinan Surahs.
- And discover the answer to the important question: What is the Qur'an about?
- The major themes of the Qur'an.
- The scientific miracles in the Qur'an.

Resources

- Islamic studies Grade 12, Unit 4, Modules 4.8 - 4.14.
- Ulum al-Qur'an: Ahmad Von Denffer, The Islamic Foundation, UK.
- The Introduction to the Sciences of the Qur'an, Abu Ammar Yasir Qadhi.
- History of the Qur'anic Text: M. M. Al-A'zami. UK Islamic Academy.
- Medical Miracles in the Qur'an, Dr. Sharif Kaf al-Ghazal, The Islamic Foundation.

Chapter Structure

Vocabulary [Word Stock]

Surah, Imam, Qurra, Aayah, Juz, Rukn, hizb, Makkan and Madinan.

Explanation

How was the Qur'an compiled? This is the concern that occupies the unit 4.8. It is significant that the students be made aware how the Glorious Qur'an was called together in the form of a book.

The words at the Qur'an came from Allah himself and were passed on to humanity through the Prophet Muhammad ﷺ. The Prophet ﷺ recited precisely and accurately the words which were revealed to him by the angel Jibreel ؑ.

- The Mus'haf of Uthman
- During the time of Uthman, the third Caliph, who chose the right way, differences in reading the Qur'an became obvious and after consultation with Companions, Uthman had a standard copy prepared from the Suhuf of Abu Bakr that was kept with Hafsa at that time. Hafsa was Umar's Daughter and the Prophet's ﷺ wife. The units 4.9 and 4.10 examine various divisions of the Qur'anic text. The Units are descriptive and self-explanatory.
- The module 4.11 is significant and it examines the concept of coherence or *Nadhm* in the Qur'an. It is necessary that the students grasp its full significance.
- The unit 4.12 examines what is the Qur'an about? It is beyond man's power to comprehend or to describe the greatness and importance of what the Qur'an holds for him. Yet, to begin with you must have some idea of what it is and what it means to you, so that you are prepared to immerse the whole of yourself in the Qur'an in total commitment and complete dedication.
- Major Themes of the Qur'an:
- These are the concerns that occupy the module 4.13. Monotheism or Oneness of Allah [Tawhid] is the foundation stone of the entire Qur'an. The Qur'an shows man what to believe in. it shows him how to act such that Allah will be pleased with him. The unit 4.14 examines some of the scientific miracles in the Qur'an and is self-explanatory.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

As you come to the Qur'an, you come to a new world. No other venture in your life can be so momentous and crucial, so blissful and rewarding, as your journey to and through the Qur'an.

Key Theme Summary

On completion of these modules, the students are now quite familiar with:

- How the Qur'an was collected together.
- The Glorious Qur'an's various divisions including the Makkan and the Madinan Surahs.
- What is the Qur'an about?
- Major themes of the Qur'an and scientific miracles in the Qur'an.

Lesson Plan 20

Section B. The Glorious Qur'an – Chapter 5 –
Detailed Study of Some Surahs of the Qur'an.

Unit 1: 1-7 – Suratul Fātihah [The Opening]

Objectives

On completion of these modules, the students would get quite familiar with the theme of Suratul Fatihah and:

- That it is the greatest Surah or chapter of the Glorious Qur'an. The like of it is not found in the rest of the Book of Allah nor in the previous scriptures.
- 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 here is indeed a Day of resurrection when man shall stand before His Lord to be judged.
- Comprehend the overall meaning of the Surah.
- Comprehend the meaning of Basmalah.
- Understand the meaning of the terms Rabb, ar-Rahman, ar-Raheem, Hamd, Maalik and the Deen.
- Realize the meaning and significance of worship and asking for Allah's help.

Resources

- Islamic studies Grade 12, Unit 1, Suratul Fatihah 1:7.
- Tafsir Ibn Kathir, vol. 1. English Translation, Pub: Darussalam.

Chapter Structure**Vocabulary [Word Stock]**

Basmalah, ar-Rahman, ar-Raheem, Hamd, Rabb, al-Aalamin, Maalik, Yawm ad-Deen, Sirāt al-Mustaqim, Daallin: those who have gone astray.

Explanation

There are four Surahs in the Qur'an, which could be called quintessence of the entire Qur'an. These are surahs 1 [al-Fatihah], 112 [al-Ikhlās], 113 [al-Falaq] and 114 [an-Nas].

- The Fatihah or Opener, the Surah of Oneness of Allah, and the two Surahs of Refuge. We will study al-Ikhlās or the Purity of Faith or Pure sincerity a little later in the module 10 of this chapter. The twenty-two Verses of these 4 Surahs epitomize Islam.
- The opening Surah al-Fatihah has always stood uniquely. It is traditionally taken to be the seven Verses of the often-repeated mentioned in 15:87.
- The Surah is human address to Allah. The emphatic pronoun of such address in Verse 5 does not occur anywhere else. The Fatihah is, therefore, properly followed by 'Aameen' on the lips of the reciter or caller.
- Allah is at once described as Rabb-al-Aalamin 'the Lord of all being'. The word Rabb occurs in the Qur'an some 960 times in the Glorious Qur'an. The term has the conclusive sense of authority, power, Lordship, ownership and possession. Dispenser Supreme might translate it well! He is Lord of the worlds...
- Allah is the Lord of all Spheres and realms as Master of creation. The plural Aalamin is more than the dual 'time and eternity' of earth and heaven and indicates the plurality of phenomena and the diversity of nature - of mankind, jinn and angels and of things.

