



My Workshop

Manual

Class 9

NAME:

*We built the universe with 'great' might, and We are
certainly expanding 'it'.
(51:47)*

SHARIKATUL HUSSAIN SATURDAY WORKSHOP
SCIENCE IN THE HOLY QUR'AN SERIES



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QUR'AN

Class 9

*We built the universe with 'great' might, and We are
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(51:47)*

SHARIKATUL HUSSAIN SATURDAY WORKSHOP
SCIENCE IN THE HOLY QUR'AN SERIES

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 9

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
Ikhlāas	Ikhlāas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Jumuah	Fajr

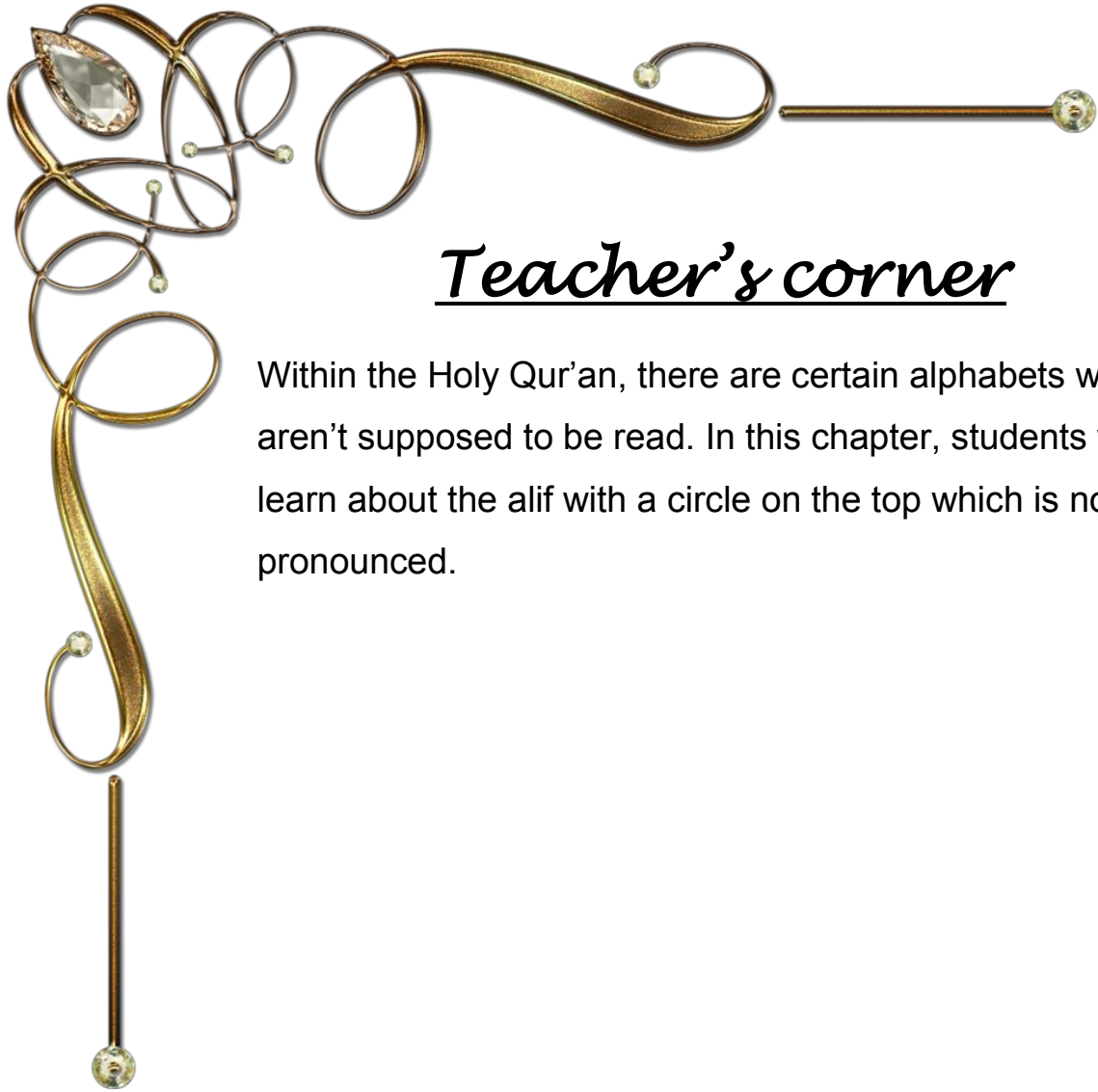
CLASS 10	CLASS 11
Hamd	Hamd
Ikhlāas	Ikhlāas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Yaseen (Ayah 1-40)	Yaseen (Ayah 41 – 83)



Theory



Alif Jazm



Teacher's corner

Within the Holy Qur'an, there are certain alphabets which aren't supposed to be read. In this chapter, students will learn about the alif with a circle on the top which is not pronounced.

