



*And He is the One Who created the day
and the night, the sun and the moon—
each travelling in an orbit.
(21:33)*

My Workshop Manual Class 10



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QUR'AN

Class 10



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Prophet (saw) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best amongst you is the one who learns the
Qur'an and then teaches it to others.

Al-Amali of Shaykh Tusi, Vol 1 page 5

Class 10

For over a decade, students were allocated in Qur'an classes based on their ability in Qur'an, bearing in mind both the ability and age. Needless to say, parent support to their child was effective; however, there was no specific parental role laid in assisting their children in Qur'an. Ability allocation was started in the hope to be able to help students and cater for them according to their individual ability. This was efficient so long as we were small in number. As the workshop started growing rapidly, the system seemed not very efficient for the workshop. Some of the issues we faced were:

i) There were various different ability groups and due to the scarcity in the number of Qur'an teachers we were unable to cater for all the students.

The ability allocation meant a 10 year old and a 6 year old child were at the same ability. Placing them together in one class wasn't feasible due to the age gap, and necessitated a new ability group be formed. How was this possible with lack of teachers?

ii) Having 11 years of studies in the Workshop and only 8 ability groups in Qur'an, meant a child at some point during his/her time at the Workshop was supposed to stay in one Qur'an ability group for more than a year. Not only were the more able students bored of doing the same lessons again for more than a year/s, but the parents were also concerned with this and wanted their children be promoted with each passing year which wasn't possible for the reasons explained above.

iii) At the start of each academic year, the newly enrolled students needed to be tested so that they could be placed in a class with their ability. This meant a good few weeks were needed to do this and with the lack of staff this was proving difficult.

Hence, we have decided to move onto class based system from the year 2020. This means, there will be no separate Qur'an ability groups, and a child will be in the same Qur'an class as his/her normal Workshop class. We are aware of the fact that we shall be unable to eradicate all problems; however, having assessed the class based system we are of the opinion that the benefits of it will outweigh the benefits of ability wise allocation.

In taking on the class based system and making it work, we will have to work as a trio. SHSW at one, parents at the other, and students at the third end. So long as we

all play our roles, we should see it work. We must be aware that with class based system, we will be having same aged students together, but they might differ in ability. The workshop will do all it can in helping the students. Students will be expected to attend the workshop each week and co-operate with the teachers. Parents of students who are struggling or are below the expected level will be required to attend the Qur'an lesson to come and help their children as long as it may be necessary. Qur'an teachers will notify the SHSW management of which students need additional support. Their parents will then be notified by the SHSW Management of when they need to attend to provide extra support to their children. Besides, parent support outside the workshop will be essential, either through personally teaching their children at home or arranging external support from Qur'an extra classes.

The Qur'an syllabus has been amended immensely. The old syllabus had the theory section only and the hifdh booklets. The 2020 syllabus consists of 4 sections, 2 of which are compulsory to teach and the rest as additional resource to be used as and when necessary.

Section 1: Theory + Worksheets (COMPULSORY)

Section 2: Hifdh of Surahs (COMPULSORY)

Section 3: Tafseer / short stories from the Qur'an to make children more familiar with the content of the Holy Qur'an.

Section 4: Qur'anic Dictionary (a selection of simple words from the Holy Qur'an, which will add up as the students move up the class. This is aimed at assisting students understand the meaning of Qur'an when they read it)

Lesson plan guidance: 60 minutes lesson

10 mins – Recap of the previous lesson. Student involvement is essential.

20 mins – Main part of delivering lesson/Syllabus

15 mins – Worksheets/Activities for class and giving of homework

15 mins – Quran recitation / Memorisation

Teachers:

- Will have to plan in a way that works best for their class and cover all the aspects that need covering
- To please ensure children now recite the Qur'an and memorise their surahs in the proper manner.
- Are encouraged to give homework, however, please **DO NOT** over load the students with homework. This could be as simple as ONE sentence or a line to re-iterate the points covered in class. At times, there could be tailored homework to suit personal needs.
- To please remember to complete the lesson trackers together with individual child progress for each lesson delivered.

Parents:

- In order to progress, we urge parents to please support their children at home with their work, check the diaries for any note/homework and assist them whenever possible, for reliance on the Workshop alone is not sufficient. We at SHSW can only enhance our students learning.
- Please contact your child's teacher for a follow up on the progress or for any concerns you might have.

Students:

- Please cooperate with your teachers and pay attention in class to derive maximum benefit and ask as and when necessary. Also ensure all work is done on time to allow the rest of the lessons to flow smoothly.

TOPICS FOR QURAN

Main topics to be covered for each class during the year are highlighted, however a recap of the previous year will prove helpful.

CLASS P

THEORY	1) General rules / manners of reciting the Holy Qur'an 2) Correct pronunciation of Audhubillahi Minash Shaitaanir Rajeem 3) Correct pronunciation of Bismillahir Rahmanir Raheem 4) Arabic Alphabets / Phonetics (Sounds) 5) Explain how dots play an important part in Arabic. Students must be able to comprehend how the location of dots makes letters different.
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) The baby in the box 2) The baby speaks 3) Zamzam
QUR'ANIC DICTIONARY	3 words

CLASS 1

THEORY	1) Haraka /Short vowels a) Fatha b) Kasrah c) Dhammah 2) Sukoon
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Azazeel 2) Prophet Adam (pbuh) 3) Prophet Nuh (pbuh) and the big ark
QUR'ANIC DICTIONARY	5 words

CLASS 2

THEORY	1) Long Vowels a) Long way b) Short way 2) Tashdeed
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Ibrahim (as) 2) Prophet Salih (as) 3) Anger
QUR'ANIC DICTIONARY	Family in Qur'an

CLASS 3

THEORY	1) Tanween 2) Letters in various forms (Beginning, Middle, End)
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Duties towards parents 2) Suratul Kawthar 3) Amul Feel – The year of the elephant (Suratul Feel)
QUR'ANIC DICTIONARY	Animals in Qur'an - 1

CLASS 4

THEORY	1) Silent Letters 2) Sujood in Qur'an 3) Ghunna – Stress and Stretch (Nun and Meem Shadda)
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Musa (pbuh) and the Thu'baan 2) Suratul Lahab 3) The sons of Prophet Adam (pbuh)
QUR'ANIC DICTIONARY	Animals in Qur'an - 2

CLASS 5

THEORY	1) Arabic Numbers 2) Division in Qur'an 3) Rule of Laam Shaddah
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Dua 2) Prophet Sulayman (pbuh) and the Hudhud
QUR'ANIC DICTIONARY	Human being in Qur'an - 1

CLASS 6

THEORY	1) Punctuation a) Signs/Letters of stopping and continuing b) Rules of stopping 2) Qalqalah
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Nuh (pbuh) 2) Prophet Salih (pbuh)
QUR'ANIC DICTIONARY	Human being in Qur'an - 2

CLASS 7

THEORY	1) Rules of Tanween and Nun Sakin a) Idgham b) Idhar c) Iqlaab d) Ikhfaa 2) Nun Al-Qutni
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Ibrahim (pbuh) 2) Prophet Ayyub (pbuh)
QUR'ANIC DICTIONARY	Prophets in Qur'an

CLASS 8

THEORY	1) Madd 2) Rules of Hamzah 3) Sakta
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Jumuah
TAFSEER / SHORT STORIES FROM QUR'AN	Jumuah
QUR'ANIC DICTIONARY	Surahs in Qur'an - 1

CLASS 9

THEORY	1) Alif Jazm 2) Tafkheem and Tarqeeq – Rules of Letter RAA
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Fajr
TAFSEER / SHORT STORIES FROM QUR'AN	Fajr
QUR'ANIC DICTIONARY	Surahs in Qur'an - 2

CLASS 10

THEORY	Revision of topics covered in the years P to 9. Apply the rules when reading the Holy Qur'an
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Yaseen (1 to 40)
TAFSEER / SHORT STORIES FROM QUR'AN	Yaseen
QUR'ANIC DICTIONARY	Surahs in Qur'an - 3

CLASS 11

THEORY	Revision of topics covered in the years P to 9. Apply the rules when reading the Holy Qur'an
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Yaseen (41 to 83)
TAFSEER / SHORT STORIES FROM QUR'AN	Yaseen
QUR'ANIC DICTIONARY	Surahs in Qur'an - 4

Qur'an Surahs to be memorised this year

CLASS P	CLASS 1	CLASS 2	CLASS 3	CLASS 4	CLASS 5	CLASS 6	CLASS 7
Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd
Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas
Naas	Naas	Naas	Naas	Naas	Naas	Naas	Naas
Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar
	Falaq	Falaq	Falaq	Falaq	Falaq	Falaq	Falaq
	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun
		Nasr	Nasr	Nasr	Nasr	Nasr	Nasr
		Asr	Asr	Asr	Asr	Asr	Asr
			Lahab	Lahab	Lahab	Lahab	Lahab
			Maun	Maun	Maun	Maun	Maun
			Feel	Feel	Feel	Feel	Feel
				Qadr	Qadr	Qadr	Qadr
				Quraysh	Quraysh	Quraysh	Quraysh
					Qaria	Qaria	Qaria
					Aadiyat	Aadiyat	Aadiyat
						Takathur	Takathur
							Ayatul Kursi
							Humazah
							Inshirah

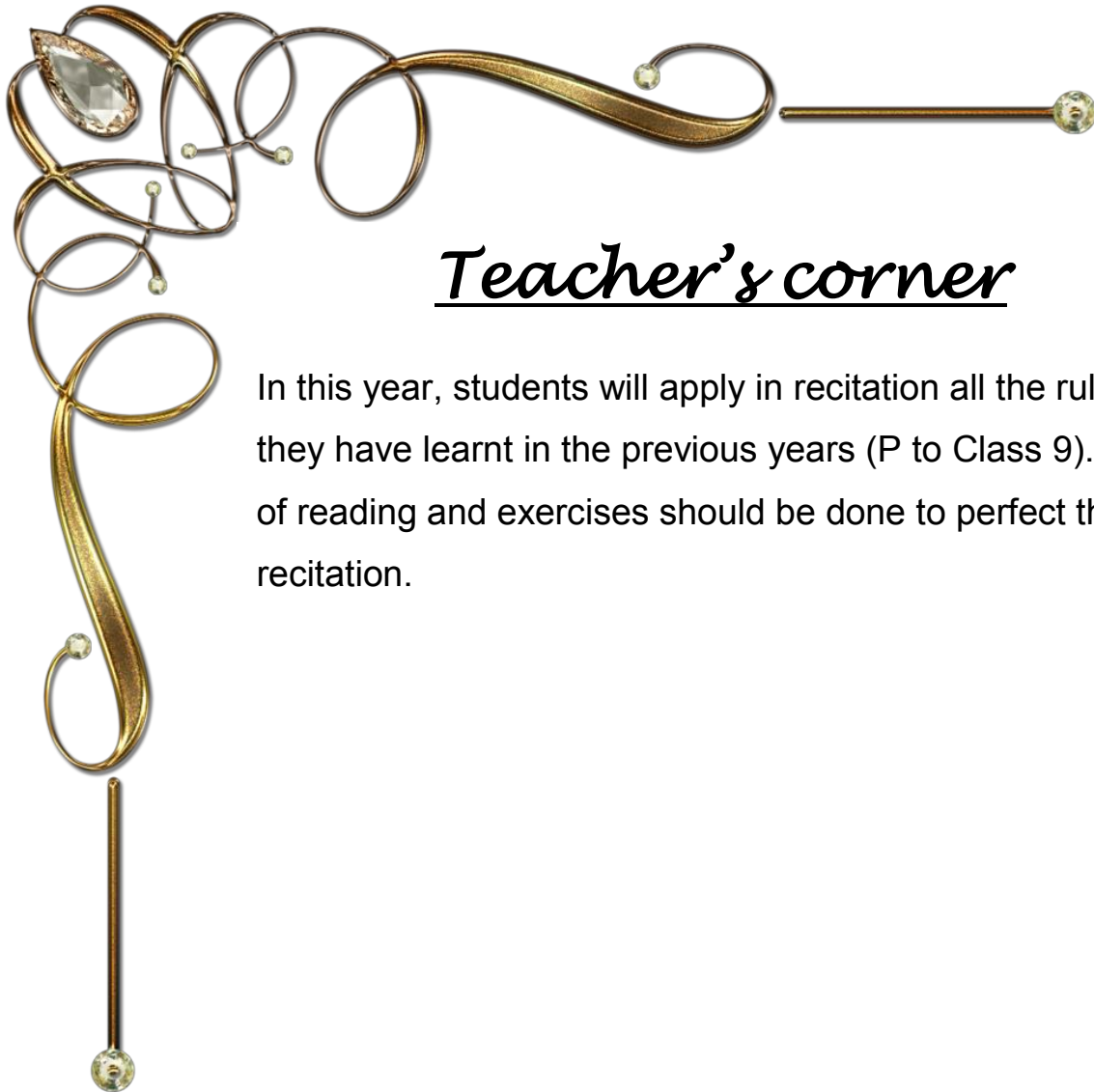
Qur'an Surahs to be memorised this year

CLASS 8	CLASS 9
Hamd	Hamd
Ikhaas	Ikhaas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Jumuah	Fajr

CLASS 10	CLASS 11
Hamd	Hamd
Ikhaas	Ikhaas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Yaseen (Ayah 1-40)	Yaseen (Ayah 41 – 83)



Theory

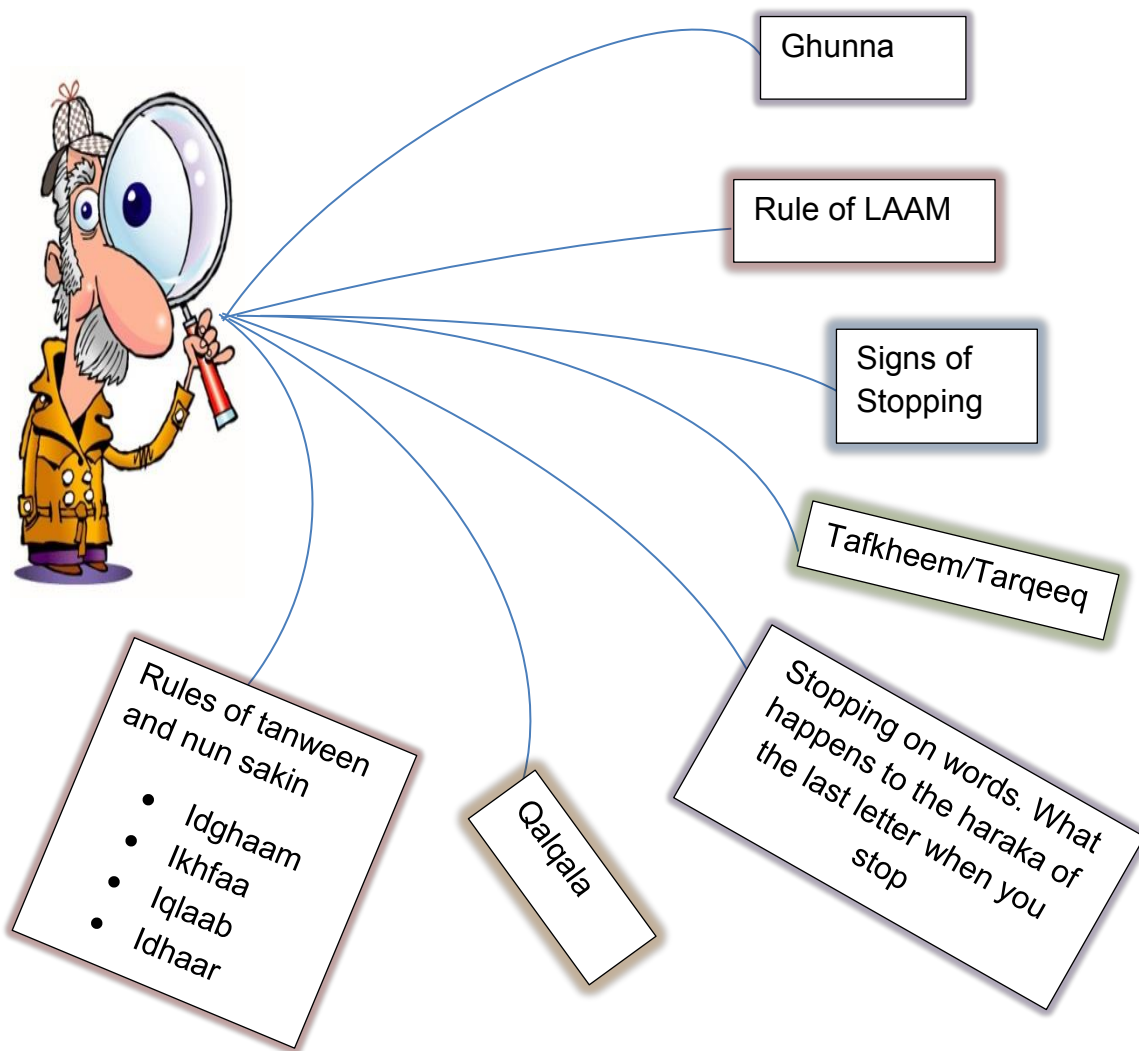


Teacher's corner

In this year, students will apply in recitation all the rules they have learnt in the previous years (P to Class 9). Lots of reading and exercises should be done to perfect the recitation.

REVISION CORNER

In this section, try and remember all the rules you've covered so far and try to look out for them in the verses below



مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضُهُمْ
دَرَجَاتٍ ط

فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ۝

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ؕ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ
وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ ۖ

قَالَ أَوَلَمْ تُؤْمِنُ ط
قَالَ بَلَىٰ وَلَكِنْ لِّيَطْمَئِنَّ قَلْبِي ط

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ قُلْ صَدَقَ اللَّهُ ۚ

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
فَقُلْ تَعَالَوْا ۖ

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِنْ لَمْ تَنْتَهُوا
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ۝

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِّنَ الْأَخْيَارِ ۝



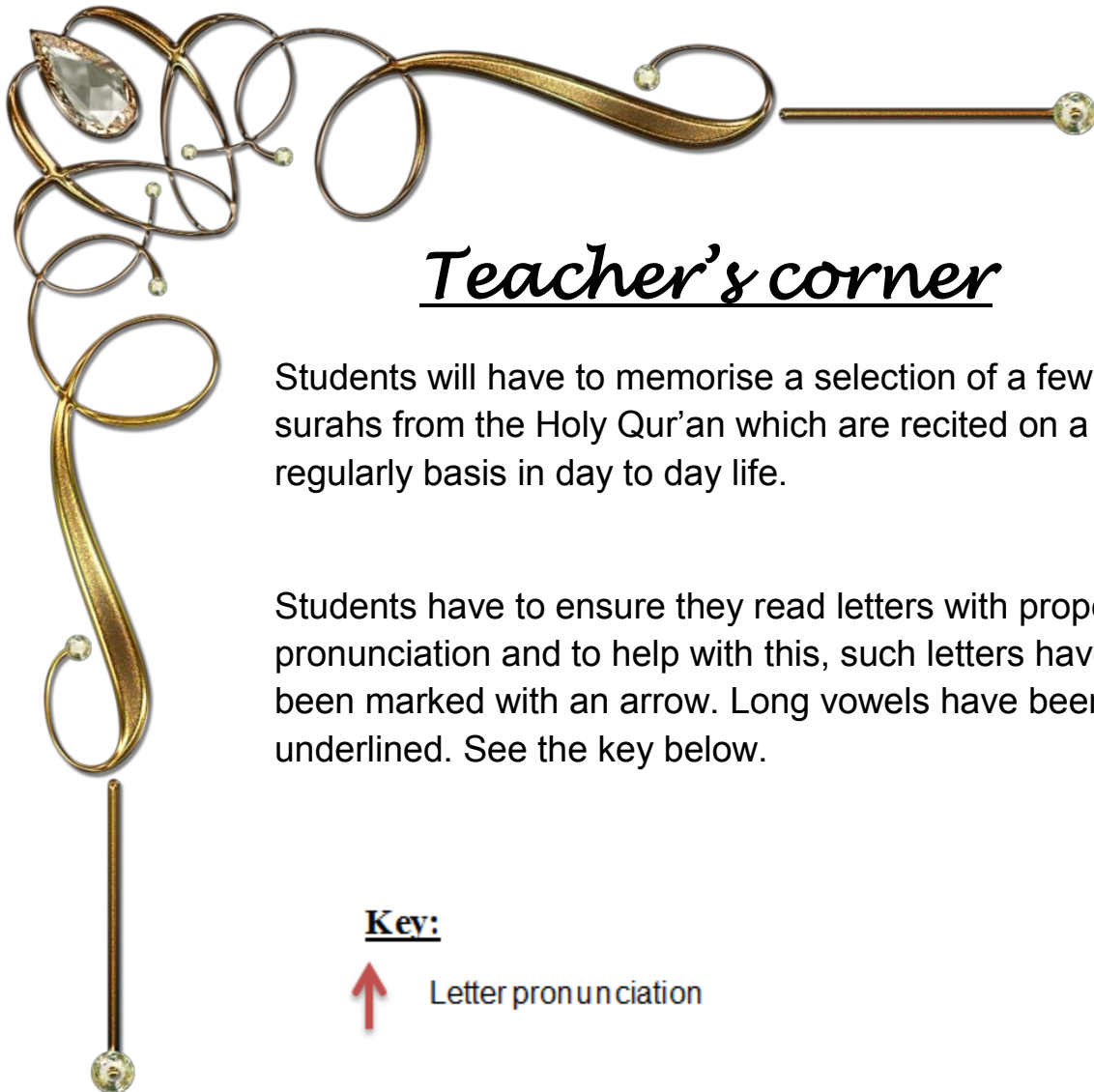
قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَبُئْسَ الْقَرَارُ ﴿٦٠﴾

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِن نَّارٍ وَخَلَقْنَاهُ مِن طِينٍ

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ



Surahs for Hifdh



Teacher's corner

Students will have to memorise a selection of a few surahs from the Holy Qur'an which are recited on a regularly basis in day to day life.

Students have to ensure they read letters with proper pronunciation and to help with this, such letters have been marked with an arrow. Long vowels have been underlined. See the key below.

Key:



Letter pronunciation



Long vowel

Suratul Fatihah - سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { ١ }

Light -rule
U in Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

Light -rule
U in Allah

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Idhaar

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Suratul Ikhlāas - سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

قُلْ هُوَ اللَّهُ أَحَدٌ

Idhaar

Qalqalah

Heavy -rule
ل in Allah

اللَّهُ الصَّمَدُ

Qalqalah

Heavy -rule
ل in Allah

لَمْ يَلِدْ وَلَمْ يُولَدْ

Qalqalah

Rule of stop

Qalqalah

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qalqalah

Idhaar

Idghaam

Suratun Naas - سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
U in Allah

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Ghunna

مَلِكِ النَّاسِ

Ghunna

إِلَهِ النَّاسِ

Ghunna

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Ghunna

Rule of stop

Ikhfaa

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Ghunna

مِنَ الْجِنَّةِ وَالنَّاسِ

Ghunna

Ghunna

Suratul Falaq - سُورَةُ الْفَلَق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
in Allah

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Qalqalah

مِنْ شَرِّ مَا خَلَقَ

Qalqalah

Ikhfaa

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Qalqalah

Idhaar

Ikhfaa

وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ

Qalqalah

Ghunna

Ikhfaa

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Qalqalah

Idhaar

Ikhfaa

Suratul Kafiroon - سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light-rule
in Allah

قُلْ يَا أَيُّهَا الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Qalqalah

Ikhfaa

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

Idghaam

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Qalqalah

Ikhfaa

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

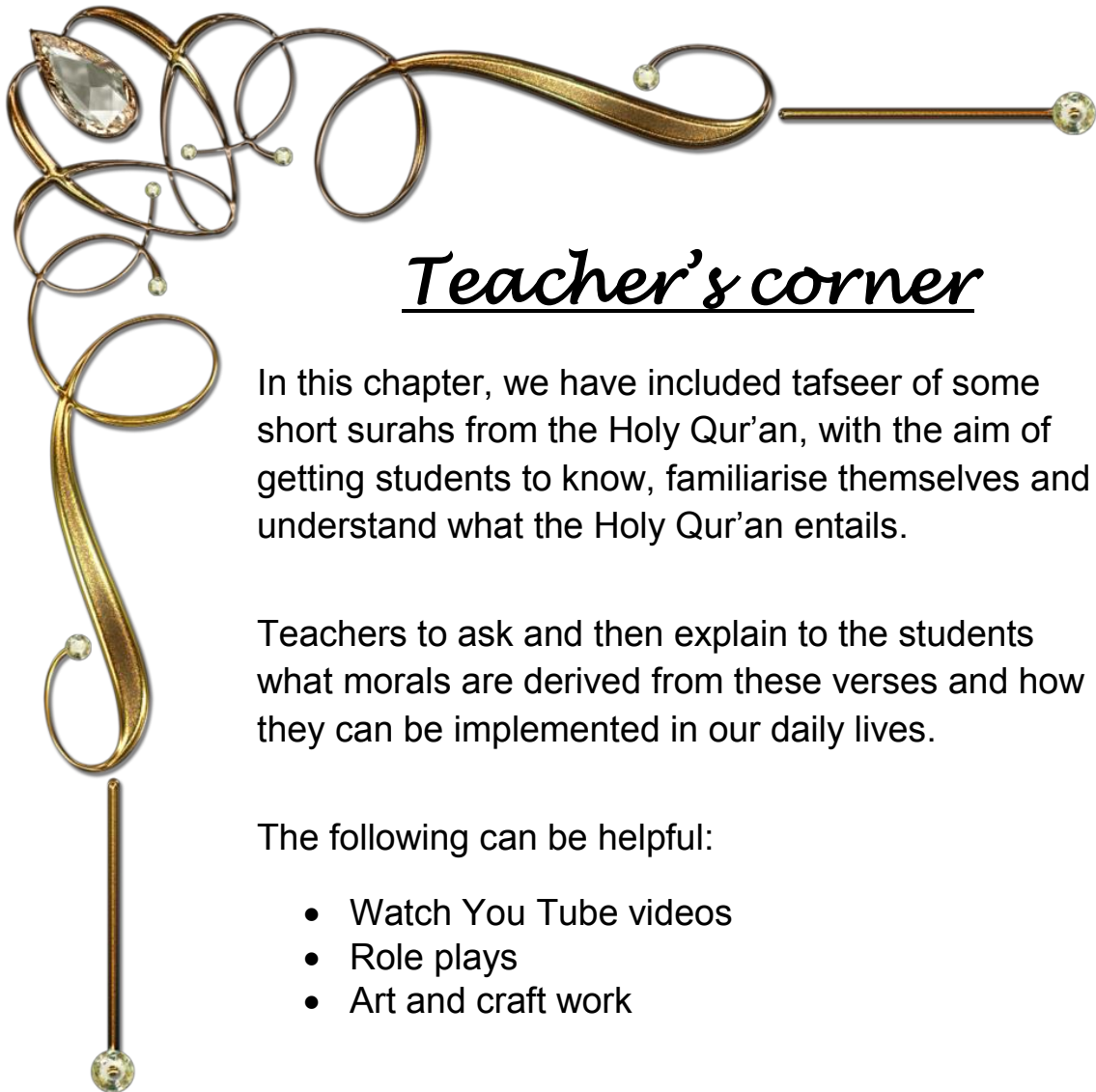
یس (۱) وَالْقُرْءَانِ الْحَكِيمِ (۲) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (۳) عَلَى صِرَاطٍ مُسْتَقِيمٍ (۴) تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (۵) لَتُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ (۶) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (۷) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (۸) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (۹) وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (۱۰) إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (۱۱) إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ (۱۲) ■

وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ (١٣)
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا
 إِلَيْكُمْ مُّرْسَلُونَ (١٤) قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ
 الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ (١٥) قَالُوا رَبُّنَا يَعْلَمُ إِنَّا
 إِلَيْكُمْ لَمُرْسَلُونَ (١٦) وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ (١٧)
 قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ
 مِنَّا عَذَابٌ أَلِيمٌ (١٨) قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنْ ذُكِّرْتُمْ
 بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (١٩) وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
 يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (٢٠) اتَّبِعُوا مَنْ
 لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ (٢١) وَمَا لِي لَا أَعْبُدُ الَّذِي
 فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (٢٢) ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِنْ
 يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا

يُنْقِذُونَ (٢٣) إِنِّي إِذَا لَفِيَ ضَلَالٍ مُّبِينٍ (٢٤) إِنِّي ءَامَنْتُ
بِرَبِّكُمْ فَاسْمَعُونِ (٢٥) قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي
يَعْلَمُونَ (٢٦) بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (٢٧)
وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا ❁ جزء ٢٣
كُنَّا مُنْزِلِينَ (٢٨) إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ
(٢٩) يَحْسَرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِءُونَ (٣٠) أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (٣١) وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
(٣٢) ■ وَعَايَةُ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ (٣٣) وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ
وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ (٣٤) لِيَأْكُلُوا مِنْ ثَمَرِهِ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (٣٥) سُبْحَنَ الَّذِي

خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
 وَمِمَّا لَا يَعْلَمُونَ (٣٦) وَعَايَةُ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
 فَإِذَا هُمْ مُظْلِمُونَ (٣٧) وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
 ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨) وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّى
 عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩) لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
 الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٤٠)





Teacher's corner

In this chapter, we have included tafseer of some short surahs from the Holy Qur'an, with the aim of getting students to know, familiarise themselves and understand what the Holy Qur'an entails.