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 Surahs function as 'the Opening of the Book' - Fātihatul 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 it shall be'.

Saying Aamin is recommended for those who are not praying, when reciting al-Fatihah, and it 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

On completion of these modules, the students are now quite familiar with:

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

Lesson Plan 21

Section B. The Glorious Qur'an – Chapter 5 –
Detailed Study of Some Surahs of the Qur'an.

Unit 2: Verses 1-193 – Suratul Baqarah
[The Cow]

Objectives

To help the students comprehend and internalize the central theme of Suratul Baqarah [The cow] and explain to them in brief the gist of the meaning of these Verses: 1 through 193.

- Hence, they would get quite familiar with the central theme of Suratul Baqarah.
- Also, with the overall meaning of the translation of the first 193 Verses of al-Baqarah.

Resources

- Islamic studies Grade 12, Unit 1, Suratul Baqarah 1-193.
- Tafsir Ibn Kathir, vol. 1. English Translation, Pub: Darussalam.

Chapter Structure**Vocabulary [Word Stock]**

Surah, Baqarah

Explanation

The term Surah or Suratun is derived from the Arabic root S-W-R, its plural is Suwar. Surah literally means to fence or row. In technical knowledge, it is the passage-wise division of the Qur'anic text, that is to say a chapter or part, set apart from the preceding or following text.

Now the term Baqarah literally denotes a cow or heifer. The Qur'an has 114 Surahs of unequal length the shortest consisting of four Verses and the longest Surahs of 286 Verses.

The Surah under study is entitled Baqarah [the Cow] because at some point it mentions the anecdote of the Cow [See Aayaat 66-73] Each Surah covers such a wide range of subject that comprehensive Surah headings are impossible. The titles suggested by the Prophet ﷺ are all inspirations from Allah, to differentiate the Surahs.

The name of this Surah 'The Cow' does not signify that the cow is the main theme, but merely marks it as the 'Surah in which the Cow is mentioned'.

Period of Revelation

The greater part of this Surah was revealed in the early Madinan period, soon after the migration of the Prophet ﷺ to Madinah.

Structure of al-Baqarah

On reflection, one finds that al-Baqarah may be divided into some well-defined sections, all with themes of their own yet inter-related with each other. The sections may be further sub-divided into sub-sections. Such division is not divinely dictated, but greatly facilitates reflection and understanding. According to my understanding, the Surah has seven such sections.

Section 1 Verses 1-39 [39 Verses] Basics of Divine Guidance

- Section 2 Verses 40-123 [83 Verses] Bani Israel, A Muslim Ummah in Decadence: The Broken Covenant and the Diseases of the Heart and Conduct
- Section 3 Verses 124-52 [29 Verses] Entrusting the Prophetic Mission to the Muslim Ummah.

- Section 4 Verses 153-77 [25 Verses] Key Personal Resources and the Basic Principles of Din and Shari'ah.
- Section 5 Verses 178-242 [65 Verses] The Communal Life: Principles, Laws and Institutions [worship, sanctity of life and property, family]
- Section 6 Verses 243-83 [41 Verses] Jihad [struggle] and Infāq [Spending]: Key to the Fulfilment of the Mission.
- Section 7 Verses 284-6 [3 Verses] Conclusion: Moral and Spiritual Resources.
- The students should be given the detailed analysis of the Surah's contents, when the teacher explains its various portions separately.

Excellence of al-Baqarah

The Prophet ﷺ used to speak very highly of the many excellences and merits of al-Baqarah. He said, 'Of everything there is a pinnacle, and the pinnacle of the Qur'an is Suratul Baqarah. Whoever recites it in his house during the day, Satan will not enter this house for three days, and whoever recites it at night, Satan would not enter his house for three nights' [Ibn Kathir, at-Tabarani]

Al-Baqarah contains an ocean of meaning. The more one reflects and ponders over it the more the priceless gems of guidance, wisdom, and more the light he finds. [A canopy of light, indeed!] Referring to the 'ocean of meaning' it contains, Abdullah ibn Umar once said that it took him more than eight years to learn Suratul Baqarah [Suyuti]

Central Theme of al-Baqarah

Every surah is a unit. It is an enclosure of messages and meanings all knit together in a coherent and systematic order, however disparate the contents may look at first glance. Every Surah has a central theme, around which all its contents are woven. What is the central theme of al-Baqarah? The central theme is the mission of the Muslim Ummah to fulfil it, and to warn and safeguard against any deviation from or abandonment of this mission. This theme is stated in Verse 143:

‘We have made you a middlemost, just, model community so that you be witnesses unto mankind, just as the Prophet ﷺ has been a witness unto you.’

Witnesses to what? To the truth and guidance given by Allah: to Him as the only God [Tawhid, to the Qur’an as the Divine Book, to the last Messenger as the true Messenger, to the message brought by him [Risalah], and to the Hereafter [Aakhirah]

Because the Muslim community is born out of Iman [Faith], it is a faith-community. Iman means personal, dynamic, total commitment to Allah and His message. It requires giving oneself totally to Allah [v.208], and to make every sacrifice demanded by Him, even the ultimate sacrifice of life itself. Iman is the identity of the Ummah. Iman is the bedrock of personal and communal strength. Even ‘bearing witness’ is centrally important only because it is the ultimate demand of Iman. Hence, the theme of invitation to Iman suffuses the entire Surah.