RULES OF EXTRA ALIF

In the Holy Quran if there is a word with an ا (with a circle on top), then this ا is not pronounced. This ا occurs twenty one times in the Holy Quran. For example:

سَلَا سَلَا	لَا إِلَهَ إِلَّا اللَّهُ
Salaa-silaa (Not Salaa-silaa)	La-ila-lahi (Not Laa-ila-lahi)

A TABLE OF SUPERFLUOUS ALIF

أَنْ تَبُوءَ	لَا إِلَهَ إِلَّا اللَّهُ	أَفَايُنْ مَاتَ
Al-Maidah 5:29	Ala Imran 3:158	Ala Imran 3:144
أَنْ تَمُودَ	لَا أَوْضَعُوا	مِنْ نَبَأِ الْمُرْ
Hud 11:68	Al-Tawbah 9:47	Al-An'am 6:34
لَكُنَّا هُوَ اللَّهُ	لَنْ نَدْعُوا	أُمَمٌ لَتَتْلُوا
Al-Kahf 18:38	Al-Kahf 18:14	Ar-Ra'd 13:30
لَا أَذْجَحْنَهُ	تَمُودَ	أَفَايُنْ مِتَ
An-Naml 27:21	Al-Furqan 25:38	Al-Ambiya 21:34
لَا إِلَهَ إِلَّا الْجَحِيمُ	لَيَرْبُوا فِي	عَادًا وَتَمُودَ
As-Saffat 37:68	Muhammad 47:31	Al-Arkabut 29:38
وَتَمُودَ فَمَا	وَتَبْلُوا أَخْبَارَكُمْ	لَيَبْلُوا بَعْضَكُمْ
An-Najm 53:51	Muhammad 47:31	Muhammad 47:4
قَوَارِيرًا مِنْ	سَلَا سَلَا	لَا أَنْتُمْ
Al-Insan 76:16	Al-Insan 76:4	Al-Hashr 59:13

Exercise

The table above has given you the references to the verses which have alif jazm. Write down the verses in the table below.