Teachers to ask and then explain to the students what morals are derived from these verses and how they can be implemented in our daily lives.

The following can be helpful:

- Watch You Tube videos
- Role plays
- Art and craft work

Surah Yaseen – Verses 1 to 20

This Surah has been revealed at Mecca. It contains eighty three verses and has been entitled by the name of its first verse, which is from the abbreviated letters, Ya-Sin.

Everything has a heart and the heart of Quran is Surah Yasin

A tradition that all commentators have quoted from reliable books, states that everything has a heart and the heart of Quran is (Surah) Yasin. When we consider the totality of the organs of body as one unit, its centre is the heart. From this centre is directed the administration of the body. So far as it is warm, the body remains alive and when it fails, the body dies. The comparison of Surah Yasin with the heart, in this narration, conveys the importance of this Surah. Though the entire Quran is a miracle and the Word of God, the special merits found in this blessed chapter particularly, can be better understood by referring to the narrations, which describe the extraordinary excellence and benefits available through regular recitation of this Surah.

A tradition narrated from the Prophet of Islam (S) indicates he said:

“Everything has heart (centre) and Ya-Sin is the heart of the Qur’an.”

This very meaning has been narrated in a tradition from Imam Sadiq (as) who, at its end, adds:

“Whoever recites Surah Ya-Sin on a day before sun sets, during the whole day he will be protected and sustained (affluently); and whoever recites it at night before sleeping, one thousand angels will be for him to protect him from any accursed Satan and any impediment.”

In the name of Allah, the Beneficent, the Merciful.

AYAT 1: Ya Seen



Ya-sin' is among the cryptic letters (Horoof-e-Muqatta-aat) at the beginning of some chapters of Quran, which total to fourteen. They occur together in a sentence the meaning of which is described in various narrations. The best among them is that these letters are a secret matter between God and His Beloved (the Holy Prophet). This is a reserved matter between the speaker and the hearer, that is, between God and Muhammad (saw).

Some other reasons are also mentioned. Especially in connection with 'Yasin', Ibne Abbas is reported to have said that, as per lexicon, it means either man or the perfect man (Muhammad). Another explanation is that 'Yaa' is an addressing word (O!); 'Seen' is the first letter of the name Syedul Mursaleen (Chief of Messengers) or Syedul Bashar (Chief of Humans). So Yasin means "O Muhammad (saw)."

Titles of the Prophet in Quran

It is reported in *Kashshaf-e-Haqiqat* that Ja'far bin Muhammad as-Sadiq ('a) said: The Almighty Lord has remembered my grandfather, the Messenger of God, by several names.

First 'Muhammad' in the verse:

Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets (33:40)

Second: 'Ahmad' as He has said:

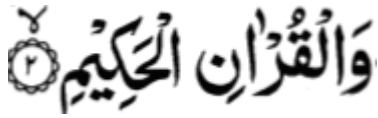
And when Isa son of Marium said: O children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Apostle who will come after me, his name being Ahmad, (61:6)

Third: 'Abdullah' when He says:

And that when the servant of Allah (Abdillah) stood up calling upon Him, they well nigh crowded him (to death). (72:19)

Fourth and fifth: 'Taha' and 'Yasin'.

By 'Taha' is perhaps meant 'Taalubush Shafat' (One who intercedes) and by 'Yasin' 'O! Syedul Bashir' (Chief of men). It may also be that 'Yasin' denotes 'perfect man'.

AYAT 2: I swear by the Quran full of wisdom

Oath is for emphasizing the truth

Here the Arabic 'waw' (Meaning, 'By') is for oath taking. "*By the wise Quran*". The first question that arises is why should one swear by the Quran? And, secondly, why before the polytheists who had no faith in Quran at all?

The reply is that it is customary for the speaker to put forth proof of what he wants to say. If it is not accepted and it is required to be further emphasized, the speaker swears or vows. Here the speaker is Most Merciful Lord. So He swears for emphasizing His statement.

The Lord of the Universe has, for the guidance of this man, provided several evidences of Tawheed (Oneness of God), Resurrection and the Right Path and for Prophethood of the Messenger. Now He vows by the truthfulness of this Quran and declares that Muhammad is the messenger; that he does not speak anything of his own wish; that Resurrection is a fact.

He swears and says all this on oath so that the hearer may not leave the company of Muhammad; and the hearts, which are stubborn, might melt at this.

Secondly the oath is resorted to so that the hearer may realize and understand the greatness of the thing by which He has sworn. The Quran is so great that God vows by it.

Of course, Allah does not need to take any oath, but the oaths of the Qur'an have always two important usages.

- 1) The first is an emphasis on the concerning matter, and
- 2) the second is the statement of the greatness of the thing by which is sworn, for nobody takes an oath to the worthless things.

It is interesting that Qur'an is termed by the word /hakim/ while this word is usually the quality of an alive and wise person. As if it introduces the Qur'an as a wise, living, and leading leader that can open the doors of wisdom to human beings, and lead them to the straight way that will be pointed out in later verses.

The Holy Quran is often mentioned by a number of titles. Among them is 'Al-Hakim'

- It means either the Hâkim (Ruler) or the one who issues commands discriminating between truth and falsehood about everything. If you want to ascertain whether a belief or a meaning is right or not, refer it to Quran and it would become clear.
- Or it could be Al-Hakim—Meaning: Unwavering, straightforward and unchanging. Even the slightest falsehood cannot enter it.

Falsehood shall not come to it from before it nor from behind it... (41:42)

It is a strong impenetrable fort and God Himself is the protector of Quran.

Surely We have revealed the Reminder and We will most surely be its guardian. (15:9)

- The third meaning is Hakim, the possessor of Wisdom (Hikmat). Read any part of the Holy Quran and you will find knowledge and truth along with warnings and matters in accordance with nature and means of guidance. Reading it cures ignorance. Quran is the fountainhead of wisdom and it makes its reader wise and intelligent. Whoever understands the meaning of Quran becomes wise and intelligent.

AYAT 3: *Verily you are of the messengers*

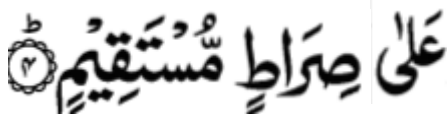
إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

Eternal miracle for an everlasting religion

Every messenger had a miracle with him. When he passed away, his miracle also went away with him. For example, when Moosa ('a) used to cast his staff, it turned into a serpent, when he hit a rock with his staff, twelve springs gushed therefrom. Isa ('a) used to enliven the dead. But when he ascended to the heavens his miracle also went away with him.

But in the case of Muhammad ('s), his miracle remains till the Day of Judgment and that miracle is the Holy Quran. Just as his religion (Islam) is present, it will on the Day of Resurrection, testify his truthfulness that the one who brought it (Quran) is the messenger of God, sent by God Himself.

AYAT 4: *On a straight path*



Truly, you are among those who were sent from God for the call (message) and guidance of the people. Moreover, you are on the right path. Everyone who obeyed you is also on the right path.

The road leading to anything is called 'Sirat'. 'Sirat' is any means of reaching that thing or goal. Sometimes, the aim pertains to space. If you want to go to the holy city of Mecca, you say: The road or path to Mecca is by this way. If the aim is spiritual, the path to it is of course the one appropriate to it. For example when somebody is ill, the way to health is a doctor and taking medicine and also refraining from certain things. Here it is the 'Sirat' to physical health. Or, for instance in trade or business the Path is market, shop, commodity, buying and selling. In case you want to become a doctor, the Path to it is to study and join a medical college and so on.

Monotheism—the true path of proximity to God

If your aim is proximity of God and lasting welfare, entering paradise, salvation and approaching the Lord of the Worlds then what is the Path for it? What path should you take so that you may reach paradise and attain nearness to the Lord of the worlds? Doubtlessly there is a path for it. There is nothing, which does not have a way or means.

For all those who aim to get nearer to God, knowledge and spiritual ranks, their path is the being of Aale Muhammad ('s). In this chapter of Yasin, it is mentioned that Monotheism (worship of Only One God) is the True Path or Sirat-e-Mustaqeem (the straight path). So worship Only One God, not anyone or anything else.

Similarly, anyone who deviates during the journey does not reach his destination and does not attain his aim. One who sins or rebels, has deviated from the path of worshipping God because he has turned his back to the aim and has proceeded on

the way to Hell. It is impossible for one to adopt a path going east and hope to reach west. One who indulges in sin cannot get nearer to Husain (as).

Every sin diverts you from the path of Allah. When your tongue commits a sin like speaking abusively and shamelessly, you should immediately step away from repeating such a thing. Make up with those you have wronged. Say: *I seek the forgiveness of Allah and towards Him I turn (Astagfirullaah Wa Atoobu Ilaih).*

AYAT 5: A revelation of the Mighty, the Merciful

It means that the revealed Quran is from the omnipotent and Most Wise God. Two of the beautiful names (Asmaa-e-Husna) of God are mentioned here. Mighty (Azeez) is from 'Izzat', meaning predominance, might and power. God has power over all things.

Merciful (Raheem) is from 'Rahmat' and 'Raafat'—The reason for this is that you should know that your God is absolutely needless of you and your prayers and worships; and also your guidance.

Absolutely mighty is God alone. He never needs anything. If everyone in the world becomes faithful it will not add an iota to His Kingdom; neither would anything diminish from His Kingdom if everyone became denier and sinful. Whatever invitation to His worship and obedience He has extended is by way of mercy and compassion as He has a lot of love for His creation, His slaves and servants. He is Most Kind (Raheem). His Mercy demands that man must not be destroyed.

This revealed Quran is from God Who is Merciful and Mighty too and it is due to His Mercy that He sent Muhammad ('s):

And We have not sent you but as a mercy to the worlds. (21:107)

He sent a mercy for all in the name of Muhammad ('s) to hold the hands of all the human beings. But some did not want to benefit from this mercy. They wronged and oppressed themselves and thus deprived themselves of this mercy.

AYAT 6: *That you may warn a people whose fathers were not warned, so they are heedless.*

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غٰفِلُونَ ﴿٦﴾

Question: Why does the verse say: *Whose fathers were not warned?* Was there any nation without a warner?

Certainly not! All nations had warners, as the Holy Qur'an says in Sura Fatir verse 24: ***and there was not a people but a Warner having gone in them (in the past)***"

Then why does this verse of Sura Yasin say so? The purpose of the verse under discussion talks about manifest warner and a great prophet whose name is heard everywhere. It hints towards the time of interval (fitrat). The period between the prophethood of Isa ('a) and Muhammad ('s) is called the age of Interval. God sent no messenger during this period. Of course, there existed the deputies and legatees of Isa ('a) and the earth was not void of the Proof (Hujjat) of God, but no Messenger Prophet who brings message from God and His revelation had come for nearly six hundred years. In this verse Allah says, *"We have sent you, as their fathers were not warned in the intervening period."*

Warning and admonishment—main activity of the prophets

The focus here is on the phrase *"That you may warn a people..."* In the Holy Quran, the aim of sending prophets and messengers is described

...as bearers of good news and as warners...(2:213)

The messengers were harbingers of good tidings and also warners from Almighty God. They give good tidings to the faithful who fear God and perform good deeds. Every human being who obeyed God benefits from the everlasting welfare and divine bounties. Muhammad ('s) arrived and gave good tidings to the faithful that if they perform good deeds, a great reward awaits them.

And We have not sent you but to all the men as a bearer of good news and as a warner...(34:28)

Utbah trembles on hearing the Quran

Let us see a narration in this connection. The Meccan polytheists were enraged at the religious propagation of Prophet (saw). One of their chiefs, Utbah was quite proficient in eloquence and rhetoric. They persuaded him to go and confront the Prophet (‘s) and find out some way of silencing him.

Utbah said, *“First let me go alone and see what should be done.”* He went to the Holy Prophet (‘s) and said, *“Recite your poetry for me.”* The Prophet said, *“I am not a poet!”* Utbah again said, *“Let me hear your words.”* The Holy Prophet said, *“These are not my words; it is the Word of the Lord of the Worlds.”* Utbah said, *“Okay, read the same for me.”*

Now the reader is Messenger of God and despite the coarseness of his ears, Utbah listened. The Prophet (‘s) recited Surah Dukhan to him. When he reached the verse:

I have warned you of a scourge like the scourge of Ad and Samood. (41:13)

Utbah in spite of all his ferocity broke down. He put his hand on the holy mouth of the Holy Prophet saying, *“Please, for the sake of kindness, it is enough.”*

The Holy Quran shook such a disbeliever. The news given by Quran made him tremble. So when he returned to the polytheists, Abu Jahl and others taunted him saying, *“Have you also become a follower of Muhammad?”* Utbah said, *“No, but his speech is neither poetry nor a lecture. It is not a composition of any human being. It has put me on fire.”*

AYAT 7: *Certainly the word (of punishment) has proved true of most of them, yet they do not believe.*

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

Concerning the purpose of the Qur'anic word */qaul/ (the word)* mentioned here, the commentators have delivered some probable meanings, but apparently the objective meaning is the promise of the Hell punishment for the followers of Satans; as Surah As-Sajdah, No. 32, verse 13 says:

“...but the true word (which has gone forth) from Me, certainly will I fill Hell with the jinn and men together.”

However this state is for those who had ceased all their communication lines with Allah and had broken all the means of relation. They had closed the entire doors of guidance to them and had committed the utmost degree of enmity, obstinacy, and stubbornness. Yes, such people will never believe and have no way to return, because they have ruined all the bridges behind them.

The fact is in this that man will be corrigible and worthy of being guided if he has not totally ruined his monotheistic nature with his ugly and polluted deeds, otherwise, an absolute darkness will dominate over his heart and all of the doors of hope will be closed for him.

AYAT 8: *Verily, we have put chains on their necks, and these reach up to their chins, so their heads are raised*

إِنَّا جَعَلْنَا فِيْ أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٨﴾

Most of the commentators have mentioned these reasons for the above verse:

- 1) That the verse pertains to the Hereafter and that this would happen in Qiyamat.
- 2) Another aspect is that it is by way of example; that it is a parable; that nothing of this kind is actual but their condition is like that of a man tied from neck to chin by chains and whose face is up in the air, they cannot understand anything.

We have iron yokes around our necks. Thus we cannot see what is before our feet, obviously. But this holy verse pertains to the truth and is aimed at our soul and heart. One is unable to see in any direction as the yokes have restricted his senses. The yokes are, in a sense, fallen on our heart and soul in such a way that it makes us raise our heads up in bewilderment. It can be said that these yokes are our desires and aspirations, longings of passion and love for material world, power, and lust. Wherever they arise they make one blind as well as deaf. Everyone whom his passions, desires and aspirations have blinded and deafened does not see what is in front of him. In front of him is his house in the grave; he sees everything except his grave “before them”.

Some commentators have mentioned a few occasions of revelation for the above mentioned verse, saying that they have been revealed about Abujahl, or a man from ‘Bani Makhzun’ tribe, or the tribe of Quraysh. They frequently decided to kill the Prophet (S), but Allah, by the way of miracle, hindered them to commit this action, and at that sensitive moment when they reached the holy Prophet (S) and wanted to attack him, their eyes could not see, or the power of motion was taken from them.

AYAT 9: *And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.*

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

Surely We have placed chains (yokes) on their necks...

Actually it means: They are yokes, you yourself have prepared. God Almighty coils them around your neck to apprehend you. Never say that God caught me like this. Rather you had wished it and you opted for passions and love for worldly things.

The feature of the obstinate person has been illustrated very exactly and interestingly in this verse. The negligent faithless persons neither take an example from the past of pagans, nor from the miracle and argument which are in front of them.

That is why there is another description about these persons in this verse. By implying that they are confronted a barrier in their front and a barrier in their behind, the verse illustrates the expressive hindrances they have, and that they are so surrounded between these two barriers that they can move neither forward nor backward.

It says:

“And We have put a barrier in front of them and a barrier behind them...”

In the meantime their eyes have been covered by a barrier and, consequently, they cannot see anything at all.

It continues saying:

“...and (further), We have covered them up, so they do not see.”

What a wonderful clear illustration it is! From one side, they are like some prisoners who are put in ring and chains. And, on the other side, this ring is so wide and vast

that it has caused their heads to be kept upward unto the sky so that they do not see absolutely anything from around them.

Think carefully about this kind of person who has such circumstances. What can he do? What thing does he understand? What can he see? And how can he walk? Such is the status of the self-loving egoistic men of pride, and the blind and deaf imitators, who are obstinate and zealous, in front of the face of the facts.

There is a narration in Majlisi's *Hayat-ul-Quloob* regarding Firaun. The people said, *"You claim divinity since a long time. The waters of Nile have dried up. Since you claim to be God, make the waters of this river run again."* Firaun said, *"All right, I will do so."*

He came out of the city with his army. In the desert, he told his soldiers, *"Remain in your place until I myself come out and make the river flow."* Then he hastened to a remote place from where he could not be seen by anyone and where no one was present.

He dismounted from his horse threw down his crown, fell on the ground headlong and said, *"O Lord of the Worlds! I know very well that I am a liar. But I do not want the Hereafter. I desire only this worldly kingdom. Do not disgrace me. My God! I know that everything is in Your Power. I beg You make the waters of this river flow again."* Soon the water began to flow.

Do not be amazed that He grants anyone his or her heartfelt desires. Firaun himself said, *"I want the world and I do not need the Hereafter"*, just as Satan did not want the Hereafter and desired that he should live in this world till the Day of Judgment.

AYAT 10: *And the same is to them whether you warn them or you do not warn them, they do not believe.*

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

For the reasons mentioned in the previous verse, Allah says it is the same whether you warn them or you do not warn them, they do not believe. Man himself erects barriers in front and behind himself. He does not look at the consequences and his aspirations are unlimited. They have extended to such an extent that we do not look even at our old age. The aged one also is so much drowned in desires that he does not look at death that is fast approaching him (in front) and at his past sins (behind).

Desires extend to a number of years whereas one does not know what will happen tomorrow and whether one will remain alive the next day. These far-fetched desires turn into yokes on intelligence or become so active that man loses the capital of his life? He does not see the mortality of this world and the permanence of Hereafter. About one who goes down to such a downfall, God says:

And it is alike to them whether you warn them or warn them not: they do not (or will not) believe.

You may warn them or you may not, it will make no difference. It does not affect his heart because it is already dead and is unmoved by admonishments. The nature of man has become corrupted. He understands nothing except matter and material things. Yes, he does fear that his income will decrease, his prestige will fall and his rank will be taken away. But if you tell him that, 'As you have committed a sin you will be detained at the stage of accounting', he is not afraid.

AYAT 11: *You can only warn him who follows the reminder and fears the Beneficent God in secret; so announce to him forgiveness and an honourable reward.*

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ
فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

Qur'an is the cause of remembrance, and following it is the means of reminding that which has been forgotten and recalling the man's passive nature.

In the previous verse, the words were about a group of people who had never the readiness of accepting the Divine warnings, and warning them or not is the same for them. But the verse under discussion speaks about another group who are just opposite of them, so that, by comparing them, as it is the style of the Holy Qur'an in discussions, the subject can be made more manifest.

It says:

“You can only warn him who follows the reminder (Qur'an) and fears the Beneficent (Allah) in secret...”

And whoever is like that, to him you should give the glad tidings of forgiveness and worthy compensation.

Fearfulness of Yusuf in secrecy

Quran narrates that when Zulaikha caught hold of Yusuf in a closed room, she threw her veil on an idol saying, *“It is not proper to commit a bad deed before you.”* Yusuf said, *“How is it that you are mindful of a lifeless idol while I should not be mindful of the Omniscient Lord?”*

AYAT 12: *Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have encompassed everything in a manifest Imam*

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

Allah shall bring everyone back to life after death, and every deed of yours is cognized by the Lord of the Worlds. Every work that you did for God is a great deed. We record it, not only in your scroll of deeds but also in the Protected Tablet (Lauhe Mahfooz). All good and bad deeds are being noted.

...their footprints...

Most commentators say that "...what they have sent before," means what you sent forth before your death and "...their footprints..." means that which you get after your death. According to some narrations, after death, man is disconnected from all things except,

- 1) Firstly: Children. If possible, train you children nicely with piety and entrust them to the society. Every good deed performed by them would benefit their parents in the other world also.
- 2) Second: An everlasting good deed. For example, you published a religious book. You benefit from it even after your death. Charitable trusts too are among the everlasting imprints. If possible, one may spend some of his wealth in the path of God without depriving his children.

“...and We have numbered everything in a clear register.”

The majority of the famous commentators have rendered the Qur’anic phrase: ***’imam-in-mubin/*** here into ‘Protected Table’. The same Book in which all the deeds of men and the whole beings and events of this world are recorded and protected.

The application of the word *’imam/* here may be for the sake that in the Hereafter this book is the guide and a lead for all of the angels of reward and retribution, and it is a criterion for evaluation of the value of men’s deeds and their reward and retribution.

AYAT 13: *And set out to them an example of the people of the town, when the messengers came to it.*

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

Through this verse and a few verses after it, which totally form eighteen verses of this Surah, the life story of several former prophets who had duty to guide a polytheistic nation and the Qur'an has mentioned hab-ul-qaryah/ (the people of a town), who opposed them as /as those prophets and belied them and, finally, encountered a painful chastisement, is stated, so that it can be both a warning to the polytheists of Mecca and a solace for the Prophet (S) and the believers of that day

The Arabic term */qaryah/* originally means the name of a place where people gather (to live); and sometimes the people themselves are called */qaryah/*. Therefore, it has such a vast meaning that it envelops both cities and villages, though in the ordinary Persian language this term is used for only a village.

In Arabic and in the Qur'an this term has frequently been used for the main and important cities, such as: Egypt, Mecca, and the like.

Among the commentators it is popular that this city is meant 'Antakiyyah/ Antioch, which has been one of the cities of Shamat, and it had been one of very famous cities of ancient Room, and at the present time, from the geographical point of view is in the territory of Turkish country. However, it is understood from the verses of this Surah that the people of this city had been idol worshippers, and these messenger had come to invite them toward Monotheism and struggle against polytheism.

AYAT 14: *When We sent unto them two (of Our apostles) they belied them both, then We strengthened (the two) with a third and they said (unto the people): ‘Verily we are messengers to you (from Allah)’.*

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

It is known that Isa bin Maryam sent two persons to the city of Antioch. People beat them up and also imprisoned them. Then he sent a third one by the name Shamoon. He brought the two out of prison. Then together they went to the markets and bazaars and invited people towards monotheism of ‘*There is no god except God*’, towards denial of idols and temples, and called them towards Only One God and instilled the fear of the Hereafter in their hearts.

As reported by some, about forty persons believed in them but all others indulged in arguments and quarrels and then also fought them. In the beginning, their argument that, “*You are nothing but humans like us. There is no difference between you and us. On what basis did God give you revelation and send you to us? The Beneficent Lord has not revealed anything on you.*”

AYAT 15: *They said: ‘You are not but men like unto us, nor has the Beneficent (Allah) sent down anything. You are speaking only lies’.*

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ
شَيْءٍ إِلَّا أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

It is the same argument put forward by a group who said: All men are similar and of one kind. There is no distinction of one from the other. If the call of the prophets is correct, then God should send an angel.

Had it been decided that a messenger came from the side of Allah, he should be a near-stationed angel, not a mortal like us. They considered this very thing as a proof for rejecting the messengers and the denial of the descent of the command of Allah.

They said this while they themselves might also know that all the Divine messengers in the length of history were from the generation of Adam including Abraham (as), whom all knew as a prophet, surely were human beings. Moreover, can anything ever understand the men’s needs, difficulties and pains save a human being?

The messenger must be a human being so that he may sit with them and speak to them. If he is not from the human race he will have no resemblance with man. The Unseen World has predominance over this world and the angel is from the other world. The Angel belongs to the world of incorporeal beings. How can he be sent for you? If he comes with the same corporeal attributes to the world then there is no such world. Secondly, if an angel appears here it would be visible. What is needed is that one should put faith in the Unseen.

Of course, Almighty God has, also given him (the Prophet) some distinction so that people may not say that the messenger also is like us. He has knowledge and power with him. He must also have a miracle. So they brought dead persons to life and so on.

AYAT 16: *They (the messengers) said: 'Our Lord knows that we have been sent to you'*

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيكُمْ لَمُرْسَلُونَ ﴿١٦﴾

Allah knows and He testifies that we are His messengers towards you. Your denial and your giving a lie to us causes no effect on the main point, that is, on our being the Messengers.

AYAT 17: *And our duty is only to deliver the clear Message.*

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْبَيِّنُ ﴿١٧﴾

Our responsibility and duty is no more than to convey His message to you in a clear manner. We are only entrusted by God Almighty to bring God's invitation to you explicitly. You may accept it or not. We have conveyed the concepts of monotheism and hereafter to you.

AYAT 18: *They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.*

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَإِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَ
لَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

The people of Antioch, instead of considering the messengers of God as auspicious for them, attributed bad omens to them and said, “*If you do not stop talking like this, we will stone you and give you a painful torture. Do not talk about God and Hereafter in this town. Get out of here at once.*”

This verse indicates that not only those blind-hearted people did not submit before that clear logic and those miracles, but also they increased their hardship and went beyond the stage of rejection and reached the stage of threat and vehemence of action, as the Qur’an says:

“(The pagans told the prophets:) ‘For us, we augur an evil omen from you...’”

Perhaps, simultaneous to the time of the advent of these Divine prophets, some difficulties appeared in the life of the people of that area as the result of their sins or as a Divine warning, as some commentators have also cited that the rain ceased to fall for a length of time, but not only they did not take a lesson from it, but also they related that event to the invitation of the prophets.

They did not even suffice it, but by the manifest threat they showed their evil and ugly intentions, and said:

“...if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us’.”

Yes, when the adherents of wrong and the supporters of injustice and corruption have not any acceptable logic, they always rely on some threat, pressure, and hardship.

They are neglectful of the fact that those who pave the path of Allah will never submit because of these threats, but their perseverance will be increased. On the day when they entered this field, they put their souls ahead and became ready for donation.

AYAT 19: *“They said: ‘your evil omens are with yourselves, (should you augur a bad omen) if you are admonished? But you are extravagant people’.”*

قَالُوا طَائِرُكُمْ مَعَكُمْ
إِنَّ ذِكْرًا لَّكُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

By the way, people cast bad omens to others and then get badly affected themselves. This is self-made trouble. For example you come out of house and the very first person you see is a blind person; or you see a dead body. You say, “Alas! What is going to happen to me today?” Or if the eye falls on a sick person, one returns home saying, “Today I will not go to work.”

Or, as it used to happen in olden days, when people were preparing to go on a journey. If then a bird moved from their left side, they considered it to be a bad omen and they postponed their journey. Even today, some people think that owl is an inauspicious bird. If it sits on roof they imagine it to be a bad sign.