The address is communal, collective and corporate: ‘O you who have Faith.’ Indeed nowhere does the Qur’an address a person as an individual. It implies the Iman, by its very nature, must give rise to a communal existence. The addressee is thus the Ummah. Even where a long section [vv. 40-123] is addressed to Bani Israel [the Children of Israel], the primary purpose is to give the new faith-community, what diseases of heart and mind, of morals and manners, of conduct and behaviour, may creep in, which may destroy the very foundation and fabric of the community.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

Suratul Baqarah contains an ocean of meaning. The more one reflects and ponders over it, the more the priceless gems of guidance, wisdom and the more the light he discovers: a canopy of light indeed.

Key Theme Summary

On completion of this unit [The Cow: 1-193 Verses], the students theme quite familiar with the central theme of al-Baqarah and they understand the overall meaning of these Verses.

Lesson Plan 22

Section B. The Glorious Qur'an – Chapter 5 –
Detailed Study of Some Surahs of the Qur'an.

Unit 3: Verses 35-62 – Surah Aal Imran
[The Family of Imran]

Objectives

To help the students understand the gist of the meaning of 28 Verses [35-62] of the Surah Aal Imran, and to help them internalize the reality that Isa or Jesus was a slave and Messenger of Allah. On completion of this unit, the students would get fairly well familiar with:

- The central theme of Surah Aal Imran.
- The gist of the meaning of the translation of these 28 Aayaat or Verses [35-62]
- The Central Theme of these Verses.
- The account of early life of Maryam.
- Who Imran, Zakariyyah and Yahya were!
- The miraculous birth of the Prophet Isa or Jesus!
- And discover and realize that Isa was a slave and Messenger of Allah like other Prophets and Messengers.

Resources

- Islamic studies Grade 12, Unit 1, Surah Aal Imran Verses 35-62.
- Tafsir Ibn Kathir, vol. 2. English Translation, Pub: Darussalam.
- Mary, the Blessed Virgin of Islam, by Aliah Schleifer, Published by Fons Vitae.

Chapter Structure

Vocabulary [Word Stock]

Imran, Maryam, Zakariyyah, Yahya

Explanation

- Imran
- The Qur'an informs us that the father of Maryam or Mary was Imran and the classical Muslim Scholars unanimously accept that he was from the line of the Prophet Dawud عليه السلام. It is important, however, not to confuse this name with Prophet Musa's father. He was also Imran.
- Maryam
- She was the daughter of Imran. Her mother's name as is universally accepted was Hanna bint Faqudh. Zakariyyah was a Prophet. His name occurs 7 times in the Qur'an. [Zakariyyah means he who remembered Allah]
- Yahya
- Yahya, known to Christians as John the Baptist, is mentioned 5 times in the Qur'an by name. For a detailed discussion, the teacher may refer to 'A History of the Prophets of Islam, vol. 2 by Suzanne Haneef, published by Library of Islam.

Overview of the Verses 35-62

Reports of the encounter between the Yemeni Najran delegation and the Prophet Muhammad ﷺ indicate that the accounts relating to the family of Imran, the birth of Jesus, his mother Mary, and John, son of Zachariah, which appeared in this Surah, form part of the argument put forward by the Qur'an to counter the delegation's allegations. This argument is based on the Qur'anic view that Jesus was God's 'word' given to Mary and created from His 'spirit'. The reports claim that the Christians of Yemen raised questions other than those covered in Surah 19, entitled Maryam.

This may well be that case, but the accounts fall into the general Qur'anic pattern of citing historic events and episodes in order to establish certain facts and truths, which are almost always the central theme of the Surah in which they appear. The amount of detail and the approach are often determined by how much the stories are used to emphasize, highlight or evoke those facts and truths. Undeniably, narrative, as a literary tool, is a special way of presenting and conveying facts in graphic and lively terms and has a strong and lasting impact. It depicts ideas and concepts in a tangible and moving manner as they translate into real life situations, and leaves aside the merely abstract presentation of those ideas.

In this instance, we find that the narratives cover the same subjects, facts and concepts that the Surah deals with. In this way, it loses its parochial and limited context and emerges as a fundamental element of the whole discussion, in its own right, conveying essential and eternal aspects of Islamic concepts and beliefs.

The central theme of the Surah, as already pointed out, revolves around the issues of the oneness of God, i.e. tawhid. The story of Jesus and the other accounts related to it reinforce this concept as they refuse and completely exclude the idea of offspring or partners as far as God is concerned. The Surah rejects these notions as false and naïve, and presents the birth and life of Maryam and Jesus in such a manner that leaves no room for doubting his full humanity or that he was one of God's messengers, whatever applies to them applies to him. It explains the supernatural phenomenon that accompanied the birth and life of Jesus in simple, clear and reassuring terms. The whole issue is presented as a natural and normal one that should raise no confusion or suspicion. It simply says, 'The case of Jesus in the sight of God is the same as the case of Adam. He created him of dust and then said to him, 'Be' and he was.' [Verse 59] Believing hearts find certainty and peace in these words, and wonder how this evident concept could ever have been shrouded in doubt and confusion.

While explaining the Verses, the following significant points should be made clear to the students:

- An account of the early life of Maryam.
- Moral and spiritual excellence of Maryam.
- The meaning of Rizq: Zakariyyah in the Sanctuary of Maryam.
- Early life of Yahya.
- The meaning of Hasur.
- What was Maryam chosen for.
- The significance of the word Wajih.
- Isa, the son of Maryam.
- Isa speaks in the cradle.
- Meaning of the word Kahl.
- Jewish conspiracies against Isa.
- Divine Scheme to protect Isa.
- Raising up of the Prophet Isa ﷺ to heaven is a kind of Hijrah.