Arabic text	Verse reference

Arabic text	Verse reference

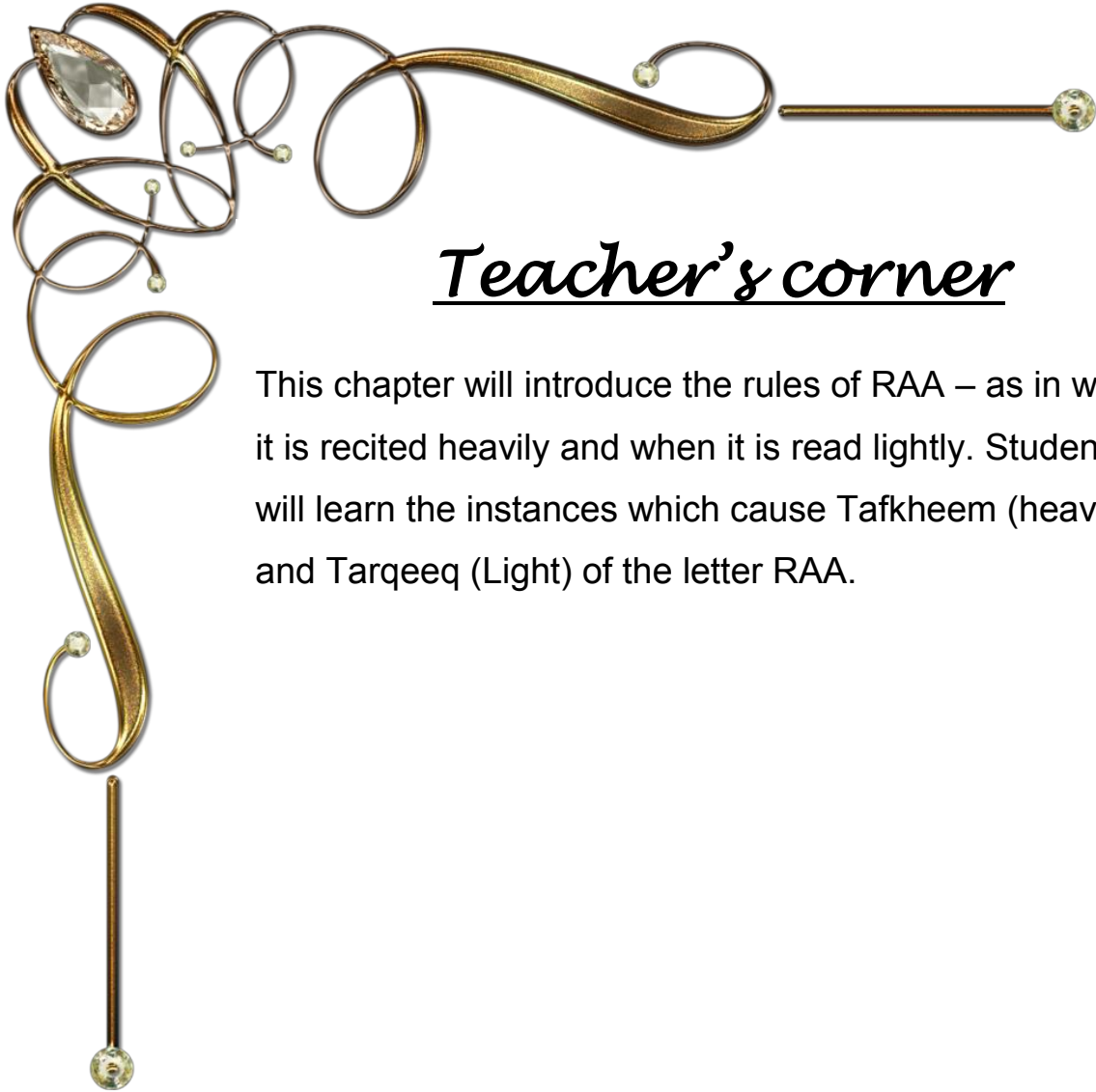
Arabic text	Verse reference

Arabic text	Verse reference

Arabic text	Verse reference

Arabic text	Verse reference

*Tafkheem
&
Tarqeeq*



Teacher's corner

This chapter will introduce the rules of RAA – as in when it is recited heavily and when it is read lightly. Students will learn the instances which cause Tafkheem (heavy) and Tarqeeq (Light) of the letter RAA.

Rules of RAA

RAA will be pronounced HEAVY/TAFKHEEM in the following cases

1) RAA WITH A FATHA OR DHAMMA

When there is a fatha or dhamma on the letter RAA, then the RAA will be pronounced with a FULL MOUTH.

Note:

Even when there is a Shadda sign with a fatha or dhamma on the RAA, it will still be pronounced with a FULL MOUTH.

See the examples below:

رَحِيمٌ Raheemun	رَجَعَ Raja'a	رَسُولٌ Rasuulun
غَيْرُهُ Ghayruhu	يَخْرُجُ Yakhruju	رُبَّمَا Rubama
مِنْ رَبِّكَ Min-rabbika	الرَّحْمَنُ Ar-rahmaan	حَرَمٌ Har-rama

2) RAA WITH SUKUN PRECEDED BY LETTER WITH FATHA OR DHAMMAH

After any letter with fatha or dhamma there is RAA WITH A SUKOON, then the RAA will be pronounced with a FULL MOUTH.

Full mouth ر = ر + Letter with <u> </u> Fatha or <u> </u> Dhamma
--

Note: The Fatha and Dhamma signs are not on the letter ر but a letter before

See the examples below:

وَالْأَرْضِ	وَأَرْسَلْنَا	يُرْجَعُونَ
يَسْرُنُهُ	تُرْجَعُونَ	فَذَرَهُمْ

قُرْآن Qur-aani	أَرْض Arḍun
تُرْجَعُونَ Turji'un	فَرَشَ Farshun

3) RAA WITH A SUKUN PRECEDED BY LONG VOWELS OF ALIF OR WAAW

This usually occurs at STOPS.

تَقْوَرُ = تَقْوَرُ	كَقْوَرُ = كَقْوَرُ	شَقْوَرُ = شَقْوَرُ
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4) RAA WITH SUKUN PRECEDED BY A LETTER WITH KASRAH, BUT FOLLOWED BY ANY OF THE LETTERS OF ISTI'LAA

خ غ ص ض ط ظ ق

قِرْطَاسٍ	مِرْصَادًا	فِرْقَةٌ
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RAA will be pronounced LIGHT/TARQEEQ in the following cases

1) RAA WITH A KASRAH

When there is a kasrah on the letter RAA, it will be pronounced with an EMPTY MOUTH

Note:

Even when there is a shadda sign with a kasrah on the RAA, it will still be pronounced with an empty mouth (tarqeeq)