They also regard the crowing of a crow as a sign of bad luck. Likewise, in the night of Wednesday or Sunday, if someone arrives to visit a sick person they regard it a bad omen, whereas, there is no reservation for these two days in this world of existence, rather they are also like all other days of the week.

If some think that this visit worsened the condition of the sick person, it is superstition. As a general rule, such bad omens do not have any external harm. The incorrect and superstitious belief itself brings adverse effect. Its misfortune clings to them.

If misery, misfortune, and evil events have encompassed the environment of your society and the Divine blessings have gone out from amongst you, you must seek its cause inside yourselves and in your wrong thoughts, and in your ugly and evil deeds, not in our invitation.

It is you who have made the atmosphere of your lives dark in relation to idolatry, sensuality, tyranny, and voluptuousness, and thus you have ceased the bounties of Allah from you.

AYAT 20: *And from the farthest part of the city there came a man running; he said: 'O' my people! Follow the messengers!*

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

In this town that was twelve miles in length the three sages did not leave a single area without giving people therein an invitation towards Oneness of God and Hereafter. According to some narrations the numbers of persons who accepted their admonition and put faith in them were not more than forty.

Then, one day, the unbelievers caught them all, installed gallows and put the believers to death. They pierced their necks and hanged them on gallows so as to torture them painfully before killing them. While this cruelty was being meted out to good people, its news reached the convent of Habib Najjar at the other extreme of the town. As soon as he was informed that in the centre of the city people had quarrelled with these messengers and, perhaps, they intended to kill them, he did not count his silence in that occasion permissible and, as it is understood from the Qur'anic word /yas'a/ (running), he quickly and hastily reached himself to the centre of the city and defended the truth as much as he could.

The application of the Arabic word */rajul/ (man)*, in an infinitive form, points to this matter that he was an ordinary person. He had not so much power and dignity, and he was alone in his own path

The application of the Arabic phrase */ya qaum/ (O' my people!)* indicates to the sympathy of this simple man unto the citizens and people of that area, and invitation to obeying and following the divine prophets is a sincere invitation which has no benefit in it for him.

Habib Najjar rises up to support the messengers

Habib Najjar had concealed his faith and he apparently worked as a carpenter spending half his income in the path of God (charity) and using half for himself. This sage came out of his monastery and saw that the lives of the messengers were in danger. He tried his best to reach them soonest and save their lives. Almighty Allah, praises the supporter of His Messengers in this verse of the Holy Quran.

This noble man who was a believer in Only One God rushed to the scene and cried, *“O people! Follow the messengers.” Obey them who do not want any recompense. This is the proof of Prophethood. O wise people! If someone has three attributes, viz wisdom, selflessness and truthfulness, then reason demands that he must be followed.”*

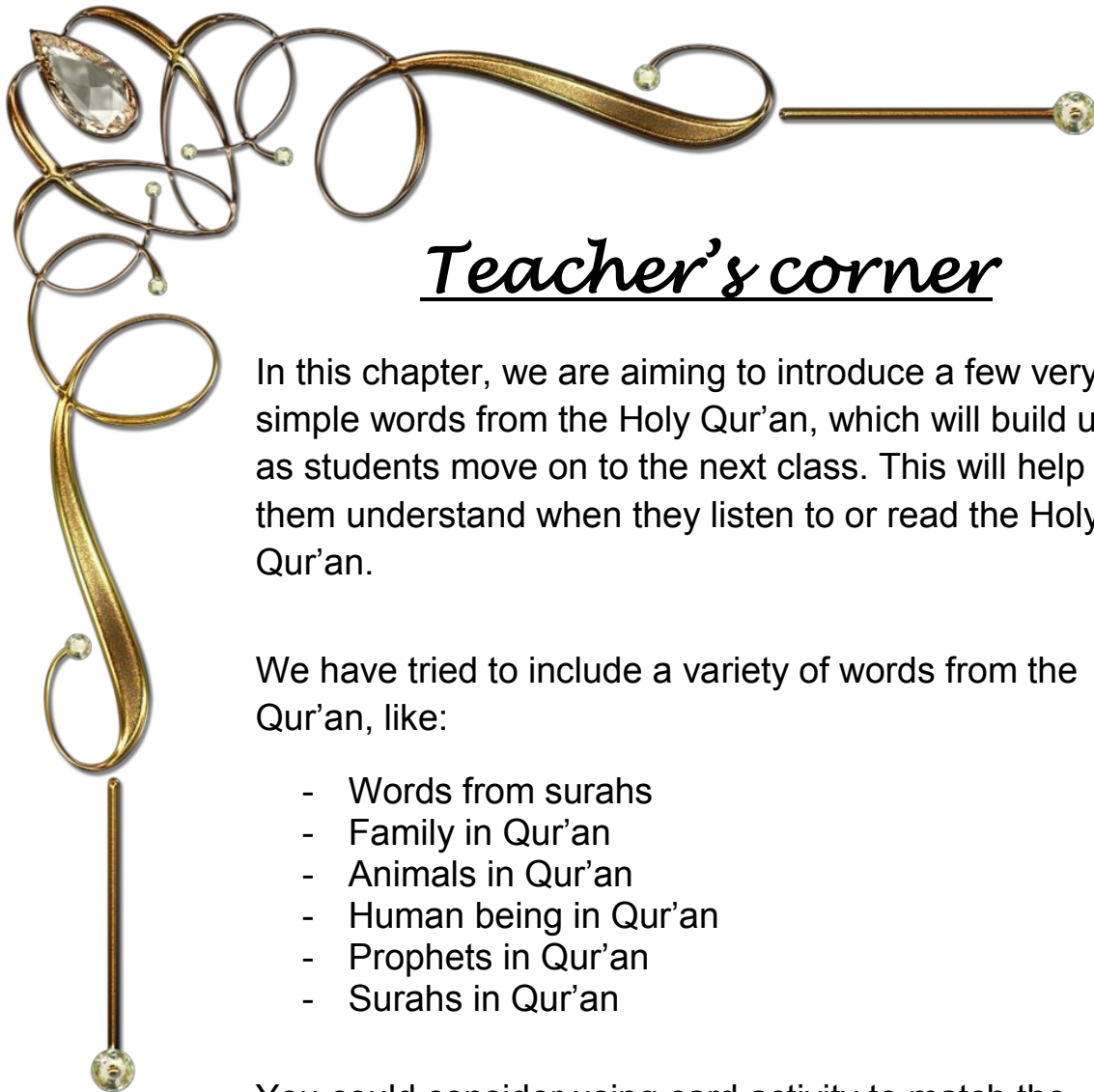
Three persons who took lead in putting faith

There are three such persons having great status among people after the messengers

- 1) Believer of the people of Firaun
- 2) Habib Najjar
- 3) The third is the king of Wilayat, the Victorious Lion of Allah, Ali bin Abi Talib ('a) who supported the Holy Prophet ('s) while no one from the Muslims preceded him in accepting Islam.



Qur'anic Dictionary



Teacher's corner

In this chapter, we are aiming to introduce a few very simple words from the Holy Qur'an, which will build up as students move on to the next class. This will help them understand when they listen to or read the Holy Qur'an.

We have tried to include a variety of words from the Qur'an, like:

- Words from surahs
- Family in Qur'an
- Animals in Qur'an
- Human being in Qur'an
- Prophets in Qur'an
- Surahs in Qur'an

You could consider using card activity to match the words which will aid learning

61 - 90

THE MNEMONICS BOOK OF LEARNING THE NAMES OF THE SUWER OF THE QUR'AN

3



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? 54:17.

Hifz ul Qur'an or memorisation of the Qur'an is an aspiration for all Muslims.

The Qur'an may be seen as a metaphor of the journey of the human being over time. Beginning with the foundation of Suratul Fatiha (01) and aspiring to reach the goal of Suratul Ikhlas (112); Unity in belief. After that the two suratayn of Suratul Falaq (113) and Suratul Naas (114) are known as Maudhatayn to prevent diversion.

Q114 is a modular study of the Qur'an beginning with the familiarisation of the names of the suwer of Qur'an in sequence using the Link system.

The Link system of memory is designed to enable one to remember any number of things in sequence.

The process is divided into three stages:

1. Encoding the elements of information into visual images as image information is far easier to memorise than textual information
2. The memorisation process itself
3. Remembering the sequence of information

Mnemonics (pronounced ne-monik) is a memory aid in the form of a word, phrase or story. It is derived from a Greek word 'mnemonikon' – an art of memorisation.

For example, most of us are able to remember the colours of the rainbow by using a mnemonic such as 'Richard of York gave battle in vain'. Here the initial letters of the seven words give us the colours: red, orange, yellow, green, blue, indigo and violet. This example demonstrates two elements of memorisation: imagination and association. Thus you create a sentence (imagination) using words starting with the initial letters of the colours (association).

Aristotle wrote, as the first sentence of one of his books, "In order to think we must speculate with images."

The 114 names have been divided into 15 sections to allow easy memorisation.

The first step is to create focus points or 'pegs' for each section on which we can 'hang' the story mnemonics. On the following pages you will find the focus points (sura word mnemonics) and the corresponding story mnemonics. There are some spaces to create your own focus points.

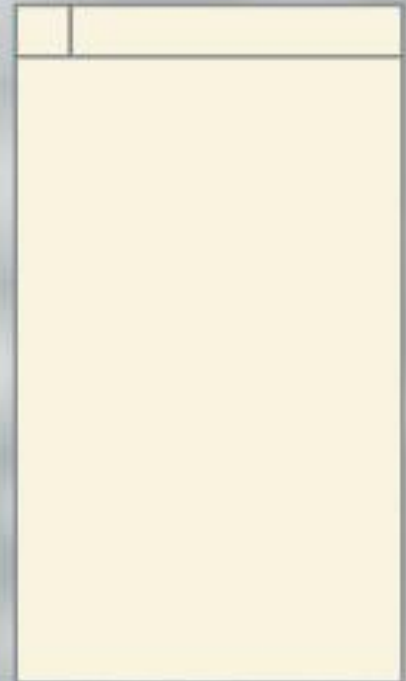
62 Jumua' (Friday)

Friday is the 6th day of the Islamic week. In Salaatul Jumua' we pray 2 rakaat salaa instead of the 4 of Zhuhr.



65 Talaq (Divorce)

In the UK, men retire at the age of 65. They divorce themselves from the office.

In the Saff⁶¹ of Jumua'⁶² the Hypocrites⁶³ worry about Loss and Gain⁶⁴, thus Divorcing⁶⁵ themselves from reality and Prohibiting⁶⁶ themselves from the Kingdom⁶⁷. This is signed by the Pen⁶⁸ of Truth⁶⁹ which Ascends⁷⁰ all others.

سورة الصف

al-Saff

The Ranks



سورة الجمعة

al-Jumu 'ah

Congregation



سورة المنافقون

al-Munafiqun

Hypocrites



سورة التغابن

al-Taghabun

Loss & Gain



سورة الطلاق

al-Talaq

Divorce



61

62

63

64

65

سورة التحريم

al-Tahrim

The Forbidden



66

سورة الملك

al-Mulk

The Kingdom



67

سورة القلم

al-Qalam

The Pen



68

سورة الحاقة

al-Haqqah

The Truth



69

سورة المعارج

al-Ma 'arij

The Stairways



70

77 Mursalat (The Emissaries)

Think of 77 as a picture of 2 men in rukoo, and call them Mr. Salaat. Mr Salaat sounds like Mur-salaat.



Nuh⁷¹ told the Jinn⁷² to copy Muzzammil⁷³ and Muddathir⁷⁴ if in Qiyama⁷⁵ they wanted to be like a Human⁷⁶ Mr Salaat⁷⁷.

سورة نوح

Nuh

Noah



71

سورة الجن

al-Jinn

The Jinn



72

سورة المزمّل

al-Muzammil

The Wrapped One



73

سورة المدثر

al-Mudaththir

The Clothed One



74

سورة القيامة

al-Qiyamah

The Day of Judgement



75

سورة الانسان

Insaan/al-Dahr

Human Being



76

سورة المرسلات

al-Mursalat

Emissaries



77

80

'Abasa (He Frowned)

In the 0 of
number 80,
draw a face
that is frowning.



The News⁷⁸ about those who Pulled out⁷⁹ made everyone Frown⁸⁰.

سورة النبا

al-Naba'

The Tidings



78

سورة النازعات

al-Nazi 'at

Those Who Pull Out



79

سورة عبس

'Abasa

He Frowned



80

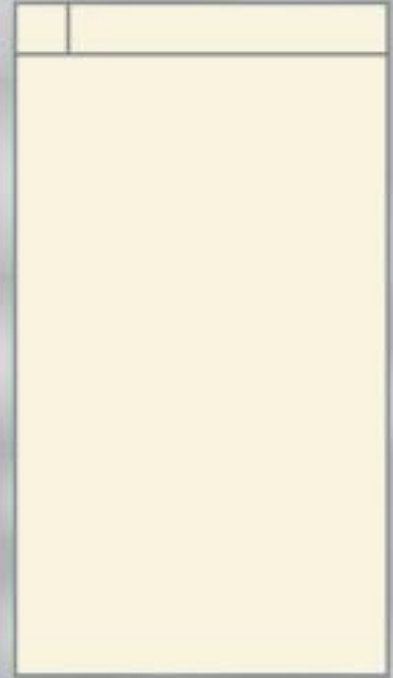
88 Ghashiyah (The Calamity)

The number 88 could represent 2 fat people. Imagine being in-between 2 such people on a train or a bus.



90 Balad (The City)

The usual time for city workers to start work is 9.00am

They **Covered Up**⁸¹, **Split**⁸² and **Cheated**⁸³ their own hearts when they saw the **Explosion**⁸⁴ of light in the **Milky Way**⁸⁵ that preceded the **Night Star**⁸⁶ which would have **Elevated**⁸⁷ them against the **Calamity**⁸⁸ with a new **Dawn**⁸⁹ in a new **City**⁹⁰.

سورة التكوير al-Takwir Covering up  81	سورة الانفطار al-Infitar The Splitting  82	سورة المطففين al-Mutaffifin The Defrauders  83	سورة الانشقاق al-Inshiqaq Exploding  84	سورة البروج al-Buruj The Milky Way  85
--	--	--	--	--

سورة الطارق

al-Tariq

The Night Star



86

سورة الاعلى

al-A 'la

The Most High



87

سورة الغاشية

al-Gashiyah

Calamity

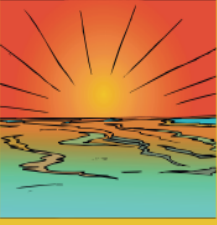


88

سورة الفجر

al-Fajr

The Dawn



89

سورة البلد

al-Balad

The City



90

Words covered in the
previous year(s)

THE MNEMONICS BOOK OF LEARNING THE NAMES OF THE SUWER OF THE QUR'AN

2

31 - 60

31 Luqmaan

3 women
with
West
Indian
accents glance at 1 man
and say "Look maan!".



34 Saba'

3 + 4 add up to
7. In Arabic /
Kiswahili saba
means 7.

3+4
= 7



Luqman³¹ went into Sajda³² when he heard of the Parties³³ of Sabaa³⁴.

سورة لقمان

Luqman

Luqman



31

سورة السجدة

al-Sajdah

Prostration



32

سورة الاحزاب

al-Ahzab

The Coalition



33

سورة سبا

al-Saba'

Saba



34

The Originator³⁵ sent Yaseen³⁶ with His Troops³⁷ of angels with the Secret³⁸ of how to be his Companions³⁹.

سورة فاطر

Fatir

The Originator



35

سورة يس

Ya Sin

Ya Sin



36

سورة الصافات

al-Saffat

The Troops



37

سورة صاد

al-Sad

Sad

س

38

سورة الزمر

al-Zumar

The Companions



39

40 Mu'min / Ghafir (The Believer)

In Salaatul Layl, we do istighfaar of 40 mu'min.



The Forgive⁴⁰ Explained in detail⁴¹ at the Meeting⁴² of how to Decorate⁴³ after the devastation by the Smoke⁴⁴ which made people Kneel⁴⁵ at the Sand Hills⁴⁶.

سورة غافر

al-Ghafir/al-Mu'min

The Forgive



40

سورة فصلت

al-Fussilat

Explained in detail



41

سورة الشورى

al-Shura

Counsel Meeting



42

سورة الزخرف

al-Zukhruf

Ornaments



43

سورة الدخان

al-Dukhan

Smoke



44

سورة الجاثية

al-Jathiyah

Kneeling



45

سورة الاحقاف

al-Ahqaf

The Sand Dunes



46



Huruful Muqattiaat

Suwer 40-46 all begin with Ha Meem.

Huroof means letters & Muqattiaat means to cut or abbreviate

29 suwer of the Qur'an begin with Huruful Muqattiaat

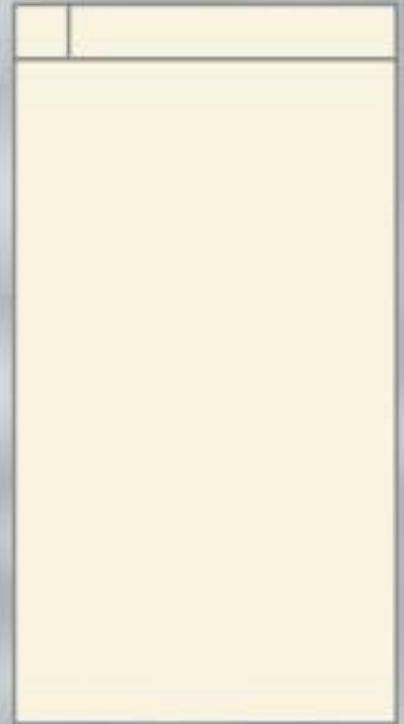
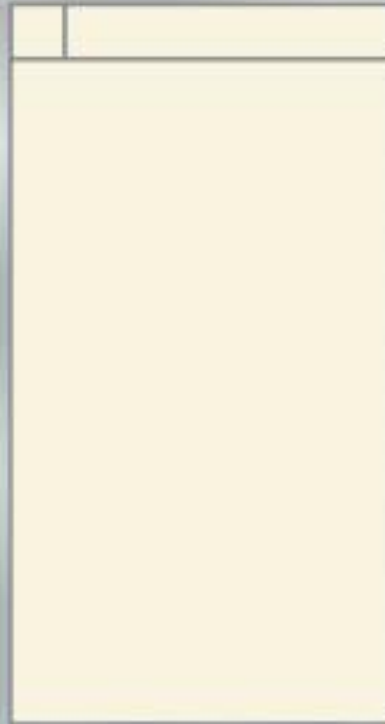
They are also called Fawatihal Suwer (Opening of Suwer) or Awailal Suwer (Beginning of Suwer)

3 with 1 letter, 10 with 2 letters, 13 with 3 letters, 2 with 4 letters and 2 with 5 letters

50 Qaaf

Remember that 50 signifies half, as in 50%. Half rhymes with qaaf.

50%



Muhammad⁴⁷ was sent to Win⁴⁸ with the Chambers⁴⁹ of the Qur'an⁵⁰.

سورة محمد

Muhammad

Muhammad

47

سورة الفتح

al-Fath

Victory

48

سورة الحجرات

al-Hujurat

Chambers

49

سورة ق

Qaf

Qaf

ق

50

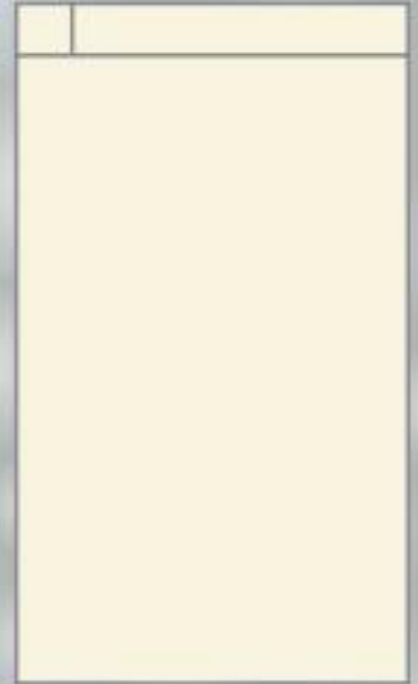
55 **Rahmaan (Most Merciful)**

Think of a hug (kindness and mercy) with two hands (5 fingers on each hand).



60 **Muntaharah (The Examined One)**

Women retire at the age of 60. It is at this point that one would begin to examine their lives.

The **Scattered⁵¹** ones looked up at the **Mountain⁵²** and saw the **Star⁵³** and the **Moon⁵⁴** as a sign from the **Rahmaan⁵⁵** about the **Great Event⁵⁶** which has **Ironclad⁵⁷** security where one will have to **Plead⁵⁸** not to be **Banished⁵⁹** when **Examined⁶⁰**.

سورة الذاريات

al-Dhariyat

The Scatters



51

سورة الطور

al-Tur

The Mountain



52

سورة النجم

al-Najm

The Star



53

سورة القمر

al-Qamar

The Moon



54

سورة الرحمن

al-Rahman

The All-Merciful



55

سورة الواقعة

al-Waqi'ah

The Great Event



56

سورة الحديد

al-Hadid

Iron

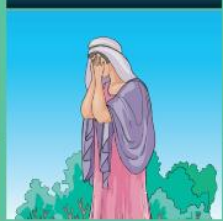


57

سورة المجادلة

al-Mujadalah

The Pleading One



58

سورة الحشر

al-Hashr

The Banishment



59

سورة الممتحنة

al-Mumtahanah

The Examined One



60

Words covered in the previous year(s)

THE MNEMONICS BOOK OF LEARNING THE NAMES OF THE SUWER OF THE QUR'AN

1

1 - 30

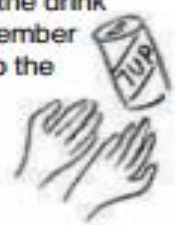
4 Nisa



Remember through the analogy of 4 wives.

7 A'raaf (The Heights)

Link this with the drink 7UP and remember reaching up to the roof (A'raaf).



10 Yunus

Using the 0 in the 10 draw a fish with a Y in the stomach to remember that Prophet Yunus was in the stomach of a fish.



When the door **Opened**¹ we saw **Beef**² which was donated by the children of **Imran**³ and served by his **Women**⁴ on a **Table**⁵. On smelling the aroma people rushed like **Cattle**⁶ from **Heights**⁷ thinking it was **Spoils of War**⁸. When they realised their error they did **Tawba**⁹ like **Yunus**¹⁰.

سورة الفاتحة
al-Fatihah
The Opening



سورة البقرة
al-Baqarah
The Cow



سورة ال عمران
Al 'Imran
Family of Imran



سورة النساء
al-Nisa'
Women



سورة المائدة
al-Ma 'idah
The Table



1

2

3

4

5

سورة الانعام

al-An'am

Livestock



6

سورة الاعراف

al-A 'raf

The Heights



7

سورة الانفال

al-Anfal

The Spoils of War



8

سورة التوبة

al-Bara'ah

Repentance

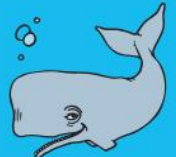


9

سورة يونس

Yunus

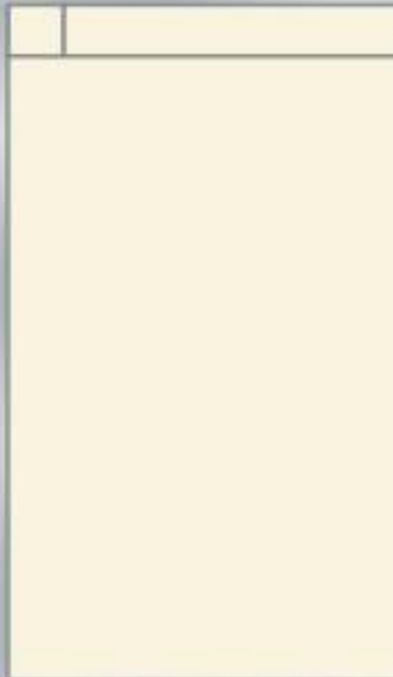
Jonah



10

11 Hud

Add a horizontal to the number 11 to make H.

Hud¹¹ and Yusuf¹² were overawed when they saw the Thunder¹³ created by Ibraheem¹⁴ breaking the Stone¹⁵ idols.

سورة هود

Hud

Hud



سورة يوسف

Yusuf

Joseph



سورة الرعد

al-Ra 'ad

Thunder



سورة ابراهيم

Ibraheem

Ibraheem



سورة الحجر

al-Hijr

The Rock



11

12

13

14

15

16 Nahl (The Bee)

The age 16 is normally referred to as "sweet 16" which reminds one of honey which is produced by bees.



17 Israa' / Bani Isra'il (The Journey)

Israa' is linked to the journey of Me'raj, so think of the 1 who ascended to the 7 heavens. Number 1 in 17 could be written as an arrow pointing upwards.



18 Kahf (The Cave)

The age of 18 is normally considered at entering adulthood and thus time to leave the CAVE of the parents.



The Bees¹⁶ seeing Israa'¹⁷ swarmed in the Cave¹⁸ and watched Maryam¹⁹ meet Taha²⁰.

سورة النحل

al-Nahl

The Bee



16

سورة الاسراء

Israa/Bani Isra'il

The Night Journey



17

سورة الكهف

al-Kahf

The Cave



18

سورة مريم

Maryam

Mary



19

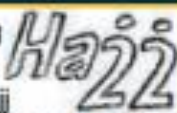
سورة طه

Ta Ha

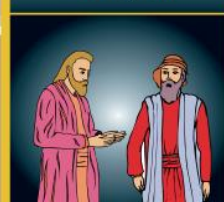
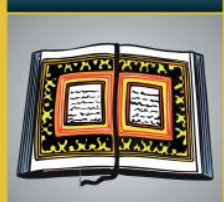
Ta Ha



20

22: Hajj Think of going to Hajj 2 by 2. The 2 'j' of Hajj could be hooked to look '2'. 	29: Ankaabut (The Spider) Draw 2 mutant spiders with 9 legs each. 	30: Rum (The Romans) X is the Roman symbol for 10, so XXX is 30 in Roman numerals. 
--	--	--

The **Ambiya**²¹ went to **Hajj**²² with the **Mu'minun**²³ to show them the **Light**²⁴ of the **Difference** between right and wrong²⁵. The **Poets**²⁶ and the **Ants**²⁷ who went returned only to tell a **Story**²⁸ about **Spiders**²⁹ eating **Romans**³⁰.

سورة الانبياء al-Anbiya' The Prophets  21	سورة الحج al-Hajj The Pilgrimage  22	سورة المؤمنون Mu'minun The Believers  23	سورة النور al-Nur The Light  24	سورة الفرقان al-Furqan The Criterion  25
--	---	---	---	---



PROPHETS MENTIONED IN THE QUR'AN BY NAME

- | | |
|------------------------------|---------------------------------------|
| 1. Adam (pbuh) | 15. Harun (pbuh) - Aaron |
| 2. Idrees (pbuh) - Enoch | 16. Ilyas (pbuh) - Elijah |
| 3. Nuh (pbuh) - Noah | 17. Ilyasa (pbuh) - Elisha |
| 4. Hud (pbuh) | 18. Dhul Kifl (pbuh) - Ezekiel |
| 5. Saalih (pbuh) | 19. Dhul Qurnain (pbuh) |
| 6. Ibraheem (pbuh) - Abraham | 20. Uzayr (pbuh) - Ezra |
| 7. Lut (pbuh) - Lot | 21. Dawud (pbuh) - David |
| 8. Ismaail (pbuh) - Ishma'il | 22. Sulayman (pbuh) - Solomon |
| 9. Is-haaq (pbuh) - Isaac | 23. Luqman (pbuh) - Eosop |
| 10. Ya'qub (pbuh) - Jacob | 24. Yunus (pbuh) - Jonah |
| 11. Yusuf (pbuh) - Joseph | 25. Zakariyya (pbuh) - Zechariah |
| 12. Ayyub (pbuh) - Job | 26. Yahya (pbuh) - John (the baptist) |
| 13. Shuayb (pbuh) - Jethro | 27. Isa (pbuh) - Jesus |
| 14. Musa (pbuh) - Moses | 28. Muhammad (pbuh) |

AMBIYA (PROPHETS MNEMONIC)

MENTIONED IN THE QUR'AN

Adam¹ & Idrees² went to the N³H⁴S⁵ to visit Ibraheem⁶. Lut⁷ directed them to Level I⁸J⁹ Room Y¹⁰V¹¹ where Ayyub¹² & Shuayb¹³ were visiting too.