Activity

Prompt the students to complete the relevant coursework.

Application or Association

The Prophet Isa ﷺ was in the line of prophets sent to Bani Israil and his message to them, like all earlier messengers, was 'Fear Allah and obey me.' [3:50] Verses 48 to 63 provide the proof of his humanity, his Prophethood as well as his miracles to convince Bani Israil of the truth of his assignment from Allah. Yet they denied him. He was betrayed by a conspiracy, but Allah raised him to the heavens and saved him from their scheming [3:55] The whole issue of attributing divinity to him is resolved by stating.

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾

- 'The case of Isa in the Sight of Allah is the same as the case of Adam. He created him from dust and then said to him, 'Be' and he was.' [Aal Imran 3: 59]

Key Theme Summary

On completion of this unit, the students are now quite familiar with the gist of the meaning of those Verses, they are now aware of the miraculous birth of the Prophet Isa and his mission.

Lesson Plan 23

Section B. The Glorious Qur'an – Chapter 5 –
Detailed Study of Some Surahs of the Qur'an.

Unit 4: Verses 21:51-112 – Suratul Anbiya
[The Prophets]

Objectives

To help the students comprehend the gist of the meaning of the translation of 62 Verse of the surah al-Anbiya [from Verses 51 to 112] and to help them internalize the message contained therein. On completion of this unit, the students would get fairly well familiar with:

- The central theme of Suratul Anbiya – The Prophets.
- The students will get a glimpse of Prophet Ibrahim as a young believer challenging the idolaters and their deities [Verses 51-73]
- They will also get a glimpse of Prophet Lut [Verses 74-75], Prophet Nuh [Verses 76-77], Prophet Dawud [Verses 78-82], Prophet Ayyub [Verses 83-84], Prophet Ismail, Idris and Dhul Kifl [Verses 85-86], Prophet Yunus [87-88], Prophets Zakariyya, Yahya, Maryam and Isa.
- Finally, they will have a glimpse of the Day of Judgement.

Resources

- Islamic studies Grade 12, Chapter 5, Unit 4, Suratul Anbiya [Verses 51-112]
- Tafsir Ibn Kathir, vol. 6. English Translation, Pub: Darussalam.
- The History of the Prophets, vol. 1 and 2, by Suzanne Haneef, published by Library of Islam.

Chapter StructureVocabulary [Word Stock]Explanation

Title of the Surah

The title here is not derived from any particular Verse of this Surah. Rather, the Surah is called al-Anbiya [The Prophets] because several Prophets are mentioned during the course of it. Even then the choice of title would seem to be deliberately designed to mark it from other Surahs as opposed to giving an indication of its contents. The Surah consists of 112 Verses.

Period of Revelation

Looking at the theme and style of this Surah, it appears that it was revealed in the middle of the Makkan period, which according to our scheme of periodization, equals to the phase of the Prophet's ﷺ life in Makkah. It does not seem to have been revealed against the background of those severe conditions conspicuous in those Surahs revealed during the very last phase of the Prophet's ﷺ Makkan life.

Subject Matter

Central to this Surah is the ongoing struggle between the Prophet Muhammad ﷺ and the leaders of the Quraysh. The revelations herein being a rejoinder to the doubts and objections expressed about the Prophet's ﷺ claim to Messengership and his call to believe in the Oneness of God and in the Hereafter. Additionally, the unbelievers are denounced for their machinations against the Prophet ﷺ. They are also reprimanded for the indifference and apathy with which they greeted the Prophet's ﷺ call.

The Makkan unbelievers' misconception that a human being cannot be a Messenger of Allah, and their ensuing rejection of the Prophet ﷺ as one is refuted in great detail.

Weighty and convincing arguments are put forward to join the unbelievers out of their insistence on associating others with God in His Divinity, and their aversion to the doctrine that there is none but the One True God. Since this was the main bone of contention between the Makkan unbelievers and the Prophet ﷺ, this Surah sets out a variety of persuasive arguments in support of God's Oneness and in opposition to those who associate others with God in His Divinity.

Although the Makkan unbelievers had repeatedly decried the Prophet ﷺ, calling him a liar, they had been subjected to any Divine scourge. This led them to believe that the Prophet's ﷺ claim to be God's Messenger was altogether false, and that the threats of Divine Punishment were all hollow. Part of this Surah is devoted to refuting this mistaken notion.

A number of incidents from the lives of the Prophets are recounted so as to bring home the point that all the Messengers raised by God, in whatever period of human history, were simply human beings, barring those characteristics exclusive to Prophets, they were similar to other human beings in all other respects. To be sure, they did not have one iota of a share in God's Divinity. On the contrary, whenever they realized that they themselves stood in need to help, they had no other option but to pray to Allah for His guidance.

Two further points regarding the Prophets are underscored in this Surah. First, although the Prophets were subjected to all kinds of hardships and their enemies constantly attempted to hurt and destroy them, God, nevertheless, always helped them through His extraordinary ways. Second, all the Prophets subscribed to a single faith, the same faith that was expounded by the Prophet Muhammad ﷺ. This faith is the true faith of humanity, and all other religious represent schisms and dissensions caused by men who have strayed from the truth.