كَرِيمٌ	رَجُسٌ	أَجْرِي
وَزُرِّيَّتِنَا	مُشْرِقِينَ	بِسِحْرِه

2) RAA WITH A SUKOON, PRECEDED BY A LONG VOWEL OF YAA

This usually occurs at **STOPS**

قَدِيرٌ = قَدِيرُ	خَبِيرٌ = خَبِيرُ	مَصِيرٌ = مَصِيرُ
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3) RAA IS WITH A SUKOON PRECEDED BY A LETTER WITH KASRAH

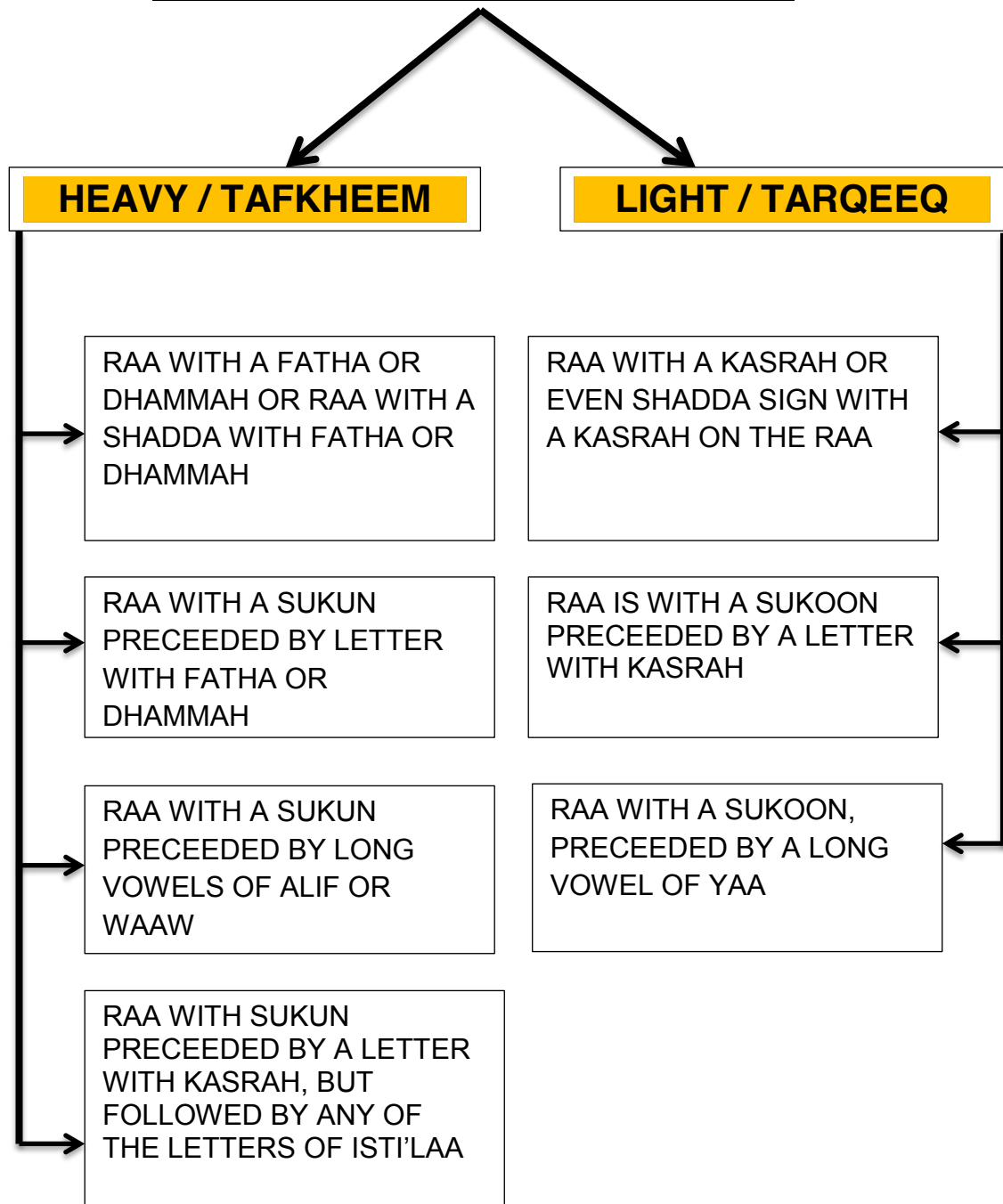
Empty mouth ر	=	رُ	+	letter with <u> </u> Kasra
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For example:

اَصْبِرْ Isbir	فِرْعَوْنَ Firauna
اُمِرْتُ Umirtu	اِغْفِرْ لِي Ighfiri

شَرِبْ	فِرْعَوْنَ	يَغْفِرْ لَكُمْ
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SUMMARY OF THE RULES OF RAA



Exercise

Fill in the boxes appropriately. Two examples have been given.