Musa¹⁴ & Harun¹⁵ were also in Level I¹⁶J¹⁷ fitting a D¹⁸D¹⁹J²⁰ & D²¹S²²L²³ with Yunus²⁴ so Zakariyya²⁵ & Yahya²⁶ could contact Isa²⁷ and Muhammad²⁸.

N³uh, Hud, Saalih
Ilyasa, Ilyasa
Dhul-Qarnain, Uzayr
Dhul-Kifl, Dawud, Sulayman, Luqman
Direct Dua Unit
Direct Sala Line
Ismael, Is-haaq
Ya'qub, Yusuf
YY

1. Adam (pbuh)
2. Idrees (pbuh)
3. Nuh (pbuh)*
4. Hud (pbuh)
5. Saalih (pbuh)
6. Ibraheem (pbuh)*
7. Lut (pbuh)
8. Ismail (pbuh)
9. Is-haaq (pbuh)
10. Ya'qub (pbuh)
11. Yusuf (pbuh)
12. Ayyub (pbuh)
13. Shuayb (pbuh)
14. M usa (pbuh)*
15. Harun (pbuh)
16. Ilyasa (pbuh)
17. Ilyasa (pbuh)
18. Dhul-Kifl (pbuh)
19. Dhul-Qarnain (pbuh)
20. Uzayr (pbuh)
21. Dawud (pbuh)
22. Sulayman (pbuh)
23. Luqman (pbuh)
24. Yunus (pbuh)
25. Zakariyya (pbuh)
26. Yahya (pbuh)
27. Isa (pbuh)*
28. Muhammad (pbuh)*

*Ulul Adham Prophets

The Human Being in the Qur'an 2



يَدٌ

Yad

Hand



شَفَاةٌ

Shifa

Lips



أَنْفٌ

Anf

Nose



بَطْنٌ

Batn

Belly



رَأْسٌ

Ra's

Head



أُذُنٌ

Udhun

Ear

The Human Being in the Qur'an

Complete the word search below:

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

Insaan

Fam

Wajh

Anf

'Ayn

Batn

Lisaan

Ra's

Qadam

Udhun

yad

The Human Being in the Qur'an

Match the picture with the correct arabic name.



عَيْنٌ



لِسَانٌ



شِفَاةٌ



بَطْنٌ



وَجْهٌ



أَنْفٌ



أُذُنٌ



إِنْسَانٌ



قَدَمٌ



يَدٌ



رَأْسٌ

The Human Being in the Qur'an 1



إِنْسَانٌ

Insaan

Human Being



وَجْهٌ

Wajh

Face



عَيْنٌ

'Ayn

Eye



لِسَانٌ

Lisaan

Tongue



قَدَمٌ

Qadam

Foot

Animals in the Qur'an 2



خِنْزِيرٌ

Khinzeer

Pig



حِمَارٌ

Himaar

Donkey



حِصَانٌ

Hisaan

Horse



هُدْهُدٌ

Hudhud

Hud Hud



تُعْبَانٌ

Thu'baan

Snake

Animals in the Qur'an 1



فَيْلٌ

Feel

Elephant



جَمَلٌ

Jamal

Camel



بَقَرَةٌ

Baqara

Cow



خَرُوفٌ

Kharoof

Sheep

Family in the Qur'an



أَبٌ
أُمٌّ

Ab

Father

Umm

Mother



إِبْنٌ

Ibn

Son



بِنْتُ

Bint

Daughter



أَخٌ

Akh

Brother



أُخْتُ

Ukht

Sister



بَيْتٌ

Bayt

Home

O! يَا, يَا أَيُّهَا

Shaytan شَيْطَان

Hell جَهَنَّمَ

Light نُور

Path صِرَاط

Say



قُلْ

QUL

قُلْ هُوَ اللَّهُ أَحَدٌ

One



أَحَدٌ

AHAD

قُلْ هُوَ اللَّهُ أَحَدٌ ١

Mother



أُمُّ

UMMUN



*And He is the One Who created the day
and the night, the sun and the moon—
each travelling in an orbit.
(21:33)*

FIQH

Class 10



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4.	REVELATION	PG 22
5.	IMĀM AL-MAHDI (A) & THE CONCEPT OF THE <i>GHAYBAH</i> (PART 1)	PG 27
6.	IMĀM AL-MAHDI (A) & THE CONCEPT OF THE <i>GHAYBAH</i> (PART 2)	PG 32

FIQH

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2.	<i>ṢALĀT AL-ĪD</i>	PG 40
3.	<i>TAYAMMUM</i>	PG 42
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5.	<i>RADD AL-MAẒĀLIM</i>	PG 46

‘AQĀ’ID

What is ‘Aqā’id?

‘Aqā’id (Theology) is a study of the roots of religion (*Uṣūl al-Dīn*). It is an extremely important subject because it deals with the very foundation of faith in Allāh (SWT) and Islam.

The *Uṣūl al-Dīn* comprise of 5 basic principles:

- 1) *Tawḥīd* (Divine Unity)
- 2) *‘Adālah* (Divine Justice)
- 3) *Nubuwwah* (Prophethood)
- 4) *Imāmah* (Divine Leadership after the Prophet (S))
- 5) *Qiyāmah* (Resurrection)

This Chapter Consists Of:

Islam and Muslims

This part explains the meaning of Islam and what it means to be a Muslim. It provides us with an insight into the teachings of Islam and how Muslims are expected to live their lives. It also introduces other sects within Islam and the principle differences between these sects.

Uṣūl al-Dīn

This part looks at the five basic principles of our beliefs mentioned above: *Tawḥīd* (a study of Allāh (SWT) and His unity); *‘Adālah* (the Justice of Allāh); *Nubuwwah* (Allāh (SWT)’s guidance to mankind through His messengers and revelations); *Imāmah* (the continuation of Allāh (SWT)’s guidance after the demise of the Prophet (S)); and *Qiyāmah* (a study of the resurrection and the Hereafter).

I am a Muslim

In this part, we look at some of the teachings of Islam and the beliefs of Muslims, and how best we can put them to practice in everyday life.

Why Study ‘Aqā’id?

The study of ‘Aqā’id shapes our understanding of Allāh (SWT) and Islam. It addresses important issues such as the existence and nature of God, the need for religion and the purpose of our life. An in depth understanding of these issues is absolutely necessary, because without that, our actions would not have much significance.

Dear Lord,

Guide us in understanding the roots of our religion so that we may better understand Your existence and Your nature, and to understand the purpose of our religion and to live by its morals and values.

LEARNING OBJECTIVES



1. Introduction to the Names and Attributes of Allāh (SWT)
2. Introduction to the various ways and levels of knowing Allāh (SWT)

MY NOTES



THE NAMES AND ATTRIBUTES OF ALLĀH (SWT)

Al-Asmā' al-Husnā refers to the Beautiful Names of Allāh (SWT). Whenever we mention Allāh, we should say:

سُبْحَانَهُ وَ تَعَالَى

Glory be to Him, the Most High

We can also say:

عَزَّ وَ جَلَّ

The Mighty and Glorious

Allāh (SWT) tells us in the Qur'ān that when we pray to Him, we can call Him by any of His Beautiful Names:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَانَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى



Say, 'Call "Allāh" or call "the Rahman (Merciful)". Whichever [of His Names] you may call, to Him belong the most beautiful Names.' [17:110]

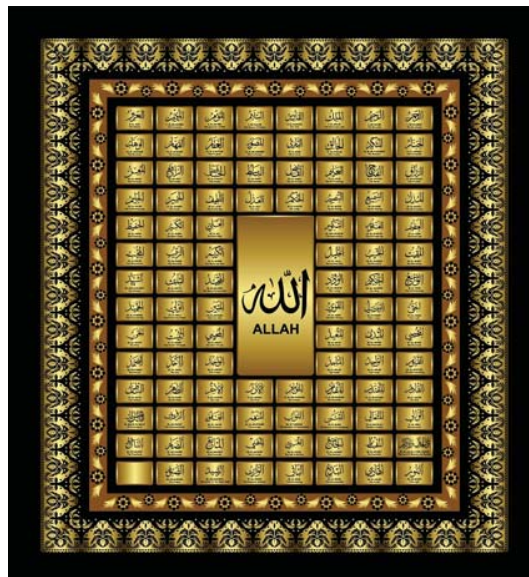
Allāh (SWT)'s names refer to His attributes. They tell us about Him, and help us understand Him. In other words, we can know Allāh (SWT) through His attributes. In the Qur'ān and through the *aḥādīth* of the Holy Prophet (S), Allāh (SWT) has informed us of many of His Names. For example:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ



الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allāh: there is no god but He: the King, the Holy, the All-Peace, the Giver of security, the Overseer, the Most Mighty, the Overpowering, the All-Great. Exalted be He from whatever they associate with Him.



ACTIVITY



Memorise 10 Names of Allāh (SWT) that you didn't know by heart before along with their meanings.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ



MY NOTES



He is Allāh, the Planner, Executer and Fashioner of creation. His are the names most beautiful. Whatever is in the heavens and the earth extols His Glory. He is the Most Mighty, the Most Wise. [59:23-4]

The Names of Allāh (SWT) are countless. In the beautiful *Du‘ā’ Jawshan al-Kabīr* taught to us by the Holy Prophet (S), we call out to Allāh (SWT) through 1000 of His Names and Attributes. However, we commonly refer to and memorise the famous 99 Names of Allāh (SWT).

Everything in creation reflects and manifests these different Names of Allāh (SWT). When we see the love and affection of our parents towards us, we are reminded of the Names of Allāh (SWT) **al-Raḥmān** - The All-Merciful and **al-Wadūd** - The Loving. When we eat food and earn money, we know that it is **al-Razzāq** - The Provider of Sustenance, who has blessed us with food and wealth. The deeper reality behind everything we see around us, from the great stars and planets to the small flowers and plants, are the Names of Allāh (SWT). We can hear and see through our ears and eyes, but in reality it is Allāh (SWT) who is **al-Samī‘** - the All-Listening and **al-Baṣīr** - the All-Seeing. Our hearing and vision are just manifestations of these Names. For this reason, in *Du‘ā’ Kumayl*, we call out to Allāh (SWT) by His Names and refer to them as the following:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ... بِاَسْمَائِكَ الَّتِیْ مَلَأْتَ اَرْكَانَ كُلِّ شَیْءٍ

O Allāh, I ask You...by Your Names, which have filled the foundations of all things;

THE POSITIVE AND NEGATIVE ATTRIBUTES OF ALLĀH (SWT)

Al-Ṣifāt al-Thubutiyyah are the qualities of Allāh (SWT) that are true regarding Allāh (SWT). They are sometimes referred to as the "Positive Attributes" of Allāh (SWT). The opposite of this are *al-Ṣifāt al-Salbiyyah*, which are attributes that are not true regarding Allāh (SWT), or "Negative Attributes".

Among the Positive Attributes of Allāh (SWT) are:

1. **al-Qadīm** - He is Eternal. He has no beginning and no end. He wasn't born and won't die.
2. **al-Qādir** - He is all-Powerful. He has the power to do what He wishes.
3. **al-‘Alīm** - He is all-Knowing. Nothing is hidden from Him.
4. **al-Ḥayy** - He is Ever-Living. He will never die.
5. **al-Murīd** - He does as He pleases. However, what He does is based on wisdom and reason.

MY NOTES

**Among the Negative Attributes of Allāh (SWT) are that:**

1. Allāh (SWT) has **no** partners and **no** family. He has **no** sons or daughters.
2. Allāh (SWT) is **not** made up of anything.
3. Allāh (SWT) does **not** live in any specific place. He is everywhere.
4. Allāh (SWT) **cannot** enter anything (e.g. the body of a human). He **cannot** come in human form.
5. Allāh (SWT) does **not** change (e.g. He doesn't grow old, or become happy or sad)

HOW CAN WE KNOW ALLĀH (SWT)?

In one of his sermons, Imām 'Alī (A) described Allāh (SWT) as follows:

"Praise is due to Allāh whose praise cannot be achieved by speakers, whose bounties cannot be counted by those who count, and whose right cannot be fulfilled even by those who strive to do so. He, whom the highest of intellectual efforts cannot comprehend and the deepest diving of understanding cannot grasp. He, for whose attributes there is no limits; no eulogy of praise exists, no time is ordained and no duration is fixed."

According to this passage, it is clear that Allāh (SWT) is so great that it is not possible for us to fully comprehend Him. However, this does not mean we cannot know Him at all. There are various ways and levels to which we can understand and get to know Allāh (SWT). Some of these are the following:



1) The *Fitrah*: The belief in God has been hard-wired within every human being and hence it's something that comes naturally to us. For this reason, from the beginning of human life on earth, there has been record of the belief in the existence of some sort of God. We do not require to read books or to formally educate ourselves in order to access *fiṭrī* knowledge. Even the person who lives in the middle of the Amazon jungle is able to reach the conclusion that Allāh (SWT) exists without being exposed to any religions.

It is like a light that is within all of us, providing us with knowledge about basic truths. However, years of sinning and spiritually polluting ourselves dims the brightness of the light of our *fiṭrah*. Religious teaching in the form of the revelation and prophetic guidance adds to the basic knowledge base already available to us from the *fiṭrah*.

2. The external signs of Allāh (SWT): Allāh (SWT) is recognised through His signs present in the world around us. When we see the beautiful and intricate creation around us and the harmony with which everything in nature works, we know that all these things could not have come by chance and that they require a Wise Creator. In the Qur'ān, Allāh (SWT) commands us in many places to ponder over His creation:

MY NOTES



الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ



Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allāh; then look again, can you see any disorder?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Then turn back the eye again and again; your look shall come back to you confused while it is fatigued. [67:3-4]

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ



Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. [3:190]



In the profound *Du'ā* 'Arafah, Imām al-Ḥusayn (A) mentions that he realises that all the life experiences that Allāh (SWT) makes us go through, all the good and the difficult times, were all His way of introducing Himself to us:



إِلَهِي عَلِمْتُ بِاخْتِلَافِ الْآثَارِ

O my God, I have known, through variety of signs

وَتَنَقُّلَاتِ الْأَطْوَارِ

and changes of phases,

أَنْ مُرَادَكَ مِنِّي أَنْ تَتَعَرَّفَ إِلَيَّ فِي كُلِّ شَيْءٍ

that what You want from me is that You introduce Yourself to me in all things

حَتَّى لَا أَجْهَلَكَ فِي شَيْءٍ

so that I will not ignore You in anything.

Hence Allāh (SWT) commands us to reflect upon the countless blessings He has bestowed upon us:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنْ

السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآَنِي تُؤْفَكُونَ

O mankind! Remember Allāh's blessing upon you! Is there any creator other than Allāh who provides for you from the sky and the earth? There is no god except Him. So where do you stray? [35:3]



3. The Qur'ān: The creation around us forms the external signs of Allāh (SWT). The Qur'ān features the written signs of Allāh (SWT). It was the miracle of our Holy Prophet (S). It is so powerful that it even managed to shake the hearts of those who used to bury their baby girls alive without any hesitation.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. [17:9]



4. Self-Purification: In multiple verses, *aḥādīth* and *aḥādīth qudsīyyah*, Allāh (SWT) tells us that the human **spiritual heart** is the source of truly attaining deep knowledge of Allāh (SWT).

مَا وَسَعَنِي سَمَاوَاتِي وَلَا أَرْضِي ، وَلَكِنْ وَسَعَنِي قَلْبُ عَبْدِي الْمُؤْمِنِ

My heavens and my earth could not contain Me, but the heart of My believing servant contains Me.



The main purpose of our life is to "know" Allāh (SWT). This knowing, however, is not a rational or intellectual knowing that is often called *‘ilm* (knowledge). Rather, it is ***ma‘rifah***, which is better translated as "realisation". *‘Irfān* (the science of "realising" God), is derived from the word ***ma‘rifah***.

There are numerous verses in the Qur‘ān that encourage people to embark on a journey of self-discovery and the *ma‘rifah* of Allāh (SWT). Similarly, there are numerous *aḥādīth* that encourage us to understand *Tawḥīd* deeply and realise who Allāh (SWT) is (i.e. gain *ma‘rifah*), not just through the mind and its logical deductions and philosophical arguments, but through purifying the heart and making this purification process a "journey" towards Allāh (SWT), so that He is known directly through personal experience.

IN SUMMARY



1. What do the names of Allāh (SWT) tell us about Him?
2. Explain what *al-Ṣifāt al-Thubutiyyah* are and give three examples.
3. Explain what *al-Ṣifāt al-Salbiyyah* are and give three examples.
4. Explain in detail at least two ways in which one can try to know Allāh (SWT).

DID YOU KNOW?



The name of God, Allāh, encompasses all the other names of God. This is why we call Him by the name Allāh more than any other Name.

KEY POINTS



1. ***Al-Asmā’ al-Ḥusnā*** refer to the Beautiful Names of Allāh (SWT). Allāh (SWT) tells us in the Qur‘ān that when we pray to Him, we can call Him by any of His Beautiful Names. The Names of Allāh (SWT) are countless.

2. Allāh (SWT)’s names refer to His attributes. Everything in creation reflects and manifests these different Names of Allāh (SWT).

3. *Al-Ṣifāt al-Thubutiyyah* are the qualities of Allāh (SWT) that are true regarding Him. The opposite of this are *al-Ṣifāt al-Salbiyyah*, which are attributes that are not true regarding Allāh (SWT).

4. It is not possible to fully understand Allāh (SWT). However, we can try to know Him to our capacities through different ways, such as our *fiṭrah*, the external signs of Allāh (SWT), the Qur‘ān and self-purification.

ACTIVITY PAGE

Find the Names of Allāh (SWT) mentioned in the word bank below. Although all the letters of each word are connected together, most words are not going to be horizontal or vertical in a straight line. You will have to think outside the box!

One has been done for you – The Name of Allāh (SWT) (AL-)MATIN.

Y	Y	F	I	T	A	T	I
A	I	R	N	Q	L	M	N
H	S	A	A	Z	A	I	S
W	B	H	M	Z	I	D	R
A	D	I	Q	A	R	A	Y
D	U	F	A	T	I	R	K

WORD BANK

WADUD
RAHIM
RAHMAN
RAZZAQ
HAMID
KARIM
ALIM
QADIR

QADIM
SAMI
BASIR
LATIF
ALI
HAYY
FATIR
MATIN



ATHEIST: Why are natural disasters not evil? What is the correct definition of evil?

BELIEVER: The correct definition of evil is “**the willful rejection of good**”. In other words, when someone who has **free will** to choose to either do good or reject good decides to reject good, evil is brought about. Anything else cannot be called “evil”.

ATHEIST: Can you please explain further.

BELIEVER: If a person is killed by another person, but there was **no intent** to kill, we call it an **accident**, no evil has taken place. Although the result of the accident was death and someone was killed, we cannot call such an incident “evil”. It may be a sad event, but it is not evil.

Notice that **evil is directly connected to free will**, in that someone chooses to do something bad. If you take free-will out of the equation, there is no evil left.

Therefore, when natural disasters such as a tsunami takes place, such an event cannot be called evil, because there is no notion of choice there. It is just a physical reality taking place, where water moves in a specific direction to fill a certain space which it is supposed to fill based on the laws of physics.

ATHEIST: Ok fair enough. Natural disasters are not evil in themselves, but what about when people die as a result of such events? If you had the ability and power to save someone from a tsunami, would you not save him or her?

BELIEVER: Yes, of course I would.

ATHEIST: Then how can God, whom you believe to be all-Powerful and all-Merciful, allow innocent children to die from tsunamis?

BELIEVER: Good question. However, in your argument, you have made certain incorrect assumptions, which have led you to wrong conclusions about God.

ATHEIST: Which incorrect assumptions have I made?

BELIEVER: First of all, you have assumed that death is a bad thing and that it is *wrong* for a child to die. Your conclusions are also based on the assumption that



this life is the be all and end all. However, if you were to now understand death as the **end of the trials and difficulties of this world** and simply as a portal to a new phase of existence, which is our real and permanent home and for which were created in the first place, then death is no longer seen as a bad thing.



In fact, for good-doers, death is a joyful time, because they are going to a much better place, where they will be rewarded for their efforts in this world! Also, the innocent children who die from natural disasters will be recompensed in the Hereafter and will be given a place they will be very happy with.

ATHEIST: You're right, in my argument, I had assumed death as a bad thing. Viewing death from this perspective truly does change the whole argument.

BELIEVER: Another assumption that you made in your argument is that it is *wrong* for children to die from such incidents, because they have their entire lives ahead of them. However, this is a wrong thing to say, because the exact age that those children are meant to die in is already decreed by God from before, so there is no room to assume that "they had their entire lives ahead of them"!

Besides, who's property are those children anyways? Do they belong to their parents or do they belong to God? When an owner leaves his possession with you and then one day comes to take it back. Would you call this evil?

ATHEIST: No, of course it's not evil.

BELIEVER: Then by the same logic, when God decides to take back His property, it cannot be called evil!

In the Qur'ān, we are told that in the past, God has decided to destroy entire communities, such as the people of 'Ād and Thamūd. Just like God created you and I in the first place and placed us in this world, He can also take us back whenever He wishes. We all belong to Him and He can decide to bring us back to Himself whenever He wishes. There is no evil here. Our job is to believe in Him, make best use of our short time in this world and prepare for death, whenever it is destined for us.

ATHEIST: Yes, you are right. God has the right to take back His property whenever

DID YOU KNOW?



Many events that we normally refer to as "natural disasters" are actually very good in and of themselves. For example, one of the benefits of earthquakes is that they allow the planet to constantly recycle itself in order to maintain a life sustaining balance.

Earthquakes also bring minerals and metal rich deposits to the surface and make fossil fuels easier to access.

MY NOTES



KEY POINTS



1. The correct definition of “evil” is the “willful rejection of God”, i.e. evil is directly connected to free will.
2. Natural disasters cannot be called “evil”, because there is no free will associated with such events.
3. If we correctly understand death as the end of the difficulties and trials in this world and as the gateway to our true life, then it is no longer seen as a “bad” thing in itself.
4. Allāh (SWT) allows people to die from natural disasters because of a greater mercy and wisdom. It is only through witnessing such incidents that we appreciate the good.
5. Trials and difficulties in this world give meaning to this life. They are part of the system Allāh (SWT) has created to give us the opportunity to grow as human beings.

He wishes. This cannot be called evil.

BELIEVER: And even beyond all of this, although we question what kind of God can see people die in natural disasters, especially innocent children, there is actually great mercy and wisdom associated with such occasions...

ATHEIST: Really? How so?

BELIEVER: How could you and I understand the value of human life if we didn't see it go away? How could we understand the fragility of the human race if we didn't experience such events? How could we appreciate the value of the stable earth if it didn't shake during an earthquake?

We can only understand, appreciate and become thankful for good things in this life when we experience the opposite of these things. For example, if we never become ill, we would not appreciate good health. If we never experience hunger, we would never appreciate food.

ATHEIST: Yes, you are totally right. I never thought of it in this way. You have totally changed my perspective on this. Thank you very much!

DID YOU KNOW?

Allāh (SWT) informs us in many places in the Holy Qur'ān that we will face trials and difficulties in this world. That is part of the system of this world, which He has created. These trials give meaning to this life and allow us to grow as human beings.



وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ

*We will surely test you with a measure of **fear** and **hunger** and a **loss of wealth**, **lives**, and **fruits**; and give good news to the patient -*

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

those who, when an affliction visits them, say, 'Indeed we belong to Allāh and to Him do we indeed return.' [2:155-6]

IN SUMMARY



1. 1. What is the true definition of “evil”?
2. 2. Why can we not call natural disasters evil?
3. 3. How can a Merciful God allow children to die through natural disasters?

ACTIVITY PAGE

CIRCLE THE CORRECT ANSWER

1) Death is a joyous occasion for:

Children

Disbelievers

Good-doers

2) Is it true that natural disasters are evil?

True, because they cause massive destruction.

True, because they cause death intentionally.

False, because the statement is based on a wrong assumption about “evil”.

3) Evil comes about when:

A person chooses to do good.

A person chooses to do bad intentionally.

A person does bad unintentionally.

4) Is it evil for Allāh (SWT) to allow children to die from natural disasters?

Yes, because they had their entire lives ahead of them.

No, because we all belong to Allāh (SWT) and He can take us away from this world whenever He wishes.

Yes, because children are innocent.

5) There is Wisdom and Mercy associated with natural disasters.

Yes, because they teach us the value of life.

No, because people lose their valuables.

Yes, because people need to be punished.

LEARNING OBJECTIVES



1. Understand Divine Justice in relation to the occurrence of “man-made evil”
2. Understand why believers go through trials and difficulties in this world

MY NOTES

WHY DOES GOD NOT STOP HUMAN BEINGS FROM COMMITTING EVIL?

ATHEIST: In our last discussion, you explained to me that it is incorrect to refer to natural disasters as “evil”, because the correct definition of evil is “**the wilful rejection of good**”. You also explained to me some of the benefits and wisdom behind the occurrence of natural disasters in this world and you raised good points. However, what about when human beings are responsible for murders and countless other crimes? Would you not call such actions “evil”?

BELIEVER: Yes, such actions are evil, because human beings use their free will to do them.

ATHEIST: When the bombings took place in London on 07/07/2005, if you were there and had the ability and power to stop it from taking place, would you have stopped it?

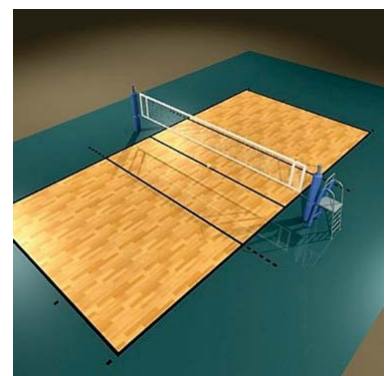
BELIEVER: Yes, of course I would have.

ATHEIST: So if God is all-Merciful and all-Powerful, like you claim, then why does He allow human beings to commit these evil deeds? Why doesn't He stop them?

BELIEVER: If you think about it, what you are really asking is for **God to intervene and take away the free will of human beings to choose to commit good or evil deeds**. This would reduce human beings to being mere robots. It would defeat the whole purpose of this life as a test for us.

ATHEIST: Can you please explain further.

BELIEVER: Imagine you are in a gymnasium playing volleyball. Notice how the volleyball court has a line marked out around its perimeter. This line can be regarded as the barrier between “good” and “evil”: When you play the game, as long as you keep the ball on the correct side of the line (i.e. inside the court), you're doing “good”. However, as soon as you hit the ball outside of the line, you lose the point - you've committed “evil”.



Why don't we just get rid of this line so that no one can lose a point and this “evil” cannot take place? And while we're at it, we should also remove the net in the middle of the court. This way, we can't go wrong!

ATHEIST: No way! If you remove the line and the net, you will destroy the game! Good volleyball players know how to keep the ball inside the line and they are good at it. That's the whole point!

CLASS ACTIVITY



Apart from the reasons already mentioned in this lesson, what are the other reasons why human beings face trials and difficulties in this world?

BELIEVER: Do you play golf?

ATHEIST: Yes...

BELIEVER: I like playing golf too, but I'm not good. I don't like the bunkers in the field. They are big distractions. My golf ball keeps going inside them and it is very difficult to get it out! I think we should get rid of bunkers! Or even better, why don't people put some sort of chip inside their golf balls, such that whenever they hit a ball, they can use a machine to control it and make sure it always lands straight inside the hole! I'll become as good as Tiger Woods!



ATHEIST: No, that's not how it works! Once again, you are making the whole game pointless! You need the bunkers to stay there for the game to be fun and for you to become a better player...

BELIEVER: But they're evil! They stop me from winning easily!