In conclusions, it is emphasized that man's salvation lies only in following the way of life expounded by the Prophet Muhammad ﷺ. Those who follow it will be successful in God's reckoning and judgement in the Next Life and they will inherit the earth. Those who reject the way of life expanded by the Prophets, however, will face the most tragic consequences of that rejection in the Hereafter. God, in His compassion, had informed people of all this through His Prophet ﷺ and long before they would necessarily face Judgement. How foolish were those looked upon the Prophet ﷺ as a nuisance, instead of gratefully recognizing God's mercy in sending him to them!

Activity

Prompt the students to complete the relevant coursework.

Application or Association

These accounts of various Prophets recounted in these Verses tell us that life does not come easy. Hardship and tribulation are essential ingredients of human endeavour in this world. Those who persevere and resort to Allah's help are bound to receive it. The trials that the Prophets had to undergo were part of their training and enhanced their own standing in history and consolidated a means of education for their followers.

Key Theme Summary

On completion of this unit, the students now:

- Understand the meaning of the translation of these Verses [51-112] of the Suratul Anbiya and the message contained in them.

Lesson Plan 24

Section B. The Glorious Qur'an – Chapter 5 –
Detailed Study of Some Surahs of the Qur'an.

Unit 5: Verses 28:1-44 – Suratul Qasas [The
Story]

Objectives

To help the students comprehend the meaning of the translation of the beginning 44 Aayat or Verses of the Surah al-Qasas [The Story] 28: 1 to 44 and internalize the message contained therein. On completion of this unit, the students would get fairly well familiar with:

- The meaning of the translation of the beginning 44 Verses of Suratul Qasas or The Story.
- The birth of Prophet Musa عليه السلام and the difficulties he faced during his early life.
- Pharaoh was arrogant and unjust, but Allah's Plan was to strengthen the weak; in childhood Musa was prepared for his mission; in youth he trusted in his Lord and was guided in his exile he found help and love, and when he was called, he was supported by Allah.

Resources

- Islamic studies Grade 12, Chapter 5, Unit 5, Suratul Qasas [Verses 1-44]
- Tafsir Ibn Kathir, vol. 7. English Translation, Pub: Darussalam.
- The History of the Prophets, vol. 2, by Suzanne Haneef, published by Library of Islam.

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

The Surah takes its title from Verse 25 where the phrase 'wa Qassa Alayhi'l Qasas' occurs. Literally Qasas means to relate events in a proper sequence. Thus, from a lexical point of view, the word suitably describes this Surah since it related, in detail, the story of Musa.

The Surah related the story of Musa and Pharaoh, right from its very first moment, when Musa was born. Although Musa's ﷺ story is related in many other Surahs, it is never recounted from the beginning anywhere else.

Activity

Motivate the students to complete the relevant coursework.

Application or Association

This Surah was revealed in Makkah, at a time when the Muslims were a small minority without power, while the idolaters were in full control of power, wealth, position and authority. In this context, the Surah establishes the true standard of values and power: it clearly states that there is only one true power in the universe, God's, and only one true value, Faith. Whoever enjoys Allah's support need have no fear, even though he may be bereft of material power, and whomever Allah opposes can enjoy neither peace nor security even though he may be in possession of all types of material power. A person who enshrines the value of Faith enjoys every good thing, whilst the one who lacks it will not reap any benefit whatsoever.

Key Theme Summary

On completion of this unit, the students now:

- Comprehend the overall meaning of the translation of these Verses.
- Are familiar with:
 1. The Pharaoh of Musa's ﷺ time
 2. Musa's ﷺ birth and rescue from death
 3. Musa's ﷺ introduction to Pharaoh.
 4. Musa's young manhood.
 5. Musa's emigration to Madyan and its reason.
 6. The completion of Musa's terms of service.
 7. The call to Prophethood and the start of his mission.

Lesson Plan 25

Section B. The Glorious Qur'an – Chapter 5 –
Detailed Study of Some Surahs of the Qur'an.

Units 6, 7, 8, 9 and 10

These units are self-explanatory and not be belaboured by needless repetition.

Brief Hints:

The teacher should explain to the students the meaning of the translation of those 5 Surahs and their central themes. The teacher, it is recommended, may refer to 'Methodological Interpretation of the Noble Qur'an' part 30, by Dr. Ahmad Nawfal, published by Darussalam, where they will find an excellent treatment of these Surahs.

Lesson Plan 26

Section C. Beliefs and Practices of Islam

Unit 6 The Glorious Qur'an

Objectives

The objective of this unit is to:

- Teach in detail how the Qur'an was compiled.
- Point out the lessons learnt from Surat-ul-Fatihah, Surat-ul-Qadr and Surat-ul-Ikhlās.
- Explain Surat-ad-Duhaa with reference to the Prophet ﷺ.
- Show how the Prophet ﷺ received revelation.
- Explain why the Qur'an took 23 years to be revealed.

Resource

- Islamic studies Grade 12 The Pillars of Islam – Units 7.1 – 7.5
- Smartboard presentations on zakat recipients and Hajj rituals

Chapter Structure**Vocabulary [Word Stock]**

submission, shahaadataan, al-Asma al-Husna, Sharee'ah, Purifying Dues, tawaaf, ihtisaab.

Explanation

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 are 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.

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 may ask questions in class regarding the Prayers and their timings and the number of Raka'ats. It is a good option here to make the students pray a two-raka'at Prayer, the performance of which the teacher can check.