Pronunciation Full or Empty mouth	Put the sign which ر has	
Full	رَ	رَدِفَ
Empty	رِ	شَرِيعَةٌ
		اِسْرَاءُ يَلِ
		اَرُونِي
		حَرَمَ
		مِنَ الرُّسُلِ
		طَرِيقِ

Exercise

Fill in the boxes appropriately. Two examples have been given.

Pronunciation Full or Empty mouth	What sign does the letter before ر have	
Full	ـَ	زَرَعاً
Empty	ـِ	فَذَكِّرْ
		مَرِفَقًا
		يُرْسِلُ
		فَرُشًا
		شِرْكًا
		تُرَحِّمُونَ

Exercise

Discuss with the class and analyse each sentence and give a reasoning as to why it is read with **FULL** or **EMPTY** mouth.

• RAA – EMPTY MOUTH

WHY?

	نَارِ السَّمُومِ ط
	لِبَشَرٍ خَلَقْتَهُ ط
	مِنَ الْمُنْظَرِ يُنَ ط
	مَا فِي صُدُورِهِمْ ط
	إِنَّهَا لَمِنَ الْغَيْبِ يُنَ ط

• RAA – FULL MOUTH

WHY?

	مِنْ رَّحْمَةِ رَبِّهِ إِلَّا ط
	قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَاجِمٌ *
	أَنْتَ أَنَا الْغَفُورُ الرَّحِيمُ *
	إِنَّا نُبَشِّرُكَ بِغُلَمٍ *
	مَسْنَى الْكِبَرِ فَبِمَ تُبَشِّرُونَ *
	إِلَّا امْرَأَتَهُ قَدَّرْنَا ط
	كَانُوا فِيهِ يَمْتَرُونَ *