ATHEIST: That's the whole point! The more bunkers you have in the field and the more you can avoid them, the better you become!

BELIEVER: Exactly! Now you've hit the nail on the head! The same is true about the existence of evil in this life. The more choice there is between doing good and evil and the more you choose to do good and reject evil, the better a human being you become!

In the Qur'ān, God says:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say, "I seek the protection of the Lord of the daybreak

مِنْ شَرِّ مَا خَلَقَ

from the *evil* of what He has created" [113:1-2]



MY NOTES



MY NOTES



In the above verses, the “evil” being referred to is the potential for human beings to use their free will to bring about evil. God does not say that there is no evil in this world. He acknowledges that because of the free will of human beings, evil will also be there.

This evil needs to be there. **It is a necessary component of the trial.** This is what allows human beings to achieve their potential as the greatest of God’s creation, by freely choosing to do good and rejecting evil. In this way, we become even better than angels. **The important point is that we must *avoid* evil!** That is what makes evil a “good thing” – when we avoid it! Just like the net in volleyball or the bunkers in golf, the more we can avoid them, the better we become.

Reflect on the following verse of the Qur’ān:

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

You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allāh...[3:110]

Notice how God once again acknowledges that evil does exist in this world, but says that our objective as God’s representatives on earth is to rise up and pro-actively stop **evil** from being committed, by promoting good and forbidding evil in society.

God could easily have placed us straight into Paradise or Hell based upon His Knowledge of the choices we would make in this life. However, out of His Mercy, He has given us the opportunity to partake in the test of this world, so that we can **value Paradise** when we eventually go there. Likewise, those who are evil in this world will not have an excuse in the Hereafter when they enter Hell, because it is the result of their own actions in this world.

ATHEIST: Wow, that is quite profound... you have once again changed my whole perspective on life and the evil that we see happening around us. Thank you!

BELIEVER: You are most welcome!

THE TRIALS OF A BELIEVER

One of the main reasons why Allāh (SWT) subjects believers to trials in this world, is so that they can become even closer in station to Him after passing the trials. If a child is given a PhD certificate, he/she won’t understand its worth and it will not hold any value for him/her. However, if that same child, after years of struggle, goes through primary and secondary school, then completes his/her Bachelor’s and Master’s Degrees and then finally completes his/her PhD, that same PhD

certificate will now hold enormous weight in his/her eyes. The same is true for a believer when he/she enters Paradise after years of trials and difficulties in this world.

Imām al-Bāqir (A):

“Paradise is surrounded by trials and patience. So whoever endures trials in this world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires (of the world) will enter the Fire.”

Imām al-Bāqir (A):

“Verily, the believer is tested according to the level of his faith.”

Imām al-Ṣādiq (A):

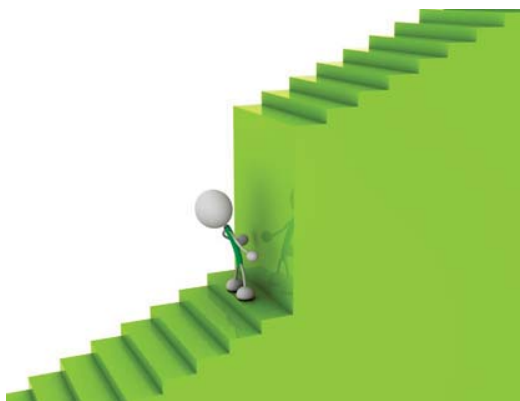
“Among what Allāh, the Exalted, revealed to Prophet Mūsā (A): ‘I have not created anything as dear to Me as My believing servant, so when I try him, I do so for his own good, and I make him prosper for his own good, and I shield him for his own good. And I know best what improves My servant, so let him endure My trial and be thankful for My favours, and be content with My decree, and I will record him among the righteous.’”

The life of Prophet Ibrāhīm (A) is a very good example. He went through many extremely difficult trials:

- * Everyone in his community was against him and he was thrown into a huge fire.
- * He didn’t have any children until a very old age. When he was finally granted a child, he was commanded by Allāh (SWT) to abandon this baby and its mother in a faraway desert.
- * After many years, when he returned to the desert to once again meet his child, he was now commanded to slaughter this child as a sacrifice to Allāh (SWT).

Prophet Ibrāhīm (A) passed each one of these difficult trials and each time he passed a trial, his station in front of Allāh (SWT) also increased:

- * He was first made a **nabī**
- * Then he became a **rasūl**
- * Then he became the special Friend of Allāh (SWT) (**khalīl Allāh**)
- * Then finally, he became an **Imām**



MY NOTES



DID YOU KNOW?

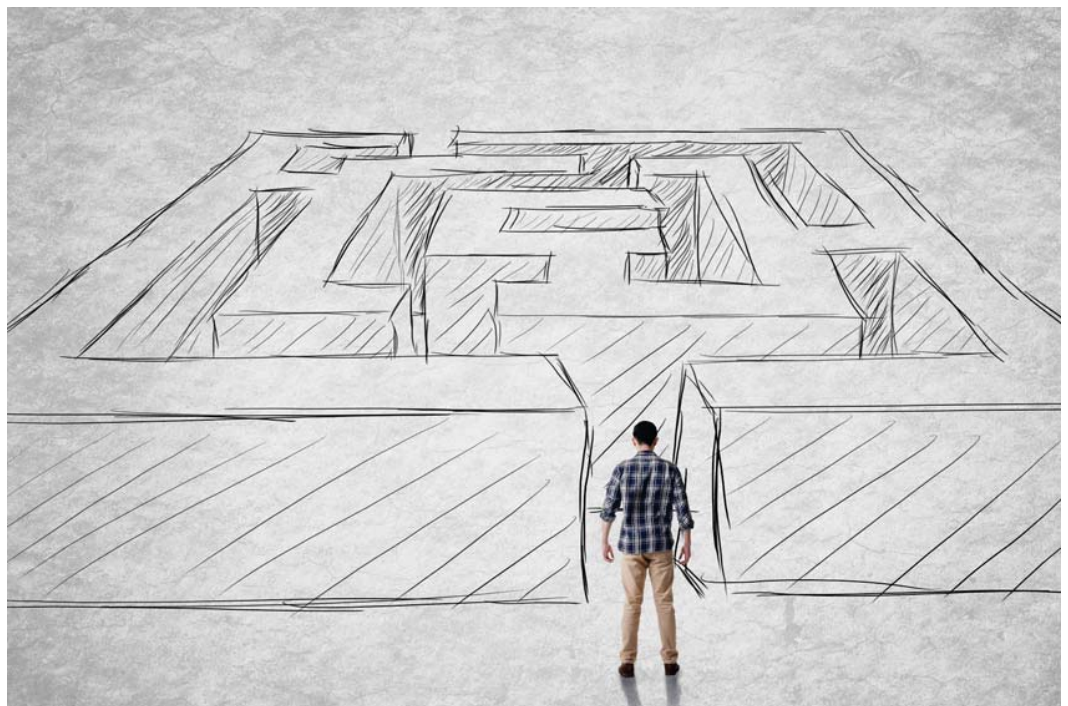


Before Imām al-Ḥusayn (A) departed from Madīnah, he saw the Holy Prophet (S) in a dream, who told him:

“Oh my beloved Ḥusayn, it is as if I see you covered in your blood...Allāh has a special status reserved for you which you cannot attain, except through martyrdom (shahādah).”

Imām al-Ḥusayn (A) went through great difficulties, but as a result, he attained a very special status with Allāh (SWT).

When Allāh (SWT) informed the angels that He was going to appoint a human being as His vicegerent on earth, the angels were surprised because they only saw the potential of human beings to commit evil through their free will. However, they did not realise that by using their free will to do good and reject evil, human beings can become even greater than them!



KEY POINTS



1. Evil is the outcome of human beings using their free will to reject good.
2. If Allāh (SWT) stops people from committing evil, it will mean that human beings no longer have free will.
3. Just as the line surrounding a volleyball court and the net are necessary to play volleyball, evil is also a necessary component to this world. The objective is to avoid it.
4. Going through trials allow human beings to grow and earn *Jannah*.
5. The greater a person is in Allāh (SWT)'s eyes, the greater his/her trials.

IN SUMMARY



1. Why does Allāh (SWT) not stop human beings from doing evil?
2. Why is evil an essential component in the system of this world?
3. Why does Allāh (SWT) test believers with trials?
4. Why do trials become more difficult the closer we get to Allāh (SWT)?

ACTIVITY PAGE

GUESS THE PHRASE!

There is an alphabet bank under each table. Each letter in the bank can be used multiple times.

		C			O		E			O	O			-					
				B		C			E		B		T			R			

Alphabet bank [E, O, H, S, G, D, M]

			I			I				H					L	F			
			J			T			N			F			O				

Alphabet bank [I, S, V, D, T, W, G, U, L, R, C, O, E]

					O				O					E					
							A					E	A						

Alphabet bank [D, R, F, L, H, T, B, K, Y]

LEARNING OBJECTIVES



1. What are the different forms of guidance from Allāh (SWT)?
2. What is the difference between *wahy* and *ilhām*?
3. How does Allāh (SWT) communicate with His prophets and messengers?

MY NOTES

WHAT ARE THE DIFFERENT FORMS OF GUIDANCE FROM ALLĀH (SWT)?

In the Qur'ān, Allāh (SWT) tells us that He has provided guidance to every single thing in creation:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ



He said, 'Our Lord is He who gave everything its creation, then guided it.'

There are two different forms of guidance that are referred to in the Qur'ān. The first type is called "**intuitive guidance**" (*al-hidāyah al-takwiniyyah*). This type of guidance has been provided to the whole of creation and includes the laws of nature that govern non-living objects and also the natural instinct of living beings. Below are three examples of this in the Qur'ān:

1. Guidance to the Earth:

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا



On that day she shall relate all her news,

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

for your Lord will have inspired her (to do so). [99:4-5]

2. Guidance to the bee:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا



يَعْرَشُونَ

And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect. [16:68-9]

3. Guidance to mankind:

فَاقِمِ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ

ACTIVITY



Can you name some of the personalities in the Qur'ān who received *ilhām*?

فَطَرَتِ اللَّهُ الْبَشَرَ الْفِطْرَةَ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ
الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



Then set your face single-mindedly to the true faith and adhere to the true nature on which Allāh has created human beings. The mould fashioned by Allāh cannot be altered. That is the true, straight faith, although most people do not know.

[30:30]

This last verse above refers to the natural disposition of all human beings, called the *fiṭrah*, through which we can intuitively know and understand certain basic truths, such as the existence of Allāh (SWT).

The second form of guidance from Allāh (SWT) is known as "**legislative guidance**" (*al-hidāyah al-tashri'iyah*). This is a special form of guidance reserved for beings with a greater sense of understanding and intelligence, like human beings and the *Jinn*. Although humans have been guided to basic truths through the *fiṭrah*, we are still in need of more detailed guidance regarding the way to live our lives and what Allāh (SWT) expects from us.

This second form of guidance can be split into two types - **revelation** (*wahy*) and **inspiration** (*ilhām*).

WHAT IS THE DIFFERENCE BETWEEN WAHY AND ILHĀM?

In the Qur'ān, when Divine guidance is referred to in general, both of these forms have been referred to in general as *wahy*. However, there are many important



differences between the two forms. Some of these are as follows:

1. *Wahy* is a form of Divine revelation that is exclusive to prophets. However, all human beings have the potential to receive *ilhām*. The Imāms (A) and *Sayyidah*

MY NOTES



MY NOTES



Fāṭimah (A) frequently received Divine guidance in the form of *ilhām*.

2. When someone receives *ilhām*, the content of this inspiration is a private matter. It has no authority over anyone else, so it cannot be imposed upon others. However, when prophets receive *wahy*, it is an authority over all human beings and it is part of Divine communication to all human beings via the respective prophet. This was the role of our Holy Prophet (S):

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

O Prophet, We have sent you forth as a witness, a bearer of good news, and a warner,



وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

as one who calls people to Allāh by His permission, and as a light-giving torch.
[33:35-6]

3. The source of the *wahy* is clear to the prophet receiving the revelation. He is able to receive the revelations without any mistakes and confusion.

However, the exact source of inspiration, *ilhām*, is often not known to the person receiving it.



HOW DOES ALLĀH (SWT) COMMUNICATE WITH HIS PROPHETS & MESSENGERS?

The following verse highlights the various methods through which Allāh (SWT) communicates with His prophets and messengers:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيُّ حَكِيمٌ



It is not possible for any human being that God should speak to him unless it is by inspiration, or from behind a veil, or [that] He send a messenger to reveal what He wills by His permission. Verily, He is the Most High, Most Wise. [42:51]

According to the this verse, Allāh (SWT) communicates with prophets in three different ways:

1. **Direct revelation:** God reveals to the prophet without any intermediary. An

example of this type of revelation is mentioned in the following verse:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

We will infuse you with a weighty Word. [73:5]



2. From behind a curtain: God reveals directly to the prophet, but the message is heard from an intermediary object. An example of this is the way Allāh (SWT) communicated with Prophet Mūsā (A) from the burning bush:



فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي
الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا
اللَّهُ رَبُّ الْعَالَمِينَ

And when he came to it, a voice was uttered from the right side of the valley in the blessed sport of the bush, saying: O Mūsā! Surely I am Allāh, the Lord of the Worlds. [28:30]

3. Through a messenger: God communicates to the prophet through an intermediary, like angel Jibrā'īl (A):

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

And most surely this is a revelation from the Lord of the worlds.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

The Faithful Spirit has descended with it,

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

Upon your heart that you may be of the warners [26-192-4]



DID YOU KNOW?



Dreams of the prophets are also forms of communication from Allāh (SWT), like the dream instructing Prophet Ibrāhīm (A) to sacrifice his son, Prophet Ismā'īl (A).

KEY POINTS



1. The "intuitive guidance" (*al-hidāyah al-takwiniyyah*) is a form of guidance that Allāh (SWT) provides to every creation in this world.

2/ The "legislative guidance" (*al-hidāyah al-tashri'iyyah*) is a form of guidance provided to intelligent beings like human beings and the *Jinn*. This form of guidance is further divided into two types: revelation (*wahy*) and inspiration (*ilhām*).

3. *Wahy* is a form of Divine revelation that is exclusive to prophets. It is a commandment from Allāh (SWT) and whichever prophet receives it should convey it to the people. On the other hand, *ilhām* can be received by anyone. Unlike *wahy*, it is a private matter and cannot be enforced upon others.

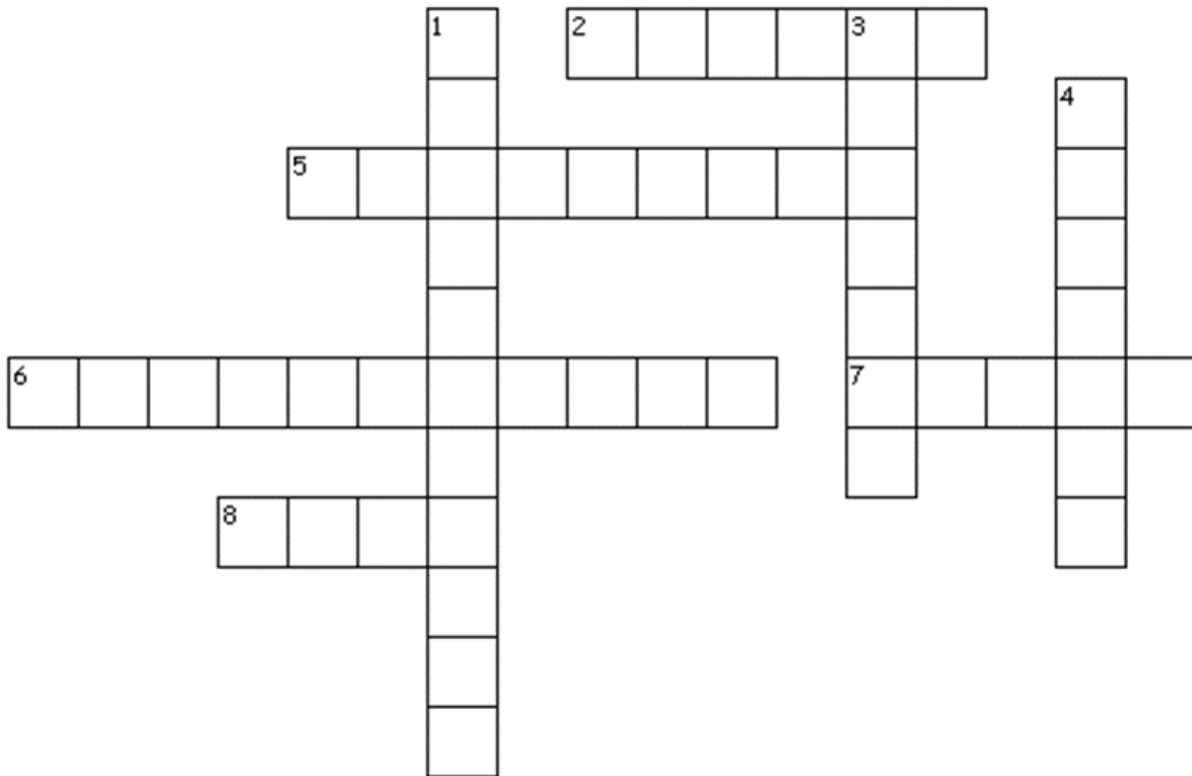
4. Allāh (SWT) communicates with His prophets in three different ways: direct revelation, from behind a curtain and through a messenger, such as angel Jibrā'īl (A).

IN SUMMARY



1. What are the different forms of guidance?
2. What are the key differences between *wahy* and *ilhām*?
3. Describe the ways in which Allāh (SWT) communicates with His prophets.

ACTIVITY PAGE



Across

2. The form of revelation where no intermediary is used is called “_____ revelation”.
5. Revelations brought by angels is referred to as revelation through an _____.
6. A form of guidance that is provided to every creation on this earth is called *al-hidāyah al-*_____.
7. The type of revelation that is a private matter and cannot be enforced upon others is called _____.
8. The type of revelation that is exclusive to prophets is called _____.

Down

1. A form of guidance that is provided to intelligent beings like human beings and the *Jinn* is called *al-hidāyah al-*_____.
3. Allāh (SWT) sometimes communicates with His prophets through intermediary objects. This form of revelation is known as revelation from behind a _____.
4. The angel who brought revelation to the Holy Prophet (S) is _____.

IMĀM AL-MAHDI (A) & THE CONCEPT OF THE *GHAYBAH* (PART 1)

05

THE TITLES OF THE 12TH HOLY IMĀM (A)

The name of our living Imām (A) is Muḥammad ibn al-Ḥasan. However, out of respect for our Imām, we do not usually refer to him by his own name. Instead, we refer to him by his many titles. Some of these are:

1. ***al-Mahdi*** - The Guided One
2. ***al-Qā'im*** - The One Who Will Rise Up
3. ***Ṣāhib al-'Aṣr wa al-Zamān*** - The Master of the Age and Time
4. ***al-Muntaẓar*** - The Awaited One
5. ***al-Ḥujjah*** - The Proof of Allāh (SWT)
6. ***Baqiyat Allāh*** - The Remnant of Allāh (SWT)

WHY DID OUR IMĀM (A) GO INTO GHAYBAH?

In order to understand some of the most important reasons for the *ghaybah* of our Imām (A), we need to recap what took place to the other Imāms (A) before him:

After the passing away of the Holy Prophet (S), the companions eventually pledged their allegiance to Abū Bakr, followed by 'Umar and 'Uthmān. Imām 'Alī (A) was sidelined from his rightful position.

When Imām 'Alī (A) finally became the caliph, his enemies were not happy and kept him engaged in battles throughout most of his caliphate. He fought in the battles of Jamal, Ṣiffīn and Nahrawān. His caliphate came to an end very prematurely when he was assassinated by one of the Khawārij while praying in Masjid al-Kūfah.

Imām al-Ḥasan (A) succeeded his father as caliph, but Mu'āwiyah did not allow him to lead the Muslim *Ummah* in peace and he was eventually poisoned by the latter.

Mu'āwiyah took over as caliph. After his death, he appointed his son, Yazīd, as caliph despite agreeing in his peace treaty with Imām al-Ḥasan (A) that he would not. Yazīd went a step ahead of his father and publicly disregarded the laws of Islam. Under his leadership, Islam was going to become completely distorted and corrupted.

Imām al-Ḥusayn (A) could not allow this to happen and rose up to defend the religion of Islam. Along with his family and close companions, Imām al-Ḥusayn (A) was tragically massacred on the plains of Karbalā'.

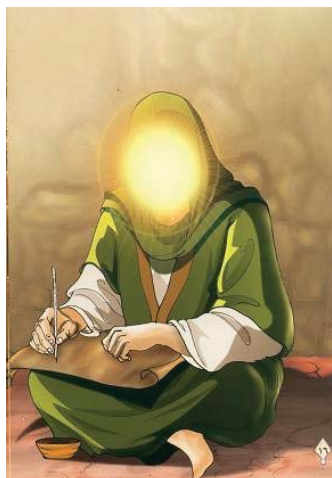
After him, the Holy Imāms, one after another, strove to protect and teach the

LEARNING OBJECTIVES



1. To become familiar with some of the titles of the 12th Imām (A)
2. To understand why the Imām (A) went into *ghaybah*

MY NOTES



ACTIVITY



Write a letter to Imām al-Mahdī (A). Speaking from your heart, inform him about the problems in this world, as well as your personal problems in life and ask him to help you and those suffering around the world.



true message of Islam and purify their followers. However, each of the Imāms were harassed by the oppressive rulers of their times and eventually killed.

The largest threat to the oppressors was the Divine promise of the coming of the Imām al-Mahdī (A), which they knew about. They were so fearful that they went to the extent of putting Imām Ḥasan al-‘Askarī (A) under constant surveillance, so as to monitor the potential birth of any sons and have him killed. The 11th Imām (A) was also killed while he was very young for this same reason, but the oppressors could not stop the Divine Will of the birth of the 12th Imām, Imām al-Mahdī (A).

When the 11th Holy Imām (A) was killed, our 12th Holy Imām (A) was only 5 years old. For his protection, his birth was kept a secret and only the very close companions of the 11th Imām (A) were allowed to see him.



After the passing away of the 11th Imām (A), Imām al-Mahdī (A) went into the Minor Occultation (*al-Ghaybah al-Ṣuġhrā*). He was hidden from the public eye and the general public did not know of his whereabouts. He communicated with his Shī‘ahs through four successive deputies (*nuwāb*). When the last of them died, the Major Occultation (*al-Ghaybah al-Kubrā*) of the 12th Holy Imām (A) started. Keeping the above context in mind, below are some of the reasons why our Imām (A) is in *ghaybah*:

1. For the protection of the 12th Imām (A): Each of our Imāms (A) were killed at the hands of the oppressors. Allāh (SWT) in His Wisdom willed that there would be 12 Imāms after the Holy Prophet (S). Imām al-Mahdī (A) is the last of them and until the appropriate time comes for him to establish the promised just government on earth, he needs to be protected from being unjustly killed like his forefathers.

2. Due to the lack of appreciation by the Muslims: The presence of an Imām is a grace from Allāh (SWT). However, ungratefulness towards this grace and the evil actions of the people can become the cause of the deprivation of this Divine grace. The *ghaybah* of the Imām (A) will continue until the time people realise the dire need for a Divinely appointed leader to rule over them and until he has enough sincere and worthy followers who will support him. In some *aḥādīth*, we have been told that the Imām (A) will reappear when he has 313 devoted followers. It is a very shameful truth, that despite the large number of Shī‘ahs in the world, the Imām is still waiting for as little as 313 true Shī‘ahs.

THE FAMOUS STORY OF SAHL B. AL-HASAN IS AN EXAMPLE OF THE NECESSARY LEVEL OF FAITH OF THE TRUE FOLLOWERS OF THE IMĀM (A):

Sahl b. al-Ḥasan al-Khurasānī, who was one of the Shī'ahs in Khurāsān (a province in Iran), once came to Madīnah to meet Imām Ja'far al-Ṣādiq (A). Sahl asked the Imām: *"O son of the Messenger of Allāh, you are of the Imāms of the Ahl al-Bayt. What prevents you from claiming your right (to rule) while you have more than one hundred thousand Shī'ahs who are ready to fight for you?"*

The Imām (A) asked him to sit down and requested someone to turn on the oven that was in the house. After the oven became very hot and turned red, the Imām (A) told Sahl to go and enter inside the oven. Sahl became scared and said: *"My master, O son of the Messenger of Allāh! Do not punish me by fire and make it easy for me."*

At this time, Hārūn al-Makkī, a close companion of the Imām, entered the room and after the greetings exchanged, without providing any explanation, the Imām (A) told him to enter inside the oven. Without asking any questions, he immediately did so. The Imam (A) turned back to Sahl and started talking to him about Khurāsān as if nothing had happened. Sahl became



very confused. After some time, the Imām (A) told Sahl to stand up and go and look inside the oven. Sahl looked inside the oven and to his surprise, saw Hārūn sitting cross-legged inside the fire. Imām al-Ṣādiq (A) asked Hārūn to come out of oven and he came out healthy with no burns or injury. At this time, the Imām (A) asked Sahl how many of the Shī'ahs he was speaking about believed in the Imām like Hārūn did. Sahl replied: *"By Allāh, not even one."*

3. As a test for the believers: The Holy Prophet (S) used to tell his some of his companions that the believers who would live at the end of the times will have a greater status than them. This is because they would believe in Allāh (SWT), His messenger (S) and the Imāms (A) without even seeing them. The *ghaybah* of our Imām (A) is a great test for us. Many people have failed in this test. However, for those of us who work ourselves and prepare for the coming of the Imām (A) by becoming God-conscious servants of Allāh (SWT), we have been given this great opportunity to pass this test and raise our status in the eyes of Allāh (SWT).

MY NOTES



DID YOU KNOW?



When Imām al-Mahdī (A) reappears, the true followers of the Imām who passed away during his *ghaybah* will be brought back to life to be with the 12th Holy Imām (A) and help him in his mission. This belief is known as the *Raj'a*, meaning "The Return".



KEY POINTS



1. The 12th Holy Imām (A) has many titles. One of them is *al-Mahdī*, meaning "The Guided One".
2. Many reasons have been given for his *ghaybah*. Among them include his safety, the lack of appreciation for Allāh (SWT)'s chosen guides and as a test for the believers.
3. However, we cannot fully understand all the reasons for the *ghaybah* because it is from among the Divine mysteries. It is only when the Imām (A) will reappear that we will truly understand the Wisdom behind his *ghaybah*.

Allāh (SWT) questions us in the Qur'ān:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ، وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Do people think that they will be let go merely by saying: "We believe," and that they will not be tested? And certainly We tried those before them, so Allāh will certainly know those who are true and He will certainly know the liars. [29:2-3]

4. To prove that the Imām (A) is the only solution: Imām al-Mahdī (A) will reappear once all types of ideologies will have been tested and failed. At that time people will understand that they do not have any more solutions and they will be more willing to accept the solution presented by the Imām (A).

5. Divine Wisdom: Although many explanations have been put forward for the *ghaybah* of our Imām (A), Imām al-Ṣādiq (A) has informed us that we will only truly understand the Divine Wisdom behind it after the Imām (A) reappears and we see it for ourselves. He compared the *ghaybah* to the story of Prophet Mūsā (A) and Khidr (A) in the Qur'ān.

In the story, Khidr (A) told Prophet Mūsā (A) that he can stay with him and learn from him as long as he does not ask him any questions regarding his actions until he himself informs Mūsā (A) regarding them. However, when he performed those actions, Prophet Mūsā (A) could not understand them and found them very questionable. He kept losing patience with Khidr (A) until he was finally told the Divine Wisdom behind those actions and then it all made complete sense for Prophet Mūsā (A).

In other words, the Imām (A) is telling us that we must be patient and not arrogantly assume that we are able to understand all of the Divine mysteries. We must not lose faith in the existence of our Imām (A) and use this time to prepare ourselves for his coming. When he reappears, he will inform us of the reasons for his *ghaybah* and it will make perfect sense at that time, just like it eventually made perfect sense to Mūsā (A).