This chapter further reiterates that Praying alone is not enough, what we need is to have knowledge of what is recited in Prayer. If a person desires to do wrong, but turns to Allah five times a day he is most unlikely to commit the sin. Prayer is the deterrent against sins. The Hadith of the Prophet ﷺ may be cited here: Abu Huraira ؓ reported:

I heard the Messenger of Allah ﷺ saying, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would left on him." He ﷺ said, " That is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them." [Al-Bukhari and Muslim].

Further, the congregational gathering for Prayer is a practical lesson in unity and fights racism, where people from different strata of society, different coloured skins all stand together.

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. Certain 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.

A theory has been forwarded that if every person on whom Zakat is obligatory, sincerely pays it, then poverty will be eradicated. Are there any takers to apply the model before a time comes when Zakat will have no takers? Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.' " [Sahih al-Bukhari :1412]

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.

The Hajj basically is a mini Judgment Day. It is how mankind will be gathered together on a vast ground to be judged.

Fasting is a means to stop oneself from committing sins. It is a system of self-restraint. 'Alqama reported: While I was walking with 'Abdullah at Mina, Uthman happened to meet him. He stopped there and began to talk with him. Uthman said to him: Abu 'Abd ar-Rahman, should we not marry you to a young girl who may recall to you some of the past of your bygone days; thereupon he said: If you say so, Allah's Messenger ﷺ said: 0 young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances). and preserves one from immorality; but those who cannot should devote themselves to fasting for it is a means of controlling sexual desire. [Sahih Muslim 1400 a]

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.

Moreover, they have seen how each pillar is related to their daily life and the information must bring about a change in their outlook.

As the blessed month arrives, plan your daily routines in such a way that enables you to offer Prayers easily five times a day, preferably in the mosque in the case of young men. Resolve to recite or listen to the complete Qur'an, at least once during the month from day one, start offering the Tarāwih in the mosque.

Key Theme Summary

The students now can:

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

Section C

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 27

Section C. Beliefs and Practices of Islam

Unit 7 The Five Pillars of Islam

Objectives

The objective of this unit is to:

- Explain Shahadah and its significance.
- 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 12 The Pillars of Islam – Units 7.1 – 7.5
- Smartboard presentations on zakat recipients and Hajj rituals

Chapter Structure[Vocabulary [Word Stock

submission, shahaadataan, al-Asma al-Husna, Sharee'ah, Purifying Dues, tawaaf, ihtisaab.

Explanation

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.

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Islam is ad-Deen. Deen is not just religion, rather it is a way of life. All aspects of our life are 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.

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 may ask questions in class regarding the Prayers and their timings and the number of Raka'ats. It is a good option here to make the students pray a two-raka'at Prayer, the performance of which the teacher can check.

This chapter further reiterates that Praying alone is not enough, what we need is to have knowledge of what is recited in Prayer. If a person desires to do wrong, but turns to Allah five times a day he is most unlikely to commit the sin. Prayer is the deterrent against sins. The Hadith of the Prophet ﷺ may be cited here: Abu Huraira ؓ reported:

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A theory has been forwarded that if every person on whom Zakat is obligatory, sincerely pays it, then poverty will be eradicated. Are there any takers to apply the model before a time comes when Zakat will have no takers? Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.' " [Sahih al-Bukhari 1412]

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.

The Hajj basically is a mini Judgment Day. It is how mankind will be gathered together on a vast ground to be judged.

Fasting is a means to stop oneself from committing sins. It is a system of self-restraint. 'Alqama reported: While I was walking with 'Abdullah at Mina, Uthman happened to meet him. He stopped there and began to talk with him. Uthman said to him: Abu 'Abd ar-Rahman, should we not marry you to a young girl who may recall to you some of the past of your bygone days; thereupon he said: If you say so, Allah's Messenger ﷺ said: 0 young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances). and preserves one from immorality; but those who cannot should devote themselves to fasting for it is a means of controlling sexual desire. [Sahih Muslim: 1400]

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.

Moreover, they have seen how each pillar is related to their daily life and the information must bring about a change in their outlook.

As the blessed month arrives, plan your daily routines in such a way that enables you to offer Prayers easily five times a day, preferably in the mosque in the case of young men. Resolve to recite or listen to the complete Qur'an, at least once during the month from day one, start offering the Tarāwih in the mosque.

Key Theme Summary

The students now can:

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

Lesson Plan 28

Section C. Beliefs and Practices of Islam Unit 8 Festivals and Religious Observances

8.1 Festivals

Objectives

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

1. Know the only two festivals that Muslims are allowed to celebrate.
2. Describe how the Eid Prayer is performed.
3. Define Zakaat-ul-Fitr and how much and to whom it is given out.
4. Why an animal is sacrificed on Eid-ul-Ad'ha.
5. Explain the term Tashreeq.

Resource

Islamic studies Grade 12 Section C Chapter 8 Unit 8.1.

Chapter Structure**Vocabulary [Word Stock]**

Eid-ul-Fitr, Eid-ul-Ad'ha, Khutbah, Zakaat-ul-fitr, ayyam at-tashreeq,

Explanation

The teacher may begin the lesson by asking the students to share any previous knowledge they have about the Eids. The Sunnahs related to the Eid day and how it celebrated may also be discussed.

The Eid Prayer is preferably offered in the open ground. Here women are also advised to attend the congregation although they may not be a part of the Prayer if they have an obvious excuse. 'The unmarried young virgins and the mature girl who stay often screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' [a section of a Hadith from Sahih al-Bukhari: 324]

The Eid Sermon is given after the Eid Prayer. Discuss the various topics that the Khateeb may talk about in his sermon.