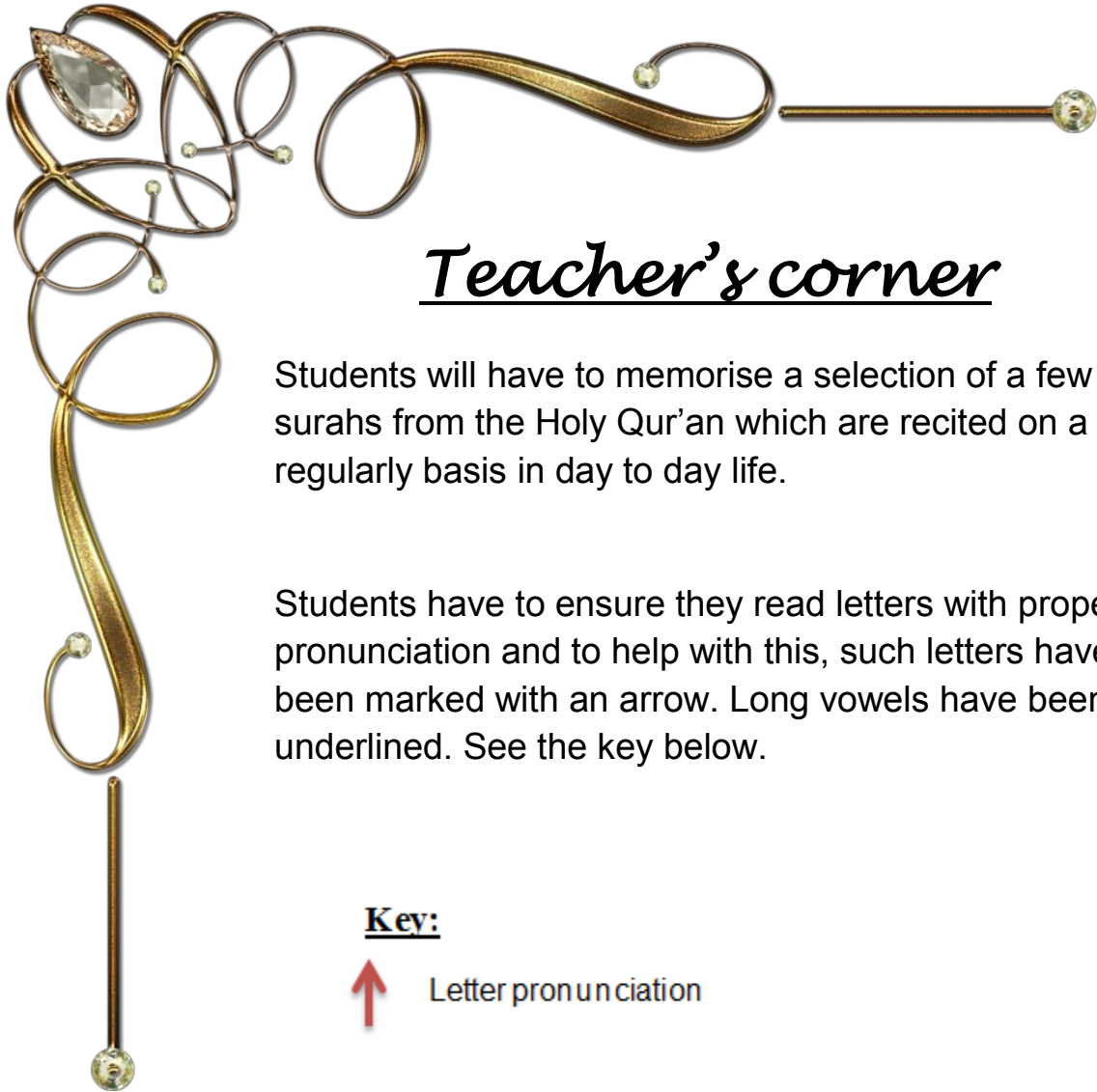
Exercise

Write in the box next to the verse whether the raa is empty or full mouth

	فَضْرِبْ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ ط
	إِنَّكُمْ قَوْمٌ مُنْكَرُونَ *
	فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنْ ط
	وَأَمْضُوا حَيْثُ تُؤْمَرُونَ *
	لَعْمُرِكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ ط
	أَصْحَبُ الْحِجْرِ الْمُرْسَلِينَ *
	إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ *
	فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ *
	فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ *



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
ل in Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

Light -rule
ل in Allah

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Rule of stop

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
ل 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 Kafiroom - 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

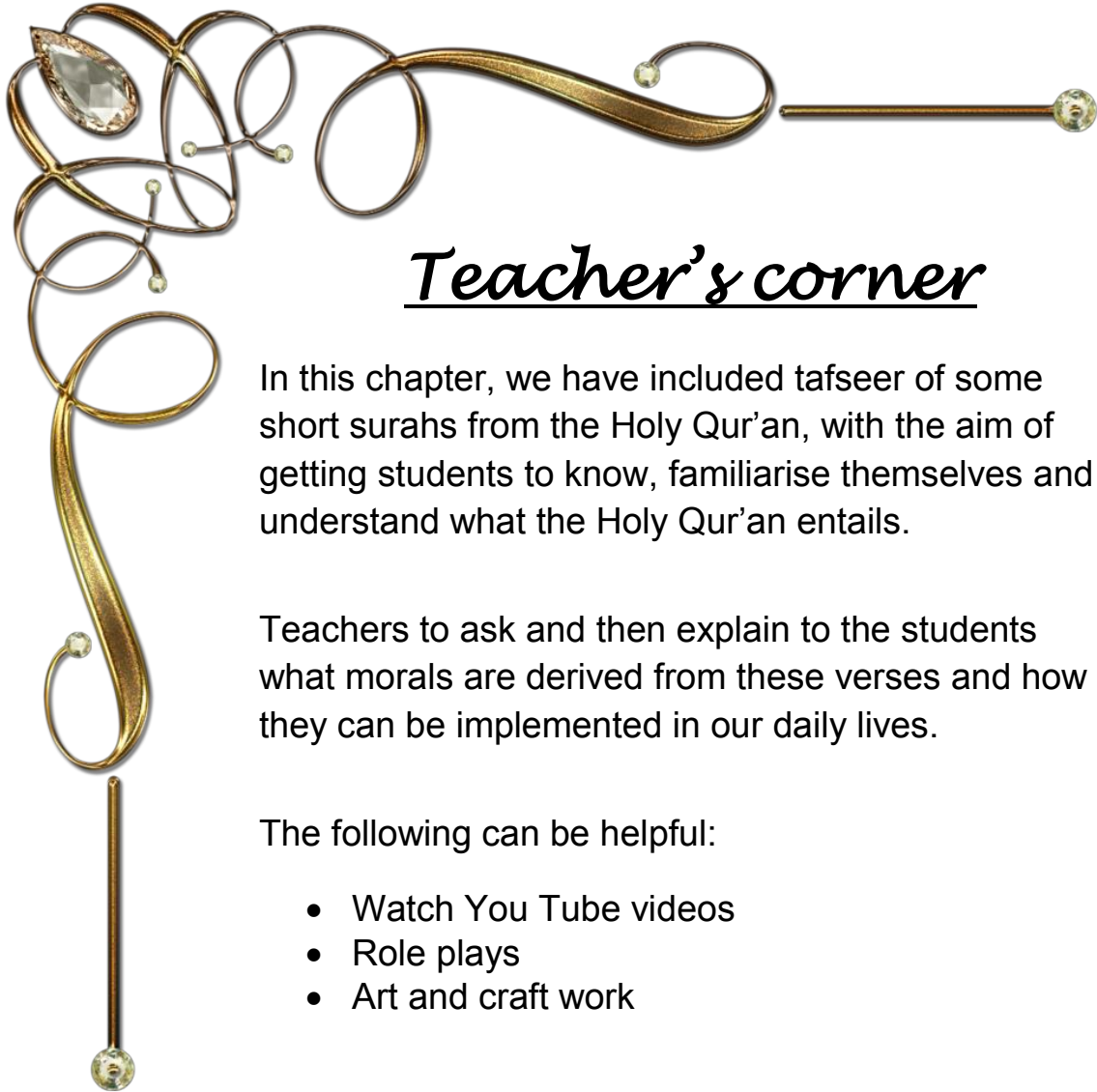
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Suratul Fajr