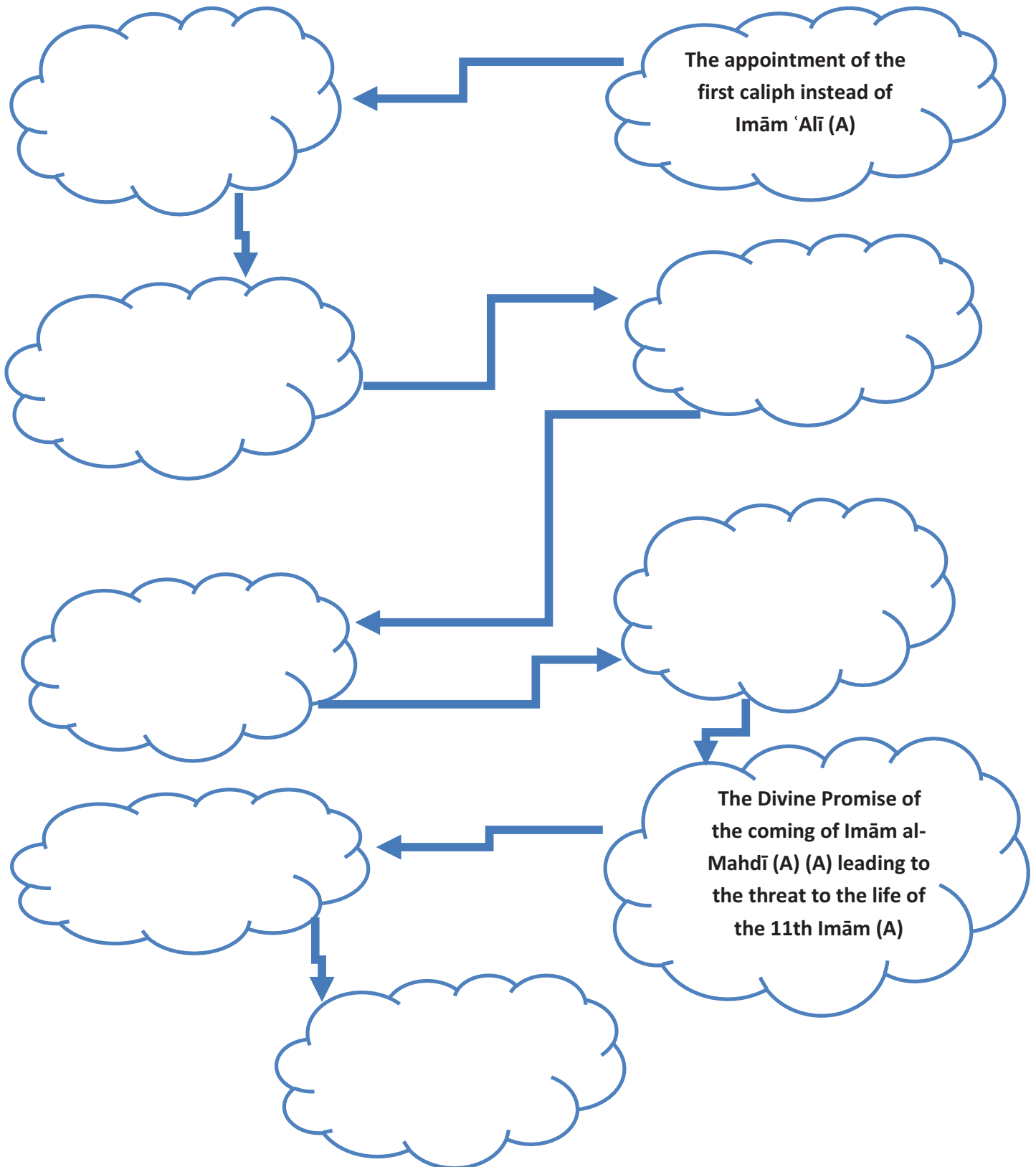
IN SUMMARY



1. List three titles of the 12th Holy Imām (A) along with their meanings.
2. How did the Muslims treat all of the Imāms prior to the 12th Holy Imām (A)?
3. List three reasons why the Imām (A) is in *ghaybah* and provide an explanation for each.
4. Why can we not fully understand all the reasons for the *ghaybah*? Which example did Imām al-Ṣādiq (A) use to explain this?

ACTIVITY PAGE

SUMMARISE THE HISTORICAL CONTEXT THAT LEAD TO THE GHAYBAH OF IMĀM AL-MAHDĪ (A)



LEARNING OBJECTIVES



1. To understand the major difference between the Sunnī and Shī'ah belief regarding Imām al-Mahdī (A)
2. To understand whether it is possible for the 12th Imām (A) to live such a long life
3. To understand how we benefit from the 12th Imām (A) while he is in *ghaybah*

MY NOTES

SHĪ'AH AND SUNNĪ BELIEF IN IMĀM AL-MAHDĪ (A)

Both Sunnī and Shī'ah Muslims believe in the coming of Imām al-Mahdī (A) to establish a universal government. Both sect also believe that he will be a descendant of Imām 'Alī (A) and *Sayyidah* Fāṭimah (A) and that his name will be the same as the name of the Holy Prophet (S). The major difference between the two sects is that Shī'ahs believe that the Imām (A) is already born and will reappear one day, while the Sunnīs believe that he is yet to be born.

IS IT POSSIBLE FOR IMĀM AL-MAHDĪ (A) TO LIVE SUCH A LONG LIFE?

Imām al-Mahdi (A) is now over 1180 years old. Some people question how it is possible for a human being to live this long. It is true that every human being is a mortal and has to die one day, including Imām al-Mahdī (A). However, there is no maximum time that a human being can live for. That is down to the will of Allāh (SWT). There are many examples in the Qur'ān and *ḥadīth* about people who have lived for a very long time, so it should not be a surprise for us that the Imām (A) is also able to be alive for so long.

According to the Qur'ān, Prophet Nūḥ (A) preached to his people for 950 years and according to some *aḥādīth* of the Ma'sūmīn (A), he lived for 2500 years!

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

We did indeed send Noah to his people and he lived among them a thousand years save fifty. Eventually the Flood overtook them while they were engaged in wrongdoing. [29:14]

In fact, all Muslims believe that some prophet are still alive even today. For example, we all believe that Prophet 'Īsā (A) was not crucified. He ascended to the heavens and one day, he will return to the earth and pray behind Imām al-Mahdī (A).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ
عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا

And they said, 'We have killed the Messiah, 'Īsā, son of Maryam, the Messenger of God.' They did not kill him, nor did they crucify him, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition they certainly did not kill him.m[4:157]

ACTIVITY



Think of three things you can do to prepare yourself for the reappearance of the 12 Imām (A). Discuss these with the rest of your class.

Other prophets that are still alive include Prophet Idrīs (A), Prophet Khidr (A) and Prophet Ilyās (A). Each of them are much older than our 12th Holy Imām (A)! In the beautiful words of a poet:

*Almighty God who does with ease
the whole wide world sustain,
Can with His Might, should He so please,
His proof on earth maintain.*



HOW CAN WE BENEFIT FROM THE IMĀM (A) IF HE IS IN GHAYBAH?

Many people often ask this question because they believe that the Imām (A)'s only purpose is to answer the questions of the people and guide them in their daily lives. However, in reality, the Imām (A)'s role is much greater than that. The Imām is Allāh (SWT)'s chosen representative and His proof (*hujjah*) in the world. It is through the Imām that Allāh (SWT) sends down His blessings to His creation and it is because of the physical existence of the Imām (A) on earth that life as we know it continues.

The Holy Prophet (S) said:

"My Ahl al-Bayt are security for the inhabitants of the earth. If my Ahl al-Bayt are not there, the inhabitants of the earth would be destroyed."

He also said:

"This religion shall always be upright till there are 12 chiefs from Quraysh. When they pass away, the earth will swallow all its inhabitants."

MY NOTES



DID YOU KNOW?



We are told in *aḥādīth* that despite his old age, when Imām al-Mahdī (A) reappears, he will look like a handsome 40 years old man.

Imām ‘Alī (A) said:

"I swear by Allāh that from the day Ādam (A) died, He has not left the earth without an Imām who guided people to Allāh, being His proof over His creation. The earth will never remain without an Imām as the proof of Allāh over His servants."

Our 12th Holy Imām himself has explained to us how we derive benefit from him while he is in *ghaybah*. He said:

"The way that people benefit from me during my occultation is as they benefit from the sun when the clouds cover it from the sights. I am indeed a (source) of security for the dwellers of the earth."



KEY POINTS



1. It is not a surprise for the Imām al-Mahdī (A) to live such a long life. Many prophets have also lived long lives in the past. Some prophets are still alive today.

2. We benefit from the 12th Imām (A) while he is *ghaybah* like we benefit from the sun while it is hidden behind the clouds.

3. From the time of Prophet Ādam (A), there has not been a moment in this world, but that there has been a *ḥujjah* of Allāh (SWT) present. Without the presence of a *ḥujjah* of Allāh (SWT), the world cannot continue.

This is a very profound example from which we can learn a lot:

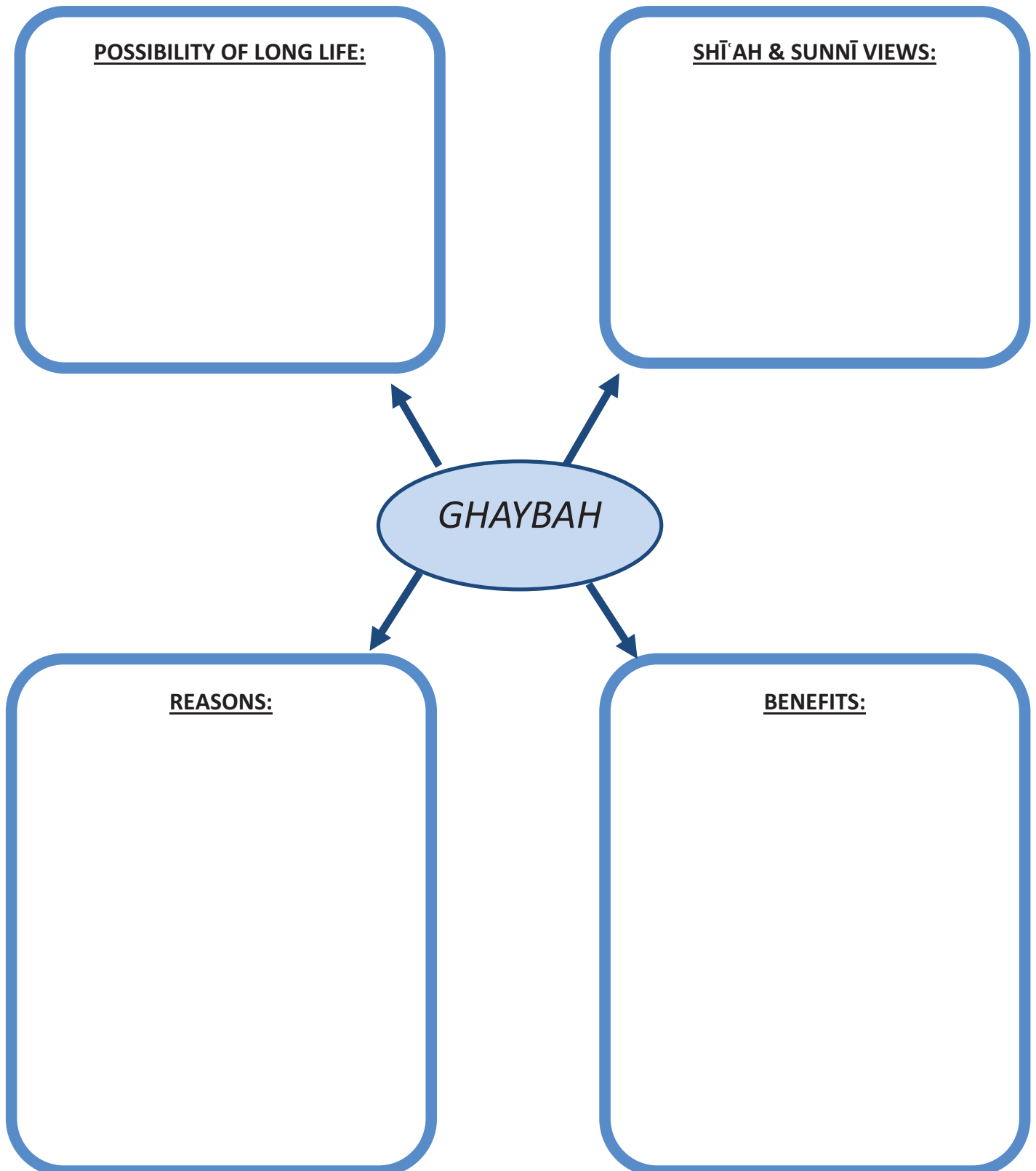
- * Denying the existence of the Imām while he is in *ghaybah* is like denying the existence of the sun while it is hidden behind the clouds.
- * Despite being hidden behind the clouds, we still benefit from the light and heat of the sun.
- * If the sun was not there, we would not be able to survive. In the same way, if our Imām, as the proof of Allāh (SWT) on earth, was to no longer be there, the world would cease to exist.

IN SUMMARY



1. What is the exact age of Imām al-Mahdī (A) today?
2. Which other prophets lived long lives?
3. How do we benefit from the Imām (A) while he is in *ghaybah*?
4. What important example does the 12 Holy Imām (A) give to explain how we benefit from his *ghaybah*?
5. What are three lessons we can learn from this example?

SUMMARISE THE IMPORTANT POINTS THAT HAVE BEEN DISCUSSED IN THE LAST TWO LESSONS.



FIQH

What is *Fiqh*?

Fiqh (Jurisprudence) is a study of the Branches of Religion (*Furū' al-Dīn*), unlike *'Aqā'id* (Theology), which is a study of the Roots of Religion (*Uṣūl al-Dīn*). It is an expansion of the *Sharī'ah* based on the Holy Qur'ān and the *Sunnah* of the Holy Prophet (S). *Fiqh* deals with the rulings pertaining to the observance of each of the 10 *Furū' al-Dīn*.

A person trained in *Fiqh* is known as a *faqīh* (pl. *fuqahā'*).

This Chapter Consists Of:

Ṭahārah and Najāsah

This part explains the meanings of the words *ṭāhir* and *najis*, and explains the concept of *ṭahārah* and *najāsah* in Islam.

Furū' al-Dīn

This part introduces the 10 Branches of Religion, and gives an insight into some of these branches (most relevant to this age group).

Ṣalāh

In this part, we look at the first of the 10 *Furū' al-Dīn* in depth. *Ṣalāh* is the most important act of daily worship, and the pillar of faith. It is a pre-requisite to all our other actions being accepted. For this reason, a large part of the *Fiqh* section is dedicated to learning *ṣalāh* and the rulings pertaining to it.

Taqlīd

This section looks at the concept of *taqlīd* and *ijtihād*. *Ijtihād* is the science of deriving Islamic law from its sources, most commonly the Holy Qur'ān and the *aḥādīth* of *Rasūl Allāh* (S) and the *A'immaḥ* (A). *Taqlīd* refers to following a *mujtahid* in Islamic Law.

Bulūgh

This part looks at the period in our lives when we become *bāligh(ah)*. It explains the changes we experience in our bodies as well as our religious obligations upon reaching *bulūgh*.

Why Study *Fiqh*?

The study of *Fiqh* is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our *'ibādāt* (worship) correctly.

Dear Lord,

Guide us in understanding the laws and rulings you have placed within the fold of Islam, so that we may perfect our worship and reach nearer to You, with understanding.

LEARNING OBJECTIVES



1. What are the different types of *wājib* actions?
2. What is the importance of reciting *şalāt al-jumu'ah*?
3. How is *şalāt al-jumu'ah* performed?

MY NOTES

TYPES OF WĀJIB ACTIONS

There are four main types of *wājib* actions. These are:

1. Wājib 'aynī

A *wājib* act that every *bāligh* and sane Muslim must perform. For example, the 10 *Furū' al-Dīn* (*şalāh* five times a day, *şawm* in the month of *Ramaḍān*, *Hajj* and so on). These are all *wājib 'aynī*.

2. Wājib kifā'ī

A duty that is *wājib* on every Muslim until one person does it. Then it is no longer *wājib* on the others. For example, giving *ghusl*, *kafan* and burial to a dead Muslim. As long as no one does it, everyone is held responsible. However, once a few Muslims come forward and do it, it is no longer *wājib* on the others. Another example of *wājib kifā'ī* is if a Muslim walks into a room and says *salām*. It is *wājib kifā'ī* on everyone in the room to reply, but once one person replies, it is no longer *wājib* on anyone else, even though it is good if they also reply.

3. Wājib fawrī

This is a *wājib* act that must be done immediately and without delay (i.e. as soon as it becomes *wājib*). For example, as soon as there is an earthquake or an eclipse, it is *wājib* on everyone present in that place to pray *şalat al-āyāt* without any delay. *Şalāt al-āyāt* is therefore both *wājib 'aynī* and *wājib fawrī*.

Similarly, as soon as a person has the health, wealth and means to go for his/her *wājib Hajj*, it becomes *wājib* to go the same year without delay (i.e. *wājib fawrī*).



When we recite or hear an *āyah* of the Qur'ān that requires a *wājib sajdah*, we must perform the *sajdah* right away because it is *wājib fawrī*.

4. Wājib takhyīrī

This is a *wājib* duty where you have a choice. An example of *wājib takhyīrī* is the choice to pray *şalāt al-jumu'ah* or *şalāt al-ẓuhr* on Fridays. If a person prays *şalat al-jumu'ah*, then he/she doesn't have to pray *şalat al-ẓuhr* and vice versa.

Another example is the choice to either recite *taşbiḥāt al-arba'ah* or *sūrat al-Fātiḥah* in the 3rd and 4th *rak'ah* in *şalāh*. We have to choose one, but cannot leave out both.

ACTIVITY



There are four main types of *wājib* acts. In pairs, give two examples of each.

ṢALĀT AL-JUMU'AH (THE FRIDAY PRAYER)

Ṣalāt al-jumu'ah is wājib takhyīrī during the ghaybah of Imām al-Mahdī (A).

Allāh (SWT) says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ
اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٢:٩﴾

O believers! When the call is made for prayer on Friday, hurry toward the remembrance of Allāh, and leave all business. That is better for you, should you know. [62:9]

Friday prayer consists of two sermons (*khutbahs*) followed by a two *raka'āt* ṣalāh. The Imām leading the prayer delivers the sermons whilst standing, with his hands usually resting on a staff. It is *iḥtiyāt wājib* to listen to both sermons.

In the first sermon, the Imām praises Allāh (SWT), and asks the people to have *taqwā*. At the end of this sermon, the Imām recites a short *sūrah* and then sits down for a pause. He then stands up, and begins the second *khutbah* by praising Allāh (SWT), *Rasūl Allāh* (S) and his family (A), and asking Allāh (SWT) to bless them. He also prays for Allāh (SWT) to forgive the people. He may also talk about ethical, social, religious and political issues that concern the Muslim community. Those parts of the sermons that are *wājib* must be said in Arabic, but the rest can be in the language that the majority of the people attending understand.

After the two sermons, a two *raka'āt* ṣalāh is performed in *jamā'ah*. There should be at least 5 people present, including the Imām, for ṣalāt al-jumu'ah to be performed. It cannot be performed individually, and there should not be another ṣalāt al-jumu'ah within a 3 mile radius.



IN SUMMARY

1. What are the four main types of *wājib* actions?
2. Define the terms ṣalāt al-jamā'ah and ṣalāt al-jumu'ah.
3. What does the Imām recite in the two *khutbahs* of ṣalāt al-jumu'ah?
4. What is the minimum number of people required for ṣalāt al-jumu'ah?

DID YOU KNOW?



There are two *qunūts* in ṣalāt al-jumu'ah. In the first *raka'āt*, the *qunūt* is done before *rukū'*, and in the second *raka'ah*, it is done after *rukū'* and before going to *sajdah*.

It is *mustaḥab* to recite *sūrat al-jumu'ah* after *sūrat al-Fātiḥah* in the first *raka'ah*, and *sūrat al-Munāfiqūn* after *sūrat al-Fātiḥah* in the second *raka'ah*.

KEY POINTS



1. There are four main types of *wājib* acts: *wājib 'aynī*, *wājib kifā'ī*, *wājib fawrī* and *wājib takhyīrī*.
2. *Ṣalāt al-Jumu'ah* (the Friday prayer) is *wājib takhyīrī*. It consists of two *khutbahs* (sermons) and a two *raka'ah* ṣalāh. It is *iḥtiyāt wājib* to listen to both sermons.
3. There should be at least 5 people present for ṣalāt al-jumu'ah. It must be prayed in *jamā'ah*, and cannot be prayed individually.

LEARNING OBJECTIVES



1. Significance of the day of ʿĪd
2. Method of performing ṣalāt al-ʿĪd
3. Zakāt al-fiṭrah

MY NOTES



ṢALĀT AL-ʿĪD

Ṣalāt al-ʿĪd is performed on two occasions:

- * ʿĪd al-Fiṭr - on 1st Shawwāl
- * ʿĪd al-Aḍḥā - on 10th Dhū'l-Hijjah

Ṣalāt al-ʿĪd is *mustaḥab* during the *ghaybah* of the Imām (A). It can be prayed either in *jamā'ah* (congregation) or *furādah* (individually).

The time for ṣalāt al-ʿĪd is between sunrise and noon (*zuhr*). It is *mustaḥab* to perform it immediately after sunrise. It is preferable to pray ṣalāt al-ʿĪd under an open sky. When people have gathered for ṣalāh, instead of reciting the *adhān* or *iqāmah*, the *mu'adhdhin* calls out "**al-ṣalāh**" 3 times and everyone present should rise for the ṣalāh.

1 st rak'ah	Sūrat al-Fātiḥah followed by sūrat al-A'lā, then <i>qunūt</i> 5 times. Then go into <i>rukū'</i> and <i>sajdah</i> as usual and stand up for the 2 nd rak'ah
2 nd rak'ah	Sūrat al-Fātiḥah followed by sūrat al-Shams, then recite <i>qunūt</i> 4 times. Then go into <i>rukū'</i> and <i>sajdah</i> , and complete the ṣalāh as usual with <i>ta-shahhud</i> and <i>salām</i> .

Ṣalāt al-ʿĪd consists of 2 *raka'āt* and 9 *qunūt*. It is *mustaḥab* to recite the following *du'ā'* in *qunūt*:

اَللّٰهُمَّ اَهْلَ الْكِبَرِيَاءِ وَالْعَظَمَةِ وَاَهْلَ الْجُودِ وَالْجَبَرُوْتِ وَاَهْلَ الْعَفْوِ وَارْحَمَةً وَاَهْلَ
التَّقْوٰى وَالْمَغْفِرَةِ اَسْأَلُكَ بِحَقِّ هٰذَا الْيَوْمِ الَّذِيْ جَعَلْتَهُ لِلْمُسْلِمِيْنَ عِيْدًا وَلِمُحَمَّدٍ صَلَّى
اللهُ عَلَيْهِ وَاٰلِهٖ دُخْرًا وَّشَرَفًا وَكَرَامَةً وَمَزِيْدًا اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَاَنْ تُدْخِلَنِيْ
فِيْ كُلِّ خَيْرٍ اَدْخَلْتَ فِيْهِ مُحَمَّدًا وَاٰلَ مُحَمَّدٍ وَاَنْ تُخْرِجَنِيْ مِنْ كُلِّ سُوءٍ اَخْرَجْتَ مِنْهُ مُحَمَّدًا
وَاٰلَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَعَلَيْهِمْ. اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ مَا سَأَلْتُكَ بِهِ عِبَادُكَ
الصّٰلِحُوْنَ وَاَعُوْذُ بِكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ مُخْلِصُوْنَ

O Allāh, Possessor of Majesty and Greatness! Possessor of Generosity and Might! Possessor of Pardon and Mercy! Possessor of Power and Forgiveness! I ask You, for the sake of this day, which You have made an ʿĪd for the Muslims and for Muḥammad, blessings be on him and his family, a treasure, honour, dignity and more; that You bless Muḥammad and his family, and include me in every good that You have included Muḥammad and his family; and remove me from every evil that You have removed from Muḥammad and his family. Your blessings be on him and on them. O Allāh! I ask You for the best that Your righteous servants ask You for and I seek refuge with You from what Your most sincere servants seek refuge.

ACTIVITY



It is *mustaḥab* to recite sūrat al-A'lā and al-Shams in ṣalāt al-ʿĪd. Read the translation of one of these sūrahs. State any 2 lessons you learn from it.

After the *ṣalāh* is over, the Imām of *jamā'ah* should deliver two *khutbahs* (sermons), just as in *ṣalāt al-jumu'ah*.

It is *ḥarām* to fast on either one of these two *ʿīds*.

ZAKĀT AL-FITR

Zakāt al-fiṭr is *wājib* charity that has to be given on *ʿĪd al-Fiṭr* at the end of the month of *Ramaḍān*. Every *bāligh*, sane Muslim has to pay the *fiṭrah* for himself, his dependants and all his guests who spend the eve of *ʿĪd* at his house. Dependents and guests include children and adults, male or female, Muslim or non-Muslim.

The *fiṭrah* amount is about **3 kgs** of one's staple food (e.g. wheat or rice), or its value in money, for every person in the house. *Fiṭrah* should be given with the *niyyah* of *qurbatan ilallāh*, any time from *maghrib* on the eve of *ʿĪd* until noon on *ʿĪd* day, but before praying *ṣalāt al-ʿĪd*.

Fiṭrah is *wājib* and must be given even if one does not offer *ṣalāt al-ʿĪd*, which is *mustaḥab*. If a person fails to give the *fiṭrah* before noon on the day of the *ʿĪd*, he/she should still give it afterwards, with the *niyyah* of *qurbatan ilallāh*.

Fiṭrah is given to the poor and needy among the Shī'ah Muslims. The person to whom *fiṭrah* is given should be genuinely in need, and not be an open sinner. A *sayyid* cannot receive *fiṭrah* from a *non-sayyid* but a *non-sayyid* can take the *fiṭrah* from a *sayyid*.

It is *wājib* to give *fiṭrah* to the needy in our own hometown, and it is recommended to give it to our own poor relatives and Shī'ah neighbours. If there is no one in need of *fiṭrah* in our local community, then we can send it to those further away in other cities or countries. When we give *zakāt al-fiṭrah* to the needy, we don't have to tell them what it is or why we are giving it to them.

IN SUMMARY

1. On which two *ʿĪd* is it *mustaḥab* to pray *ṣalāt al-ʿĪd*?
2. How many *qunūt* are there in *ṣalāt al-ʿĪd*?
3. In your own words, state what we ask Allāh (SWT) in *qunūt* of *ṣalāt al-ʿĪd*.
4. What is *zakāt al-fiṭr* (*fiṭrah*)?
5. How much *fiṭrah* should be given per person? To whom should it be given?

DID YOU KNOW?



It is *mustaḥab* to do *ghusl* and wear new clothes on the day of *ʿĪd*.

It is also *mustaḥab* to eat something first and then go for *ṣalāt al-ʿĪd* on *ʿĪd al-Fiṭr*, but pray *ṣalāt al-ʿĪd* first and then eat on the day of *ʿĪd al-Aḍḥā*.



KEY POINTS



1. It is *mustaḥab* to recite *ṣalāt al-ʿĪd* on *ʿĪd al-Fiṭr* and *ʿĪd al-aḍḥā*. It consists of 2 *raka'āt* with 5 *qunūt* in the 1st *raka'āt* and 4 *qunūt* in the 2nd, followed by 2 sermons.
2. *Ṣalāt al-ʿĪd* can be recited in *jamā'ah* even though it is a *mustaḥab ṣalāt*.
3. It is *wājib* to give *zakāt al-fiṭr* (*fiṭrah*) on the day of *ʿĪd al-Fiṭr*. We should give 3 kgs of our staple food (or its equivalent in money) per person before noon on the day of *ʿĪd*.