The institution of Zakatul Fitr is set in Islam so that even the less privileged ones could receive food and money to make their Eid an enjoyable one. The teacher may have a discussion in class about the different forms of Zakatul Fitr that is given in different countries, depending on their staple foods.

Discuss why animals are sacrificed on Eid-ul-Ad'ha. Talk about ayyam at-Tashreeq.

Activity

Motivate the students to complete the coursework that appears at the end of the chapter.

The students may be asked to do an activity bringing out the differences between regular Salah and the Eid Salah.

Application or Association

The female population of the Muslim community do not yet attend Eid Prayers. This lesson should encourage them to make their way to the Eid Prayer grounds as attending the Prayers is a stressed Sunnah.

Key Theme Summary

The students now can:

1. Know the only two festivals that Muslims are allowed to celebrate.
2. Describe how the Eid Prayer is performed.
3. Define Zakaat-ul-Fitr and how much and to whom it is given out.
4. Why an animal is sacrificed on Eid-ul-Ad'ha.
5. Explain the term Tashreeq.

Lesson Plan 29

Section C. Beliefs and Practices of Islam

Unit 8 Festivals and Religious Observances

8.2 Marriage in Islam

Objectives

1. To list the primary aims of marriage.
2. To show how mankind is inclined to marriage.
3. To explain the criteria of spouse selection.
4. To look at the Sunnah regarding marriage.
5. To describe the procedure that a marriage according to the Sunnah would follow.

Resource

Islamic studies Grade 12 Unit C Chapter 8.2

Chapter Structure

[Vocabulary [Word Stock

Waliyy, Iddah, procreation, Ijab and Qubool

Explanation

Allah has placed attraction in the hearts of men and women for each other. This materializes in the halal form, that of marriages or the haram form, that of relationships. It is needless to say that the halal form is full of blessings.

Our children are a trust or an amanah for us. To bring them up one needs to start as early as choosing a righteous spouse. For e.g. A man once came to 'Umar bin Al-Khattaab complaining about his son being undutiful to him. He had brought his son with him and began blaming him for his disobedience, so the son asked: "Doesn't a son have a right over his father also?" 'Umar said: "Of course." The son said: "Then what is it?" 'Umar replied: "That his father carefully chooses a mother for him, that he gives him a good name and that he teaches him the Qur'an."

At this, the son said: "My father has not done any of these things. As for my mother, she was a black slave woman that used to belong to a Zoroastrian (Majoos). He named me Ju'al and did not teach me even one letter from the Qur'an." 'Umar turned to the man and said: "You came to me to complain about your son being undutiful to you, however, it is you who were undutiful to him before that!"

Abul-Aswad Ad-Du'alee once told his children: "I was good to you when you were children, when you grew up, and also before you were born." They asked: "And how is it that you were good to us before we were born?" He said: "I chose for you a mother through whom you would not be mistreated."

The teacher may discuss the primary aims of marriage. Sections from the text regarding the steps of marriage may be read in class. It is self-explanatory. Further, a discussion may be held on how the culture of mixed gatherings and illicit relationships have contributed towards rise in rates of divorce. Practical tips on how to maintain distance and stay away from Haram relationships may be brainstormed in class.

Activity

1. Motivate the students to complete the coursework that appears at the end of the chapter.
2. Students may observe online specimens of some marriage contracts from various parts of the world.
3. They can be asked to bring one un-Islamic practice or tradition followed during marriages and what can be done to remove it.

Application or Association

Marriage is completing half your Deen, according to the Hadeeth of the Messenger of Allah ﷺ. This chapter acts as a stepping stone for the students in gaining knowledge about an institution that is not given due importance. The students need to realize that before entering any phase of their lives, they need to gather comprehensive knowledge about it so that mistakes can be avoided and they can act according to the Sharee'ah or Islamic Law.

Key Theme Summary

At the end of this module, the students will be able to:

- 1. List the primary aims of marriage.
- 2. Show how mankind is inclined to marriage.
- 3. Explain the criteria of spouse selection.
- 4. Look at the Sunnah regarding marriage.
- 5. Describe the procedure that a marriage according to the Sunnah would follow.

Lesson Plan 30

Section C. Beliefs and Practices of Islam

Unit 8 Festivals and Religious Observances

8.3 Funerals

Objectives

The teacher will attempt to:

1. Instil the importance of remembering death.
2. Show how to enshroud the body.
3. Teach how to perform Salat-ul-Janazah.
4. Explain how to care for the family of the deceased.

Resource

1. Islamic studies Grade 12 Unit C Chapter 8.3.
2. Fortress of a Muslim for memorizing the Salat-ul-Janazah.

Chapter Structure**Vocabulary [Word Stock]**

Ghusl, takfeen, dafn, Janaazah, qeeraat, hidaad, iddah

Explanation

When we come to think of it, there is surety for nothing in life except death. It may have become the mantra of the present day to believe in YOLO [You Only Live Once]. However, we believe in the YODO [You Only Die Once] concept. It is important to realize that this life is just a preparation for the next life, which will be everlasting.

Death is inescapable for all. It is a decree which includes ordinary people and the chosen ones, in which Allah has established equality between the powerful and the weak, the lowly and the noble; it is the power, which conquered the Pharaohs and broke the Nimrods.

When a Muslim person dies, and his death is confirmed, he has to be prepared for the grave. Thus, he must be washed, shrouded, and prayed over [janaazah], all of which must be done according to the Prophetic Sunnah. His relatives, neighbours and friends must be informed and also the people of goodness and virtue, so that they may pray and ask mercy for him, and attend the funeral. The present chapter talks and discussed how the funeral Prayer should be offered.