وَتُحِبُّونَ الْمَالَ حُبَّاجِهًا ۖ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا
 دَكًّا ۖ وَجَاءَ رَبُّكَ وَالْبَلَكُ صَفًّا صَفًّا ۖ وَجِئْتُكُمْ يَوْمَئِذٍ
 بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۖ
 يَقُولُ يَلِيَّتَنِي قَدَّمْتُ لِحَيَاتِي ۖ فَيَوْمَئِذٍ لَا يُعَذِّبُ
 عَذَابَهُ أَحَدٌ ۖ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۖ يَا أَيَّتُهَا
 النَّفْسُ الْطُّيْبَةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ
 فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّتِي ۖ





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

SURATUL FAJR

Suratul Fajr consists of 30 ayaat.

It was revealed in Makka and is the 89th sura of the Qur'an.

Benefits

Rasulullah (S.A.W.) has said: "Allah forgives the mistakes of whoever recites, Suratul Fajr on the 'Ten Nights', (i.e., the first ten nights of Dhulhijja), and it will become a light on the day of Qiyama for the one who recites it at other times (of the year)".

Imam Sadiq (A.S.) has said: "Recite Suratul Fajr, which is the sura of Imam Husayn (A.S.) in your salaa, whether they be wajib or mustahab. He who recites it will be with him (Husain ibn Ali) at the same place in Janna on the Day of Judgement".

SURATUL FAJR (89)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْفَجْرِ

I swear by the daybreak,

وَلَيَالٍ عَشْرٍ

And the ten nights,

وَالشَّفْعِ وَالْوَتْرِ

And the even and the odd,

وَاللَّيْلِ إِذَا يَسْرِ

And the night when it departs.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

Truly in that there is an oath for those who possess understanding.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Have you not considered how your Rabb dealt with 'Aad,

إِرمَ ذَاتِ الْعِمَادِ

(The people of) Iram, possessors of lofty buildings,

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

The like of which were not created in the (other) cities;

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

And (with) Thamood, who carved out the rocks in the valley,

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

And (with) Firon, the lord of hosts,

الَّذِينَ طَغَوْا فِي الْبِلَادِ

Who committed inordinacy in the cities,

فَأَكْثَرُوا فِيهَا الْفَسَادَ

So they made great mischief therein?

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ

Therefore your Rabb let down upon them a portion of the punishment.

إِنَّ رَبَّكَ لَبَالْمُرْصَادِ

Most sure!y your Rabb is watching.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

And as for the human being, when his Rabb tries him, then treats him with honour and makes him lead an easy life, he says: My Rabb honours me.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

But when He tries him (differently), then straitens to him his means of subsistence, he says: My Rabb has disgraced me.

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ

Nay! but you do not honour the orphan,

وَلَّا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ

Nor do you urge one another to feed the poor,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

And you eat away the heritage, devouring (everything) indiscriminately,

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with exceeding love.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Nay! when the earth is made to crumble to pieces,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Rabb comes and (also) the angels in ranks,

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى

And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He shall say: O! would that I had sent before for (this) my life!

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

But on that day shall no one punish with (anything like) His punishment,

وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا

And no one shall bind with (anything like) His binding.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O soul that art at rest!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Return to your Rabb, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي

So enter among My servants,

وَادْخُلِي جَنَّتِي

And enter into My Janna.