LEARNING OBJECTIVES



1. What is *tayammum*?
2. How is it performed?
3. When is it permissible?
4. On what surfaces can we perform *tayammum*?

MY NOTES

WHAT IS TAYAMMUM?

Tayammum is *wājib* when you have no water and you have to perform *wuḍū'* or *ghusl*. It is a method of purifying oneself in the absence of water.

Allāh (SWT) says in the Qur'ān:

وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ...
فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ



And if you are sick or on a journey...and you cannot find water, then do tayammum on clean ground and wipe a part of your faces and your hands... [5:6]

Tayammum is done on the ground (i.e. earth, sand, stones etc.). As long as dry earth is available, it is *wājib* to do *tayammum* on it and not on any other surface. When there is no dry earth then use either sand, dry mud or a lump of clay. If these are also not available then perform *tayammum* on a stone. If you cannot even find a stone or rock, you can use dust (including the dust that may have settled on a rug or carpet). If that is not found, then a dry mud wall (not painted) can be used.

If snow or ice is available, you can melt it and then it can be used to perform *wuḍū'* or *ghusl* (as required). If it is not possible to melt it, then *tayammum* can be done on the ice or snow.

Any obstructions to *tayammum* (like rings or glasses) should be removed before performing *tayammum*.

If there is a possibility of getting water a little later but before the time for *ṣalāh* is over (*qaḍā'*), you should not do *tayammum*. Instead, you must wait as long as possible to find water until there is only enough time to perform *tayammum* and pray the *ṣalāh*.

Qaḍā' prayers cannot be performed with *tayammum* if there is a possibility you will find water later on and will be able to perform the *qaḍā'* prayers with *wuḍū'*.



ACTIVITY

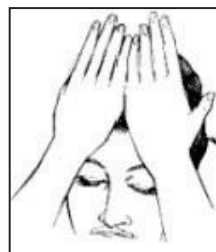


Practical demonstration of *tayammum*

NIYYĀH QURBATAN ILALLĀH



STRIKE THE EARTH WITH BOTH HANDS



WIPE FROM THE BEGINNING OF THE HAIRLINE TO THE TIP OF THE NOSE



WIPE THE RIGHT HAND THEN THE LEFT FROM THE WRIST TO THE FINGERTIPS

HOW TO PERFORM TAYAMMUM

Be careful to rub the parts of *tayammum* in full. If even a little part of the forehead or the back of the hands are not rubbed, the *tayammum* will be *bāṭil*.

WHEN DO WE PERFORM TAYAMMUM?

Tayammum must be performed instead of *wuḍū'* or *ghusl* when:

- * There is no water available
- * It is not possible to get water, due to illness, weakness, or fear
- * It is harmful to one's health
- * Using the water available will mean others will have to go without it
- * Water is only enough to make the body or clothes *ṭāhir*
- * There isn't enough time to perform *wuḍū'* or *ghusl*
- * The only water available is *ghasbī*

IN SUMMARY

1. What is *tayammum*?
2. How is it *performed*?
3. When is it permissible to do *tayammum*?
4. On what surfaces can we perform *tayammum*?
5. *Tayammum* requires *tartīb* and *muwālāt*. What does this mean?

DID YOU KNOW?



Like *wuḍū'*, *tayammum* has to be done in sequence (*tartīb*) and with continuity (*muwālāt*). If the hands are rubbed before the forehead, the *tayammum* is *bāṭil*. Likewise, if there is a long gap of time between rubbing the forehead and the back of the hands, the *tayammum* is *bāṭil* and must be redone.

MY NOTES



KEY POINTS



1. ***Tayammum*** is a method of purifying oneself. It is performed instead of *wuḍū'* or *ghusl* when water is not available, or can't be used.
2. *Tayammum* is done on dry ground.
3. *Tayammum* must be done step by step (*tartīb*) without delay between the steps (*muwālāt*). Care must be taken to ensure that every part of *tayammum* has been rubbed fully.

LEARNING OBJECTIVES



1. What are the Islamic laws concerning food and drink?
2. What foods are *ḥarām* to consume?

MY NOTES

**HALĀL AND HARĀM FOODS**

Ḥalāl means “allowed” or “lawful”. **Ḥarām** means “forbidden” or “unlawful”.

For food and drinks, anything that a Muslim is not allowed to eat or drink is called *ḥarām*, and all the rest are *ḥalāl*.

Examples of ḥarām foods are:

- ✕ **Pork** and anything that has an ingredient from pigs in it. For example, lard or pig gelatine.
- ✕ **Alcohol** and anything that has alcohol (e.g. wine or beer) in it. It is *wājib* for a Muslim to leave a gathering where alcohol is being served and it is *ḥarām* to sit at the same table where alcohol is consumed.
- ✕ **Meat of an animal that is ḥarām to eat**, such as the meat of rabbits, cats, dogs, donkeys and all reptiles.
- ✕ **Meat of an animal that is ḥalāl but the animal is not slaughtered according to Islamic Law** (called *dhabīḥah*). For example, a Muslim can eat chicken, cow (beef), camel, lamb, sheep or goat meat but only if the animal was slaughtered according to the *sharī'ah*.
- ✕ **Meat of an animal that died before slaughter**. For example, if a chicken, cow or sheep dies in an accident or due to disease or old age, we cannot eat their meat. The animal has to be alive during *dhabīḥah*.
- ✕ **Fish without visible scales**. It is also *ḥarām* to eat lobster, crab, squid, octopus, molluscs etc. Prawns and shrimp are *ḥalāl* to eat.
- ✕ **Birds that do not flap their wings** when flying (like eagles and hawks) as well as birds that are **scavengers** (like vultures). We are allowed to eat chicken and turkey as long as they are slaughtered according to *sharī'ah*.



When we are invited to eat at the house of a Muslim, or if we are eating at a restaurant that we are sure is owned by Muslims, we do not have to ask them about the food and we can assume it is *ḥalāl*. However if a Muslim restaurant serves alcohol as well, then it is better to avoid it. If a Muslim restaurant owner sells *ḥalāl* beef but *ḥarām* chicken meat, we should also not eat there because we cannot trust such a person. When it comes to meat, we have to be extra cautious and sure that what we eating is *ḥalāl*.

ACTIVITY



In pairs, make a list of common animals, birds and seafood that are not *ḥalāl* to eat.

LAWS OF SLAUGHTERING ANIMALS

An animal whose flesh is *ḥalāl*, and slaughtered in the prescribed Islamic way is considered lawful (*ḥalāl*) and can be eaten.

The person who slaughters an animal must be a sane, adult, Muslim, male or female. Even a child may slaughter an animal as long as he or she is of an age to be able to distinguish good from evil.

Slaughtering should be performed with an instrument made from iron or steel, and it must be sharp.

The animal should be placed on its side (or held up on its rear) in such a manner that the front of its head, its four legs and belly face the *qiblah* at the time of slaughter. It is not necessary that the animal should be exactly facing the *qiblah*. An approximate direction would suffice. The person slaughtering the animal must also face *qiblah* and recite *bismillāh* (in the name of Allāh), preferably in Arabic.

The slaughterer should cut through the four main blood vessels of the animal's neck, cleanly and completely. It is also necessary that after the blood vessels have been cut the animal should move, even if it only moves its eyes or tail, in order to prove that it was not dead before being slaughtered.

Slaughtering an animal where other animals can look on, or slaughtering an animal one has bred and raised oneself is *makrūh*.



IN SUMMARY

1. Which animals are *ḥalāl* for us to eat?
2. What are the conditions for beef to be *ḥalāl*?
3. What types of seafood are we allowed to eat? Which ones are we not allowed to eat?
4. What is *dhabīḥah*?
5. What conditions are required for the slaughter instrument?

DID YOU KNOW?



When you don't know for sure if something is *najis* or not, you can assume it is *ṭāhir* e.g. fruits and vegetables. But in the case of meat, you must be 100% sure it is *ḥalāl* and *ṭāhir*. If you are doubtful, you cannot eat it.

It is *ḥarām* to eat or drink from containers made of real gold or silver, but if the dish is only gold or silver-plated or mixed with other materials then it is not *ḥarām*. If the food in a gold or silver dish is transferred into a different dish, it can be eaten.

KEY POINTS



1) Muslims must only eat *ḥalāl* food. When you don't know whether something is *ṭāhir* or not, you can assume it is *ṭāhir*, except in the case of meat and meat products. In these cases, you must be sure it is *ḥalāl* before you can eat it.

2) The Islamic slaughter method is called ***dhabīḥah***. The animal must be placed facing *qiblah*, and the person slaughtering must face *qiblah* and recite *bismillāh* before slaughtering.

LEARNING OBJECTIVES



1. What is *radd al-maẓālīm*?
2. What is *Luqāṭah*?

MY NOTES

WHAT IS RADD AL-MAẒĀLIM?

Radd = to return

Maẓālīm = to acquire something unlawfully

Radd al-maẓālīm is to return property which is acquired unlawfully to its rightful owner.

Property may be acquired unlawfully if:

- * It is stolen
- * It is borrowed and not returned
- * It is taken without the permission of the owner
- * A person takes more than his/her share

Anything acquired unlawfully must be returned to its rightful owner. If the item is not longer available (e.g. fruits picked and eaten from someone's garden without permission), agree on a fair amount with the owner and pay him/her.

In some cases, the owner may be unknown or no longer present. In such cases, the property must be given to a *mujtahid* who will give it in *ṣadaqah* on behalf of the owner. Alternatively, the person who has the unlawfully acquired item can give it in charity after getting permission to do so from a *mujtahid*.

After returning the property to its rightful owner, or giving it in *ṣadaqah* on behalf of the owner if he/she is not known or not present, the person who had acquired the property unlawfully must do *tawbah* and ask Allāh (SWT) for forgiveness.

GROUP ACTIVITY



Does Islam agree with the notion "finders keepers"?





Wudhoo and Salaah Learning guide



sharikatul-hussain.org



Sharikatul Hussain Saturday Workshop

Wudhoo and Salaah Assessment

Student's Name:	
Teacher's Name:	
Class:	
Marks scored:	
Teacher's comments:	

Total marks out of 50

(Assessment = 45 marks Bonus = 5 marks)

Marking Criteria

Juniors:

- Wudhoo = 10 marks
- Adhan & Iqamah = 20 marks
- (Adhan & Iqamah meaning = 5 marks bonus)
- Salaah = 15 marks

Seniors:

- Wudhoo = 10 marks
- Adhan & Iqamah = 10 marks
- (Adhan & Iqamah meaning = 5 marks bonus)
- Salaah = 10 marks
- Salaah meaning = 15 marks



WUDHOO

CRITERIA (WUDHOO)	✓✗	COMMENTS	MARKS
REMOVAL OF OBSTRUCTIONS * Accessories removed – rings, watches... * Marks removed - ink, nail polish... * Sleeves rolled up above elbows * Socks removed			
NIYYAH * Intention specified – I'm doing wudhoo - قُرْبَةً إِلَى اللَّهِ (ILA-LLAH not ILL-ALLAH)			
MUSTAHAB / RECOMMENDED ACTIONS * Washing hands 2 times * Gargling 3 times * Washing nose 3 times			
WASHING THE FACE * Water poured from where the hair grows * Face wiped from hairline to tip of chin * Width of face is wiped between tip of thumb and middle finger * All wiping is done downwards * Face not washed more than twice * Sides of the face washed			
WASHING RIGHT ARM * Water poured on right arm above elbow * Tap is closed before wiping * Wiping from elbow to fingertips including the inner crease - ensure water reached everywhere * All wiping done downwards * Ensure arm is washed no more than twice			
WASHING LEFT ARM * Water poured on left arm above elbow * Tap is closed before wiping * Wiping from elbow to fingertips including the inner crease - ensure water reached everywhere * All wiping done downwards * Ensure arm is washed no more than twice			
MASAH OF HEAD * No additional water taken for masah * Wiping with right hand from middle of head to hairline * Wiping with flats of fingers and not the nails * Wiping not touching the forehead * Wiping done only ONCE * Wiping done with the width of 3 fingers			
MASAH OF FEET * Wiping from toes till ankle joint * Sequence - right foot first then left - (not at the same time) * Right hand used for right foot * Left hand used for left foot * Each foot wiped ONCE only			



ADHAAN & IQAMAH

CRITERIA (ADHAAN & IQAMAH)	✓ ✗	COMMENTS	MARKS
ADHAAN WITH MEANING 4 times - اللَّهُ أَكْبَرُ (Allah is the Greatest) 2 times - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (I bear witness there is no god but Allah) 2 times - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (I bear witness Muhammad is the messenger of Allah) 2 times - أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ (I bear witness Ali is the vicegerent of Allah) 2 times - حَيَّ عَلَى الصَّلَاةِ (Hasten to prayer) 2 times - حَيَّ عَلَى الْفَلَاحِ (Hasten to success) 2 times - حَيَّ عَلَى خَيْرِ الْعَمَلِ (Hasten to the best deed) 2 times - اللَّهُ أَكْبَرُ (Allah is the Greatest) 2 times - لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah)			
IQAMAH WITH MEANING 2 times - اللَّهُ أَكْبَرُ (Allah is the Greatest) 2 times - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (I bear witness there is no god but Allah) 2 times - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (I bear witness Muhammad is the messenger of Allah) 2 times - أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ (I bear witness Ali is the vicegerent of Allah) 2 times - حَيَّ عَلَى الصَّلَاةِ (Hasten to prayer) 2 times - حَيَّ عَلَى الْفَلَاحِ (Hasten to success) 2 times - حَيَّ عَلَى خَيْرِ الْعَمَلِ (Hasten to the best deed) 2 times - قَدْ قَامَتِ الصَّلَاةُ (Indeed, the prayer has begun) 2 times - اللَّهُ أَكْبَرُ (Allah is the Greatest) 1 time - لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah)			



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SALAAH

CRITERIA (SALAAH)	✓ ✗	COMMENTS	MARKS
NIYYAH * Prayer specified - 2 rakat salaah * Intention specified - قُرْبَةً إِلَى اللَّهِ (ILA-LLAH not ILL-ALLAH)			
1st RAKAAT: TAKBIRATUL EHRAM * Recitation of اللَّهُ أَكْبَرُ (Allah is Greater than anything and anyone) * No gap in recitation * Motionless while reciting * Performed whilst standing * Hands raised up to ears with fingers closed			
QIYAAM * Standing straight facing Qibla * Motionless while reciting * Standing with feet together (girls) * Standing with feet apart (boys) * Palms on thighs * Looking at sajdagah / mohr			
QIRAT * Recitation of the 2 Suwer : Al-Fatihah and Ikhlāas (or any other surah) (Refer to the end of the booklet)			
RUKOO * QIYAM MUTTASIL BIR RUKU: STANDING BEFORE RUKOO (To stand erect while saying Takbiratul Eham and to stand before Rukoo – is RUKN part of Salaa) * Recitation of سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ (Glory be to my Rabb, the Great and praise be to Him) * Boys - Bending at right angles with palms on knees * Girls - Bending knees slightly with palms on thighs * Looking between the feet AFTER RISING UP FROM RUKOO * Recitation of سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Allah hears he / she who praises Him)			

KEY: * BOLD = Wajib * LIGHT = Mustahab



Sharikatul Hussain Saturday Workshop

CRITERIA (SALAAH)	✓ ✗	COMMENTS	MARKS
SUJOOD * 7 parts of body touching ground * Motionless while reciting * Rising headfirst from sajdah * Sitting still between the two sajdahs * Recitation of سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ <i>(Glory be to my Rabb, the most High and praise be to Him)</i> * Fingers closed			
JULOOS * Recitation between two sujood أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ <i>(I see forgiveness from Allah, my Rabb, and I turn repentant to Him)</i>			
RISING FOR NEXT RAKAT * Recitation of بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ <i>(With the power and strength of Allah, I stand and sit).</i>			
2nd RAKAT * QIYAAM (details covered in the earlier pages) * QIRAT (details covered in the earlier pages) * QUNOOT (details below) * RUKOO (details covered in the earlier pages) * SUJOOD (details covered in the earlier pages) * JULOOS (details covered in the earlier pages) * TASHAHHUD (details below) * SALAAM (details below)			
QUNOOT * Recitation of any Du'a * Raising hands to face level * Palms facing upward * Salawat before and after			

KEY: * **BOLD = Wajib** * **LIGHT = Mustahab**



Sharikatul Hussain Saturday Workshop

CRITERIA (SALAAH)	✓ ✗	COMMENTS	MARKS
TASHAHHUD * Recitation in seated position * Motionless while reciting * Recitation of Tashahhud أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ <i>(I bear witness that there is no god except Allah, the only One and there is no partner for Him)</i> وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ <i>and I bear witness that Muhammad is His slave and His messenger.</i> اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ <i>O Allah! Send blessings on Muhammad and his ahlulbayt).</i> * Palms resting on thighs * Sitting on crossed feet * Looking between the thighs			
SALAAM * Recitation in seated position * Motionless while reciting. * Recitation of Salaam السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ <i>(Salaams be upon you, O Prophet and the mercy of Allah and His blessings;</i> السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ <i>(Salaams be upon us and upon all the righteous servants of Allah)</i> السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ <i>(Salaams be upon you all and the mercy of Allah and His blessings).</i> * Recitation of ALL the 3 Salaams * 3 takbirs after the Salaams * Recitation of Salawaat after the Salaams			
3rd RAKAT * Recitation of Tasbihate Arba is wajib ONCE سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ <i>(Glory be to Allah, and all praise is for Allah, and there is no god except Allah, and Allah is greater than everything and everyone)</i> * Recitation of Tasbihate Arba is better THRICE			

KEY: * BOLD = Wajib * LIGHT = Mustahab

SURATUL FATEHA:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ()

I commence with the Name of Allah – The Most Merciful The Most Beneficent.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ()

Praise be to Allah, the Sustainer of the creation.

الرَّحْمَنُ الرَّحِيمُ ()

The Compassionate, the Merciful.

مَالِكِ يَوْمِ الدِّينِ ()

Master of the Day of Judgement.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ()

You alone we worship, and to You alone we pray for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ()

Guide us on the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ()

*The path of those whom You have favoured, not of those who have incurred Your wrath,
nor of those who have gone astray.*

SURATUL IKHLAS:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ()

I commence with the Name of Allah – The Most Merciful The Most Beneficent.

قُلْ هُوَ اللَّهُ أَحَدٌ ()

Say: Allah is One - the Eternal Being.

اللَّهُ الصَّمَدُ ()

Allah is He Who is independent of all being.

لَمْ يَلِدْ وَلَمْ يُولَدْ ()

He begot none, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ()

And none in the creation is equal to Him.

Ta'leem for Tarbiyah



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GUIDELINES

- The Ta'leem for Tarbiyah framework is designed to give teachers and parents a list of some functional outcomes for each year group. Parents can use this as guidance on which areas to reinforce at home during the year.
.....
- The framework is **not** indicative of all the content being covered during the year, rather it is a collection of material that the students would benefit from practicing regularly and memorising. Teachers **must** continue to teach the Tarbiyah curriculum as set out in the guidelines from MCE.
.....
- The framework should be shared with parents at the beginning of the academic year, so they can work towards achieving the milestones with their children by incorporating them into their daily routine. Teaching should be done by role modelling with love in the form of fun and play, especially for younger years.
.....
- Teachers and parents are encouraged to use interactive resources such as videos, storybooks, rhymes and games to assist their children in learning.
.....
- Teachers can also use this framework as a form of guidance for preparing some assessments for their students. Content can be assessed in different ways, for example: *Wudhu* may be a physical demonstration whereas assessing the names of the *A'immah* (a) may be a written or verbal assessment depending on the needs of the child. Other material covered in the Tarbiyah curriculum can be assessed in a style that best fits the content.
.....
- Guidelines given to parents in Year 1, should be tested by teachers at the beginning of year 2 to see what the students know/ remember. Parents should be made aware about this before the holidays so they can keep up the practice. This is the case for all year groups.
.....
- Content from previous years can be repeated to ensure students do not forget e.g. Names of *Usul and Furu ad-Din*.
.....
- Outcomes of these assessments can provide the students, parents and madrasah with an indicator of the level and/ or progress of the student rather than a pass/ fail mark.
.....

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS A

Band A			
AGE 4 - 5 YEARS			
YEAR	OUTCOMES		LESSON NO
1	To recite or recall the following from memory:		
	1	The use of ' <i>Bismillahir Rahmanir Raheem</i> ' correctly with its translation	1A04
	2	The names of the first 3 <i>A'immah</i> (a)	4A02 - 4A04, 4A06 - 4A08
	3	The name of the 12th Imam (a)	5A01
	4	<i>Salawat</i> and its meaning	6A01
	5	How to make yourself <i>tahir</i> after going to the toilet and basic toilet matters	6A03
	6	Common Islamic phrases and when they are used: • <i>Alhamdulillah</i> - After we sneeze • <i>Mashallah</i> - When we see / hear something amazing or beautiful • <i>Inshallah</i> - When we plan something • <i>Yarhamukumallah</i> - After someone else sneezes • <i>Jazakallah</i> - To thank someone	7A01
	7	The <i>Usul ad-Din</i> and their simplified meanings	8A02
E.g. for Common Islamic Phrases- Conduct a playful verbal assessment, where for example, you sneeze and say "Oops I forgot what I have to say after I sneeze! Can you please help me?"			

Band A			
AGE 5 - 6 YEARS			
YEAR	OUTCOMES		LESSON NO
2	To recite or recall the following from memory:		
	1	The <i>kalimah</i> and its translation	1A05
	2	Names of 5 daily prayers and times they are prayed	1A06
	3	Positions of <i>salah</i> and their names	1A08
	4	Recitation of <i>Surat al-Fatiha</i> and <i>Surat al-Ikhlās</i>	1A08
	5	Sayyidah Fatimah (s) is the daughter of Rasulullah (s)	3A05
	6	The method of doing <i>tasbeeh</i> of Sayyidah Fatimah (a)	3A06
	7	The names of the 5 <i>Ahlul-Kisa</i> (a)	4A05
	8	The names of the first 6 <i>A'immah</i> (a)	4A02 - 4A04, 4A06 - 4A08
	9	The correct Islamic greeting and its reply (<i>Salamun alaykum/ wa alaykum as-salam</i>)	7A08
E.g. For positions of <i>salah</i> and their names, do a matching game. If the students need help with reading the arabic names of the position, they can be read out loud.			

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS B

Band B			
AGE 6 - 7 YEARS			
YEAR	OUTCOMES		EXAMPLES FOR ASSESSMENT
1	To recite or recall the following from memory:		E.g. Ask them to recite <i>Surat al-Ikhlas</i> to you. For the meaning, you could recite each ayah and ask them to tell you what it means.
	1	<i>Surat al-Ikhlas</i> in Arabic with its translation	
	2	Names of the 4 holy books	
	3	The birth date and place of Rasulullah (s)	
	4	The names of the parents of Rasulullah (s)	
	5	Abu Talib was the uncle of Rasulullah (s)	
	6	The birthdate of Imam al-Mahdi (a)	
	7	The names of the Islamic months	
	8	Names of <i>Furu ad-Din</i> and their simplified meanings	

Band B			
AGE 7 - 8 YEARS			
YEAR	OUTCOMES		EXAMPLES FOR ASSESSMENT
2	To recite or recall the following from memory:		E.g: For deciding which <i>wudhu</i> actions are <i>wajib</i> or <i>mustahabb</i> , they can be given cards with each action. They have to make 2 piles: one for <i>wajib</i> and one for <i>mustahabb</i>
	1	<i>Adhan</i> and <i>Iqamah</i> in Arabic with its translation	
	2	Perform <i>wudhu</i> correctly	
	3	<i>Wudhu</i> actions that are <i>wajib</i> and <i>mustahabb</i>	
	4	The 6 main things to consider before <i>salah</i> can begin (QWIPTIC)	
	5	Names of the 5 <i>Ulul Azm Ambiya</i>	
	6	That Lady Khadijah was the wife of Rasulullah (s)	
	7	The names of the 12 <i>A'immah</i>	
	8	The Holy Qur'an was revealed on <i>Laylat al-Qadr</i>	
	9	<i>Niyyah</i> means 'why we do what we do'	
	10	Examples of 3 <i>najis al-ayn</i> from the following: Urine, stool, blood, dog and pig	
	11	Explain how <i>najasah</i> is removed with water to achieve <i>taharah</i>	
	12	Examples of 3 types of <i>haram</i> food	
	13	How to make yourself <i>tahir</i> after going to the toilet and basic toilet matters	
	14	Correct performance of <i>salah</i>	

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS C

Band C			
AGE 8 - 9 YEARS			
YEAR	OUTCOMES		EXAMPLES FOR ASSESSMENT
1	To recite or recall the following from memory:		E.g: For names of parents/ grandparents of Rasulullah, give them a family tree with some boxes that are blank for them to fill in
	1	The acts that make <i>wudhu batil</i>	
	2	The <i>dhikr</i> of <i>salah</i> with correct pronunciation	
	3	The names of the parents and grandparents of Rasulullah (s)	
	4	The meaning of <i>taqlid</i> and when it should be done	
	5	The name of their current <i>mujtahid</i> of <i>taqlid</i> e.g. Sayyid Sistani (If they are already baligh)	
	6	Examples of 5 <i>najis al-ayn</i> : Urine, stool, blood, dog and pig	
	7	How to purify oneself after going to the toilet (for both urine and stool)	
	8	The method of performing <i>ghusl</i>	
	9	Basic <i>fiqh</i> facts related to fasting, including <i>niyyah</i> , when to fast and what breaks the fast	
	10	Correct performance of <i>wudhu</i>	
	11	Correct performance of <i>salah</i>	

Band C			
AGE 9 - 10 YEARS			
YEAR	OUTCOMES		EXAMPLES FOR ASSESSMENT
2	To recite or recall the following from memory:		E.g: To find out what they know about things that break the fast, give them some scenarios and see if they can identify if the persons fast is valid or not
	1	Places of burial of the <i>A'immah</i> (a)	
	2	The Friday <i>ghusl</i> is a type of <i>mustahabb ghusl</i> , and when it should be performed	
	3	Basic <i>fiqh</i> facts related to fasting, including <i>niyyah</i> , when to fast and what breaks the fast	
	4	The difference between <i>mahram</i> and <i>ghayr mahram</i> , with examples for each	
	5	Correct performance of <i>wudhu</i>	
	6	Correct performance of <i>salah</i>	
	7	The method of performing <i>ghusl</i>	

BOYS



TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS D

Band D - BOYS			
AGE 10 - 11 YEARS			
YEAR	OUTCOMES		LESSON NO
1	To recite or recall the following from memory:		
	1	Acts of <i>salah</i> that are <i>rukn</i> and <i>ghayr rukn</i>	1D04
	2	The meaning of the <i>dhikr</i> of <i>salah</i> : The 2 <i>surahs</i> , <i>tasbihat al-arba'</i> , <i>ruku</i> , <i>tashahhud</i> and <i>salam</i>	1D06 & 1D07
	3	Define <i>taharah</i> , <i>najasah</i> , <i>najis al-ayn</i> and <i>mutanajjis</i>	6D05
	4	List examples of 7 <i>najis al-ayn</i> : Urine, stool, blood, dog, pig, alcohol, dead body	6D05
	5	How to make clothes or carpet <i>tahir</i> using both <i>kurr</i> and <i>qalil</i> water	6D06
	6	Meanings of the following terminology: <i>Wajib</i> , <i>mustahabb</i> , <i>haram</i> , <i>makruh</i> , <i>mubah</i> , <i>ihtiyat mustahabb</i> , <i>ihtiyat wajib</i>	Different lessons across bands
	7	Correct performance of <i>wudhu</i>	
	8	Correct performance of <i>salah</i>	
	9	The method of performing <i>ghusl</i>	
	10	Rules related to fasting including <i>niyyah</i> and timings for fasting	6D10
			E.g: To check <i>wudhu/ salah</i> , ask parents to send a video clip of their child doing <i>wudhu/</i> praying <i>salah</i> , which the teacher can review and assess

Band D - BOYS			
AGE 11 - 12 YEARS			
YEAR	OUTCOMES		LESSON NO
2	To recite or recall the following from memory:		
	1	The mubtilat of <i>salah</i>	1D09
	2	The number of <i>rak'ahs</i> for each <i>salah</i> of a traveller	1D10
	3	When <i>qasr salah</i> needs to be prayed	1D10
	4	Meaning of the term ' <i>hadd al-tarakhus</i> '	1D10
	5	When <i>Salat al-Ayat</i> becomes <i>wajib</i>	1D11
	6	The method of performing <i>Salat al-Ayat</i>	1D11
	7	List the <i>Furu ad-Din</i>	7D08
	8	Rules of hijab for men and women	7C07, 7D09
	9	The six types of <i>salah</i> that are <i>wajib</i>	1D11
	10	Birth months of the <i>A'immah (a)</i>	Different lessons across bands
	11	Correct performance of <i>wudhu</i>	
	12	Correct performance of <i>salah</i>	
	13	The method of performing <i>ghusl</i>	
			E.g: For rules related to <i>qasr salah</i> , prepare a written quiz

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS E

Band E - BOYS			
AGE 12 - 13 YEARS			
YEAR	OUTCOMES		LESSON NO
1	To recite or recall the following from memory:		
	1	List 10 <i>najis al-ayn</i>	6E03
	2	List 3 types of <i>wajib ghusl</i>	6E05
	3	Describe how to perform <i>ghusl</i>	6E05
	4	List instances when <i>tayammum</i> should be performed	6E05
	5	Describe how to perform <i>tayammum</i>	6E05
	6	Things that are forbidden in the state of <i>janabah</i>	6E06B
	7	Correct performance of <i>wudhu</i>	
	8	Correct performance of <i>salah</i>	
			E.g: For <i>tayammum</i> , ask the students to do an in-class demonstration

Band E - BOYS			
AGE 13 - 14 YEARS			
YEAR	OUTCOMES		LESSON NO
2	To recite or recall the following from memory:		
	1	Know how to remedy a doubt in <i>salah</i>	1E07
	2	Method of performing <i>Salat al-Ihtiyat</i>	1E07
	3	Method of performing <i>sajdat as-sahw</i>	1E07
	4	The basic rules of <i>salat al-Jama'ah</i> and how to join	1E09
	5	The method of reciting <i>Salat al-Jumu'ah</i>	1E10
	6	The names of all the <i>Furu ad-Din</i> and their meanings	6E11, 4E12
	7	To define the following terms in the context of fasting: <i>Qadha</i> , <i>fidyah</i> , and <i>kaffarah</i>	6E10
	8	To explain the basic rules related to the calculation and payment of <i>khums</i>	7E11
	9	Correct performance of <i>wudhu</i>	
	10	Correct performance of <i>salah</i>	
	11	The method of performing <i>ghusl</i>	
			E.g: For names of the <i>Furu ad-Din</i> and their meanings, the students can be asked to make a list. Some clues can be given to help them if needed.