The Iddah for a woman is four months and ten days and the iddah for a pregnant woman is until she gives birth

Activity

1. Motivate the students to complete the coursework that appears at the end of the chapter.
2. Find out different innovations related to death and funerals.

Application or Association

Allah has created everything with a fixed lifespan. In fact, there is no certainty in life except death. Not only is death itself is inescapable, but the place and the very day and hour of death have been fixed. This fact should wake us up to the urgency of performing good deeds.

- Take a moment of the day and visualize what our final destination will be.
- Attend funeral Prayer whenever possible.
- Try to visit a graveyard.
- Supplicate to Allah that our last or parting words would be the affirmation of Faith or Shahādah.
- Supplicate to Allah to protect you from the punishment of the grave, and that Allah helps you to answer correctly the questions in the grave.
- Supplicate for all the Muslims, men and women, who have passed away.
- Pay a visit to the sick.
- Ponder over this:

Allah's Messenger ﷺ has said, 'Death is a precious gift to the believer.' [Haakim IV:319 Tabarani al-Mu'jam al-Kabir] This he said because 'the world is the believer's prison' [A well-known Hadith recorded by Muslim] in which he is incessantly in difficult circumstances due to suffering, because of the struggle with his desires and the repulse of the devil.

Death for him is a release from this torment, and for him this release is a precious gift. However, wishing for death is discouraged by the Prophet ﷺ: For one is either doing good in which case one may gain, or doing evil, in which case one may repent.

Key Theme Summary

- At the end of this module, the students will be able to:
- Know the importance of remembering death.
- Learn how to enshroud the body.
- Know how to perform Salat-ul-Janazah.
- Know how to care for the family of the deceased.

Lesson Plan 31

3. Section C. Beliefs and Practices of Islam

4. Units. 9.1 – 9.6 The Six Articles of Faith

Aim

On completion of these units [9.1-9.6], the students would be able to:

1. Explain the importance of belief in One True God, Allah.
2. Know the different Books that were given to various Messengers.
3. Describe the world of Angels
4. Know a few signs of the Day of Judgement
5. Explain Qadar and its significance.

Resource

Islamic studies Grade 12, Section C, Units 9.1 – 9.6

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

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

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.

Lesson Plan 32

Section D. The Islamic Law

Units. 10.1 The Qur'an is the Main Source
of all Islamic Teachings

10.2 The Sunnah as a Source of Guidance

10.3 The importance of Sharee'ah

Aim

On completion of these units [10.1-10.3], the students would be able to:

1. Have firm belief that the Qur'an is the source of all Islamic teachings.
2. Define Tafseer.
3. Explain the term 'Sunnah'.
4. Define 'Ijmaa' and 'Qiyas'.
5. Explain Ijtihad.
6. Reason how the Sharee'ah is applicable to the modern society.

Resource

1. Islamic studies Grade 12, Section D, Chapter 1.
2. Units 10.1, 10.2 and 10.3

Chapter Structure

Vocabulary [Word Stock]

Tafseer, Sunnah, Sharee'ah, Ijma, Qiyas, Ijtihad.

Explanation

The Qur'an is accepted unanimously as being authentic. It is Allah's final book of revelation to man and represents the primary source of the principles which constitute the way of life known as Islam. The passages of the Qur'an contain advice and guidance in the form of laws, parables, stories, and arguments for those who choose to believe in God and the Day of Judgment. Hence, a believer's success and happiness in this life and the next largely depend on his understanding, internalization, and application of the concepts contained in the Book.

An example of how Qur'an is used to make decisions is:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْآمَنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾﴾

“Those who believe and do not obscure their faith with transgression (Dhulm), for them there is security, and they are rightly guided,” [An'aam 6:82]

Some of the companions became distressed, because the general linguistic meaning of *Dhulm* covers any kind of wrong, major or minor, and none of them were free from error. However, when they approached the Prophet ﷺ about it, he replied, *“It is not as you all think. It is no more than what Luqmaan said to his son, ‘Verily, shirk (associating partners with God) is the greatest form of Dhulm.’ [Luqmaan 31: 13]* Thus the Prophet ﷺ clarified for them that the broader meaning of *Dhulm* was not intended in the first verse; rather it was used to refer to *shirk*. In this incident, the Prophet ﷺ explained the Qur'an by the Qur'an, demonstrating the first step in the divinely ordained method of understanding and interpretation of the Qur'an that was established for all generations of Muslims until the Day of Resurrection.

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 for 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 ﷺ 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 ﷺ 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 *haram*; 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.

Activity

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

Application or Association

The students have learnt in this chapter that the Qur'an explain itself, it is the best form of Tafseer. Explore other topics where Ijma is used to formulate Islamic laws where nothing was talked about in the Qur'an or Sunnah. For e.g. smoking, organ donation, euthanasia, etc.

Key Theme Summary

The students now can:

1. Have firm belief that the Qur'an is the source of all Islamic teachings.
2. Define Tafseer.
3. Explain the term 'Sunnah'.
4. Define 'Ijmaa' and 'Qiyas'.
5. Explain Ijtihad.
6. Reason how the Sharee'ah is applicable to the modern society.

By this stage, it is anticipated that the students would have understood that the derivation of laws in Islam is from the Qur'an and Sunnah. Besides these two sources, Islam follows a very scientific method of arriving at conclusions via Ijma and Ijtihad.