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS F

Band F - BOYS			
AGE 14 - 15 YEARS			
YEAR	OUTCOMES		LESSON NO
1	To recite or recall the following from memory:		
	1	The names of the 4 Eids celebrated by Shias.	3F03, 3F05, 6F05
	2	Islamic guidelines for interaction with the opposite gender	7F04
	3	How to remedy doubts in prayer	
	4	Correct performance of <i>wudhu</i>	
	5	Correct performance of <i>salah</i>	
	6	The method of performing <i>ghusl</i>	
			E.g. Your friend is converting to Islam: Write out a list of things they should know how to do

Band F - BOYS			
AGE 15 - 16 YEARS			
YEAR	OUTCOMES		LESSON NO
2	To recite or recall the following from memory:		
	1	The daily <i>nafilah salahs</i> and their timings	1F10
	2	The method of praying <i>Salat al-Layl</i>	1F10
	3	The ayat of <i>wajib sajdah</i> in the Qur'an	2F08
	4	Food and drink that are <i>halal</i> or <i>haram</i>	6F08
	5	Islamic perspective on <i>riba</i>	7F12
	6	How to perform <i>Salat al-Mayyit</i>	8F06
	7	Correct performance of <i>wudhu</i>	
	8	Correct performance of <i>salah</i>	
	9	The method of performing <i>ghusl</i>	
			E.g. For the method of <i>Salat al-Layl</i> , the students can be asked to create a podcast style recording

TA'LEEM FOR TARBIYAH

Wuḍū' Assessment

Name

Date...../...../.....

The brackets contain **masā'il** numbers as per the rulings of Ayatullah Sistani's Islamic Laws (4th Edition), published by The World Federation of KSIMC

Text in a bold font are **wājib masā'il**, and those without bold are *mustahabb*

Action	Method	✓	×		
Preparation	All barriers are removed (such as make-up, nail varnish, socks, glue, paint, etc.) {289}				
	Sleeves rolled up above elbows				
Niyyah	‘I am performing wuḍū’, qurbatan ilallāh’ {281}				
Mustahabbāt	Hands washed				
	Mouth rinsed 3 times				
	Water inserted in nose 3 times				
Washing the face	The length of the face is washed from the top of the forehead (hairline) to the bottom of the chin {236}				
	Water poured on the face as many times as required				
	Face washed in downwards motion starting from the hairline {242}				
	The whole width of the face is washed between the tip of the thumb and middle finger {236}				
	Sides of the face also washed to be certain whole face is washed {236}				
	Washed not more than twice {247}				
Washing the right and left arm		Right Arm		Left Arm	
	Right arm washed before left arm {244}				
	Washing begun from above elbow to be certain whole elbow is washed {245}				
	The whole arm washed from the elbow towards the fingertips, including the back of the arm				
	Hand and fingertips included in the wash (not just washing up to wrists) {246}				
	Washed downwards only (not upwards) {242}				
	Boys first pour water from the outer arm and girls first pour water from the inner arm				

TA'LEEM FOR TARBIYAH

	Washed not more than twice {247}				
Wiping of the head	No extra water collected by closing the tap (i.e. wet tap not touched with the same part of hand used for wiping) {248}				
	For long hair: the scalp or roots of the hair wiped For short hair: the hair or roots of the hair wiped {250}				
	Wiping done with skin of hands and NOT nails				
	The part wiped is the front quarter of the head (i.e. quarter immediately above the forehead) {249}				
	The part wiped is dry enough before wiping {255}				
	Wiped with fingers or palm of right hand from top to bottom (i.e., in a direction towards the forehead) {248}				
	Wiping not extended to the forehead				
	Wiping done for width of 3 fingers and length of 1 finger {249}				
	The head does not move when wiping {254}				
Wiping of the feet	No additional water taken {251}				
	Wiping done with width of 3 fingers joined together, or even better with the whole palm {252}				
	The part being wiped is dry enough before wiping {255}				
	Wiped from the tip of the toes until the ankle, drawing the hand back {251}				
	Right foot wiped with right hand, and left foot wiped with left hand {251}				
	The right foot be wiped before the left foot, or at the same time				
	The foot does not move when wiping {254}				

TA'LEEM FOR TARBIYAH

3 Rak'ah Ṣalāh Assessment – Boys

Name

Date...../...../.....

The brackets contain **masā'il** numbers as per the rulings of Ayatullah Sistani's Islamic Laws (4th Edition), published by The World Federation of KSIMC

Text in a bold font are wājib masā'il, and those without bold are *mustaḥabb*

Clothing	Good	Needs improvement
Covered from navel to knee {775}		
Does not have a picture of a face on clothing {852}		

Niyyah	Good	Needs improvement
'I am performing 3 rak'ah ṣalāh qurbatan ilallāh' {929}		

 Takbīrat al-iḥrām الله أكبر	Good	Needs improvement
The body is motionless while reciting allāhu akbar {hands can move} {937}		
Raising hands up to the ears or in front of the face {941}		
Starting to move the hands with the recitation of <i>takbīr</i>		
Hands reach the ears or front of the face when recitation of <i>takbīr</i> ends		
Fingers together		
Palms facing straight out towards the <i>qiblah</i>		
Overall assessment		

TA'LEEM FOR TARBIYAH

 Qiyām	Good	Needs improvement
Standing motionless while reciting {947}		
Hands out and resting on front of thighs (above the knees) {963}		
Fingers together {963}		
Looking at the place of <i>sujūd</i> {963}		
Feet apart (between the measure of 3 open fingers and one hand span) {963}		
Feet in line with each other {963}		
Feet pointing towards the <i>qiblah</i> {963}		
Drooping shoulders {963}		
Overall assessment		

Qirā'ah  بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾	Good	Needs improvement
Correct pronunciation of <i>Sūrat al-Ḥamd</i> and one other <i>sūrah</i> in the first 2 <i>rak'ahs</i> {964, 983} Note to teacher: please remind students to recite using their lips, not 'in their mind'. They should recite in an audible voice for <i>fajr</i> , <i>maghrib</i> , and ' <i>ishā</i> ' {978}		

TA'LEEM FOR TARBIYAH

Qirā'ah section continued..

In the third <i>rak'ah</i>: Recitation of either one <i>Sūrat al-Ḥamd</i> or one <i>al-tasbīḥāt al-arba'ah</i> {991}, however, it is better to recite <i>al-tasbīḥāt al-arba'ah</i> سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ		
Recitation of <i>al-tasbīḥāt al-arba'ah</i> 3 times {991}		
Recitation of <i>al-tasbīḥāt al-arba'ah</i> in a whisper {993}		

<i>Rukū'</i> سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ or سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ 	Good	Needs improvement
Correct pronunciation of <i>dhikr</i> for <i>rukū'</i> {1014 and 1015}		
<i>Qiyām</i> just before <i>rukū'</i> {944}		
Saying <i>takbīr</i> while standing still before going into <i>rukū'</i> {1029}		
Bending low enough so all fingertips could reach knees (even though they don't have to actually touch) {1008 and 1009}		
Motionless whilst performing <i>rukū'</i> {1016} and reciting <i>dhikr</i> {951}		
Placing hands on knees {1008}		
Looking between feet {1029}		
Knees pushed back {1029}		
Back flat {1029}		
Rising from <i>rukū'</i> , standing straight and motionless and reciting {1029}: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ		
Overall assessment		

<i>Sajdah</i> سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ or سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ 	Good	Needs improvement
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TA'LEEM FOR TARBIYAH

Sajdah section continued..

Correct pronunciation of <i>dhikr</i> for <i>sajdah</i> {1035}		
Hands reach the ground before knees {1077}		
Entire palms fully flat on ground {1031 and 1047}		
Big toes touching ground {1031}		
Forehead on place of <i>sujūd</i> {1031}		
Both knees touching ground {1031}		
Body is motionless during recitation {1036}		
Fingers together and pointing towards <i>qiblah</i> {1077}		
Palms aligned with ears {1077}		
Elbows not resting on the ground {1077}		
Arms away from the body {1077}		
Two <i>sajdahs</i> recited per <i>rak'ah</i> {1032}		
When rising for the next <i>rak'ah</i> , reciting: بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ		
Overall assessment		

<i>Julūs</i> between the two <i>sajdahs</i>	Good	Needs improvement
		
Sitting still after <i>sajdah</i> {1042}		
Recitation of <i>takbīr</i> after each <i>sajdah</i> {1077}		
Recitation of the following <i>dhikr</i> after the first <i>sajdah</i> {1077} أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ		
Palms resting on thighs {1077}		
Body is motionless during the recitation of the <i>dhikr</i> (including <i>takbīrs</i>) {951}		
Overall assessment		

TA'LEEM FOR TARBIYAH

Qunūt	Good	Needs improvement
		
Recitation of <i>dhikr</i> {1105}		
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ		
Hands raised to face level {1104}		
Palms facing upwards {1104}		
Fingers joined together (thumbs optional) {1104}		
Looking at palms {1104}		
<i>Takbīr</i> before <i>qunūt</i> {1003}		
Overall assessment		

Tashahhud and salām	Good	Needs improvement
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ 		
<i>Tashahhud</i> recited in second <i>rak'ah</i> {1086}		
<i>Tashahhud</i> recited in final <i>rak'ah</i> {1086}		
Body is motionless during the recitation of <i>tashahhud</i> and <i>salām</i> {1086 and 1091}		
Correct pronunciation of <i>tashahhud</i> {1087}		
Recitation of <i>salām</i> after <i>tashahhud</i> in final <i>rak'ah</i> {1091}		
Correct recitation of <i>salām</i> (only third one is <i>wājib</i>) {1091}		
Fingers together and pointing towards <i>qiblah</i> {1089}		
Looking at lap {1089}		
Weight on the left thigh, front of right foot on the sole of left foot {1089}		
Overall assessment		

Ghusl Checklist

Name

Date...../...../.....

The brackets contain **masā'il** numbers as per the rulings of Ayatullah Sistani's Islamic Laws (4th Edition), published by The World Federation of KSIMC

Ask the student to tell you how to do (sequential) ghusl.

Following are a list of the steps they should mention.

Text in a bold font are wājib masā'il, and those without bold are *mustahabb*

Step	Method	✓	✗
1	All obstacles that would prevent water from reaching the body must be removed e.g. nail polish/ oil / plasters {376}		
2	Intention of ghusl {360}		
3	Take out the body from the flow of water {360} e.g. by turning off the tap or moving the body out from under the flow of water		
4	Wash the entire head and neck {360}		
5	Wash the entire body {360} (it is better to wash the right side of the body first, then the left) {360}		

GIRLS



TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS D

Band D - GIRLS			
AGE 10 - 11 YEARS			
YEAR	OUTCOMES		LESSON NO
1	To recite or recall the following from memory:		
	1	Acts of <i>salah</i> that are <i>ruk'n</i> and <i>ghayr ruk'n</i>	1D04
	2	The meaning of the <i>dhikr</i> of <i>salah</i> : The 2 <i>surahs</i> , <i>tasbeehat al- arba'</i> , <i>ruku</i> , <i>tashahhud</i> and <i>salam</i>	1D06 & 1D07
	3	Define <i>taharah</i> , <i>najasah</i> , <i>najis al-ayn</i> and <i>mutanajjis</i>	6D05
	4	List examples of 7 <i>najis al-ayn</i> : Urine, stool, blood, dog, pig, alcohol, dead body	6D05
	5	How to make clothes or carpet <i>tahir</i> using both <i>kurr</i> and <i>qalil</i> water	6D06
	6	Meanings of the following terminology: <i>Wajib</i> , <i>mustahabb</i> , <i>haram</i> , <i>makruh</i> , <i>mubah</i> , <i>ihtiyat mustahabb</i> , <i>ihtiyat wajib</i>	Different lessons across bands
	7	Correct performance of <i>wudhu</i>	
	8	Correct performance of <i>salah</i>	
	9	The method of performing <i>ghusl</i>	
	10	Rules related to fasting including <i>niyyah</i> and timings for fasting	6D10
E.g: To check <i>wudhu</i> / <i>salah</i> , ask parents to send a video clip of their child doing <i>wudhu</i> / praying <i>salah</i> , which the teacher can review and assess			

Band D - GIRLS			
AGE 11 - 12 YEARS			
YEAR	OUTCOMES		LESSON NO
2	To recite or recall the following from memory:		
	1	The mubtilat of <i>salah</i>	1D09
	2	The number of <i>rak'ahs</i> for each <i>salah</i> of a traveller	1D10
	3	When <i>qasr salah</i> needs to be prayed	1D10
	4	Meaning of the term ' <i>hadd al-tarakhus</i> '	1D10
	5	When <i>Salat al-Ayat</i> becomes <i>wajib</i>	1D11
	6	The method of performing <i>Salat al-Ayat</i>	1D11
	7	What the characteristics of <i>haydh</i> are	6D07G
	8	What a woman in <i>haydh</i> can and cannot do	6D07G
	9	How to count period days	6D07G
	10	The three types of <i>istihadha</i>	6D07G
	11	List the <i>Furu ad-Din</i>	7D08
	12	Rules of hijab for men and women	7C07, 7D09
	13	The six types of <i>salah</i> that are <i>wajib</i>	1D11
	14	Birth months of the <i>A'immah</i> (a)	Different lessons across bands
	15	Correct performance of <i>wudhu</i>	
	16	Correct performance of <i>salah</i>	
	17	The method of performing <i>ghusl</i>	
E.g: For rules related to <i>qasr salah</i> , prepare a written quiz			

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS E

Band E - GIRLS			
AGE 12 - 13 YEARS			
YEAR	OUTCOMES		LESSON NO
1	To recite or recall the following from memory:		
	1	List 10 <i>najis al-ayn</i>	6E03
	2	List 3 types of <i>wajib ghusl</i>	6E05
	3	Describe how to perform <i>ghusl</i>	6E05
	4	List instances when <i>tayammum</i> should be performed	6E05
	5	Describe how to perform <i>tayammum</i>	6E05
	6	General rules regarding <i>haydh</i>	6E06G
	7	Correct performance of <i>wudhu</i>	
	8	Correct performance of <i>salah</i>	
			E.g: For <i>tayammum</i> , ask the students to do an in-class demonstration

Band E - GIRLS			
AGE 13 - 14 YEARS			
YEAR	OUTCOMES		LESSON NO
2	To recite or recall the following from memory:		
	1	Know how to remedy a doubt in <i>salah</i>	1E07
	2	Method of performing <i>Salat al-Ihtiyat</i>	1E07
	3	Method of performing <i>sajdat as-sahw</i>	1E07
	4	The basic rules of <i>Salat al-Jama'ah</i> and how to join	1E09
	5	The method of reciting <i>Salat al-Jumu'ah</i>	1E10
	6	The names of all <i>Furu ad-Din</i> and their meanings	6E11, 4E12
	7	To define the following terms in the context of fasting: <i>Qadha</i> , <i>fidyah</i> , and <i>kaffarah</i>	6E10
	8	To explain the basic rules related to the calculation and payment of <i>khums</i>	7E11
	9	Correct performance of <i>wudhu</i>	
	10	Correct performance of <i>salah</i>	
	11	The method of performing <i>ghusl</i>	
			E.g: For names of the <i>Furu ad-Din</i> and their meanings, the students can be asked to make a list. Some clues can be given to help them if needed.

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS F

Band F - GIRLS			
AGE 14 - 15 YEARS			
YEAR	OUTCOMES		LESSON NO
1	To recite or recall the following from memory:		
	1	The names of the 4 Eids celebrated by Shias.	3F03, 3F05, 6F05
	2	Islamic guidelines for interaction with the opposite gender	7F04
	3	How to remedy doubts in prayer	
	4	Correct performance of <i>wudhu</i>	
	5	Correct performance of <i>salah</i>	
	6	The method of performing <i>ghusl</i>	
			E.g. Your friend is converting to Islam: Write out a list of things they should know how to do

Band F - GIRLS			
AGE 15 - 16 YEARS			
YEAR	OUTCOMES		LESSON NO
2	To recite or recall the following from memory:		
	1	The daily <i>nafilah salahs</i> and their timings	1F10
	2	The method of praying <i>Salat al-Layl</i>	1F10
	3	The ayat of <i>wajib sajdah</i> in the Qur'an	2F08
	4	The instances and signs of <i>istihadha</i>	6F07G
	5	Food and drink that are <i>halal</i> or <i>haram</i>	6F08
	6	Islamic perspective on <i>riba</i>	7F12
	7	How to perform <i>Salat al-Mayyit</i>	8F06
	8	Correct performance of <i>wudhu</i>	
	9	Correct performance of <i>salah</i>	
	10	The method of performing <i>ghusl</i>	
			E.g: For the method of <i>Salat al-Layl</i> , the students can be asked to create a podcast style recording

TA'LEEM FOR TARBIYAH

Wuḍū' Assessment

Name

Date...../...../.....

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Text in a bold font are **wājib masā'il**, and those without bold are *mustahabb*

Action	Method	✓	×		
Preparation	All barriers are removed (such as make-up, nail varnish, socks, glue, paint, etc.) {289}				
	Sleeves rolled up above elbows				
Niyyah	‘I am performing wuḍū’, qurbatan ilallāh’ {281}				
Mustahabbāt	Hands washed				
	Mouth rinsed 3 times				
	Water inserted in nose 3 times				
Washing the face	The length of the face is washed from the top of the forehead (hairline) to the bottom of the chin {236}				
	Water poured on the face as many times as required				
	Face washed in downwards motion starting from the hairline {242}				
	The whole width of the face is washed between the tip of the thumb and middle finger {236}				
	Sides of the face also washed to be certain whole face is washed {236}				
	Washed not more than twice {247}				
Washing the right and left arm		Right Arm		Left Arm	
	Right arm washed before left arm {244}				
	Washing begun from above elbow to be certain whole elbow is washed {245}				
	The whole arm washed from the elbow towards the fingertips, including the back of the arm				
	Hand and fingertips included in the wash (not just washing up to wrists) {246}				
	Washed downwards only (not upwards) {242}				
	Boys first pour water from the outer arm and girls first pour water from the inner arm				

TA'LEEM FOR TARBIYAH

	Washed not more than twice {247}				
Wiping of the head	No extra water collected by closing the tap (i.e. wet tap not touched with the same part of hand used for wiping) {248}				
	For long hair: the scalp or roots of the hair wiped For short hair: the hair or roots of the hair wiped {250}				
	Wiping done with skin of hands and NOT nails				
	The part wiped is the front quarter of the head (i.e. quarter immediately above the forehead) {249}				
	The part wiped is dry enough before wiping {255}				
	Wiped with fingers or palm of right hand from top to bottom (i.e., in a direction towards the forehead) {248}				
	Wiping not extended to the forehead				
	Wiping done for width of 3 fingers and length of 1 finger {249}				
	The head does not move when wiping {254}				
Wiping of the feet	No additional water taken {251}				
	Wiping done with width of 3 fingers joined together, or even better with the whole palm {252}				
	The part being wiped is dry enough before wiping {255}				
	Wiped from the tip of the toes until the ankle, drawing the hand back {251}				
	Right foot wiped with right hand, and left foot wiped with left hand {251}				
	The right foot be wiped before the left foot, or at the same time				
	The foot does not move when wiping {254}				

TA'LEEM FOR TARBIYAH

3 Rak'ah Ṣalāh Assessment – Girls

Name

Date...../...../.....

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Text in a bold font are wājib masā'il, and those without bold are *mustahabb*

Clothing	Good	Needs improvement
All parts of body are covered with opaque covering (including ankles and wrists) {776}		
Does not have a picture of a face on clothing {852}		
Niyyah	Good	Needs improvement
'I am performing 3 rak'ah ṣalāh qurbatan ilallāh' {929}		
Takbīrat al-ihrām 	Good	Needs improvement
The body is motionless while reciting allāhu akbar {hands can move} {937}		
Raising hands up to the ears or in front of the face {941}		
Starting to move the hands with the recitation of <i>takbīr</i>		
Hands reach the ears or front of face when recitation of <i>takbīr</i> ends		
Fingers together		
Palms facing straight out towards the <i>qiblah</i>		
Overall assessment		

TA'LEEM FOR TARBIYAH

Qiyām 	Good	Needs improvement
Standing motionless while reciting {947}		
Hands out and resting on the front of thighs (above the knees) {963}		
Fingers together {963}		
Looking at the place of <i>sujūd</i> {963}		
Feet together {963}		
Feet in line with each other {963}		
Feet pointing towards the <i>qiblah</i> {963}		
Overall assessment		

Qirā'ah  بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾	Good	Needs improvement
Correct pronunciation of <i>Sūrat al-Ḥamd</i> and one other <i>sūrah</i> in the first 2 <i>rak'ahs</i> {964, 983} Note to teacher: please remind students that they have to recite using their lips, not 'in their mind'. If a non- <i>maḥram</i> cannot hear them, they have the option of reciting loudly or softly for <i>fajr</i> , <i>maghrib</i> , and ' <i>ishā</i> ' {980}		
In the third <i>rak'ah</i>: Recitation of either one <i>Sūrat al-Ḥamd</i> or one <i>al-tasbīḥāt al-arba'ah</i> {991}, however it is better to recite <i>al-tasbīḥāt al-arba'ah</i>		

TA'LEEM FOR TARBIYAH

Qirā'ah section continued..

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ		
Recitation of <i>al-tasbīḥāt al-arba'ah</i> 3 times {991}		
Recitation of <i>al-tasbīḥāt al-arba'ah</i> in a whisper {993}		

Rukū' سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ or سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ 	Good	Needs improvement
Correct pronunciation of <i>dhikr</i> for <i>rukū'</i> {1014 and 1015}		
<i>Qiyām</i> just before <i>rukū'</i> {944}		
Saying <i>takbīr</i> while standing still before going into <i>rukū'</i> {1029}		
Bending low enough so all fingertips could reach knees (even though they don't have to actually touch) {1008 and 1009}		
Motionless whilst performing <i>rukū'</i> {1016} and reciting <i>dhikr</i> {951}		
Placing hands above the knees {1030}		
Looking between feet {1029}		
Knees not pushed all the way back {1030}		
Back not bent so much that it is in the horizontal position relative to the ground		
Rising from <i>rukū'</i> , standing straight and motionless and reciting {1029}: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ 		
Overall assessment		

Sajdah سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ or سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ 	Good	Needs improvement
Correct pronunciation of <i>dhikr</i> for <i>sajdah</i> {1035}		

TA'LEEM FOR TARBIYAH

Knees reach ground before hands {1077}		
Entire palms fully flat on ground {1031 and 1047}		
Big toes touching ground {1031}		
Forehead on place of <i>sujūd</i> {1031}		
Both knees touching ground {1031}		
Body is motionless during recitation {1036}		
Fingers together and pointing towards <i>qiblah</i> {1077}		
Palms aligned with ears {1077}		
Elbows resting on ground {1077}		
Arms close to body {1077}		
Two <i>sajdahs</i> recited per <i>rak'ah</i> {1032}		
When rising for the next <i>rak'ah</i> , reciting: بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ		
Overall assessment		

Julūs between the two <i>sajdahs</i> 	Good	Needs improvement
Sitting still after <i>sajdah</i> {1042}		
Recitation of <i>takbīr</i> after each <i>sajdah</i> {1077}		
Recitation of the following <i>dhikr</i> after the first <i>sajdah</i> {1077} أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ		
Palms resting on thighs {1077}		
Body is motionless during the recitation of the <i>dhikr</i> (including <i>takbīrs</i>) {951}		
Overall assessment		

Qunūt 	Good	Needs Improvement
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TA'LEEM FOR TARBIYAH

Qunūt section continued..

Recitation of <i>dhikr</i> {1105}		
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ		
Hands raised to face level {1104}		
Palms facing upwards {1104}		
Fingers joined together (thumbs optional) {1104}		
Looking at palms {1104}		
<i>Takbīr</i> before <i>qunūt</i> {1003}		
Overall assessment		

<i>Tashahhud and salām</i>  أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ	Good	Needs improvement
<i>Tashahhud</i> recited in second <i>rak'ah</i> {1086}		
<i>Tashahhud</i> recited in final <i>rak'ah</i> {1086}		
Body is motionless during the recitation of <i>tashahhud</i> and <i>salām</i> {1086 and 1091}		
Correct pronunciation of <i>tashahhud</i> {1087}		
Recitation of <i>salām</i> after <i>tashahhud</i> in final <i>rak'ah</i> {1091}		
Correct recitation of <i>salām</i> (only third one is <i>wājib</i>) {1091}		
Fingers together and pointing towards <i>qiblah</i> {1089}		
Looking at lap {1089}		
Weight on left thigh, front of right foot on the sole of left foot {1089}		
Thighs kept together {1090}		
Overall assessment		

Ghusl Checklist

Name

Date...../...../.....

The brackets contain **masā'il** numbers as per the rulings of Ayatullah Sistani's Islamic Laws (4th Edition), published by The World Federation of KSIMC

Ask the student to tell you how to do (sequential) ghusl.

Following are a list of the steps they should mention.

Text in a bold font are wājib masā'il, and those without bold are *mustahabb*

Step	Method	✓	✗
1	All obstacles that would prevent water from reaching the body must be removed e.g. nail polish/ oil / plasters {376}		
2	Intention of ghusl {360}		
3	Take out the body from the flow of water {360} e.g. by turning off the tap or moving the body out from under the flow of water		
4	Wash the entire head and neck {360}		
5	Wash the entire body {360} (it is better to wash the right side of the body first, then the left) {360}		



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