SURATUL FAJR

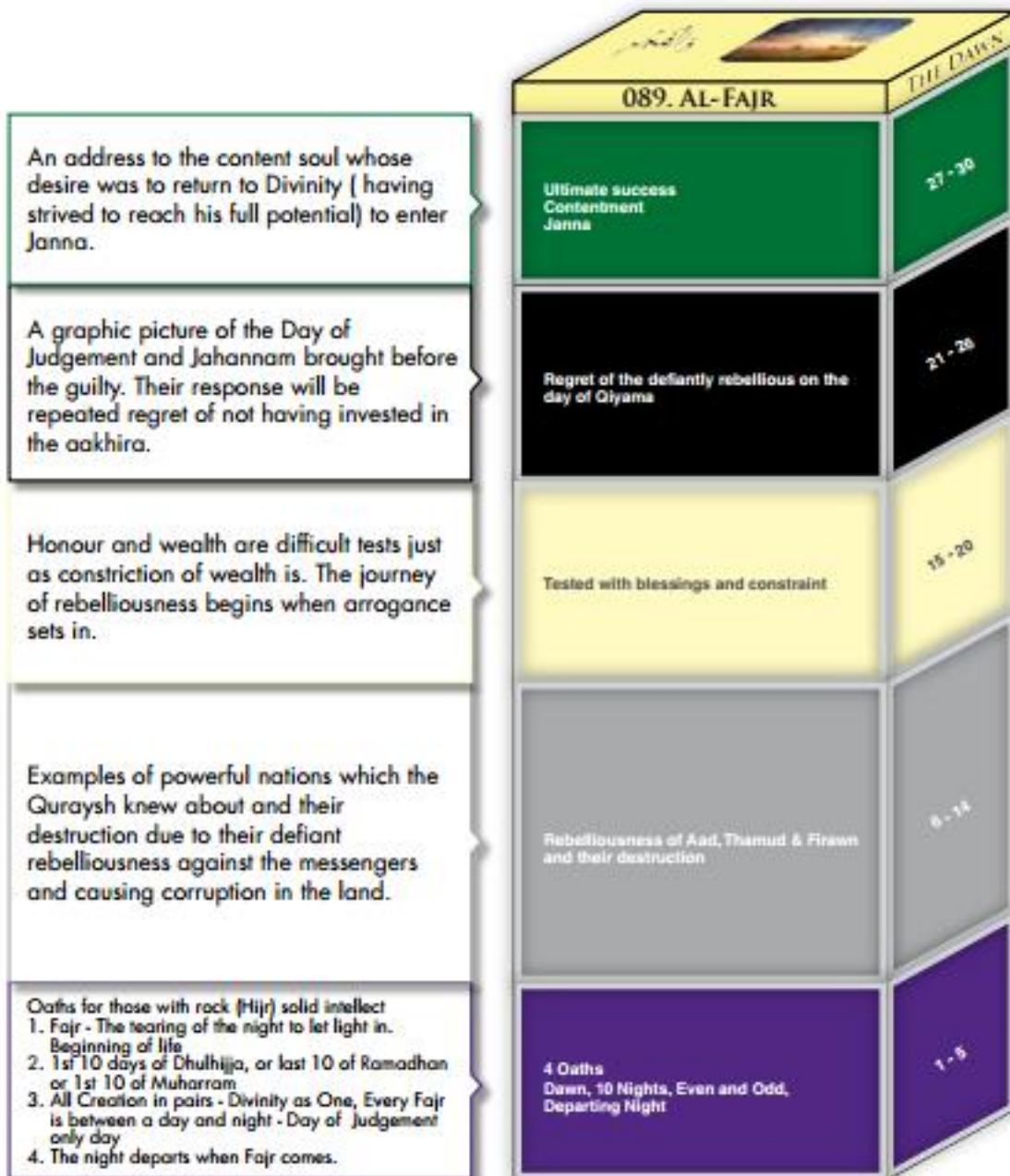
The sura begins with a reflecting on the Divine system of creation focusing on accountability. It ends with the regret of the defiantly rebellious and the ultimate success of those who submit to Divinity.

It is known as the sura of Imam Husayn (pbuh) from a hadith narrated from Imam Sadiq (pbuh)

Benefits of recitation

- Raised with Nur on Qiyama
- Energy booster

SURATUL FAJR 89



AYAAT 1 – 5 : THE 4 OATHS

AYA 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْفَجْرِ

I swear by the daybreak

Fajr means daybreak or dawn and in essence refers to a beginning. The beginning of knowledge, awareness, and of wakefulness.

Fajr also has a two fold connotation:

- i) Fajr Kadhīb – The false dawn which rises without extending laterally
- ii) Fajr Sadiq – The true dawn when the horizon is filled with light which spreads laterally bringing in daybreak. A time when Salatul Fajr can be prayed.

Some commentators have carried the term fajr here to its absolute meaning, that is; light that spreads, which is one of the signs of Allah's Greatness.

It is also a reference point in the lives of human beings and all earthly creatures, and the prime glory of the victorious light and the end of faded darkness when the calm sleep ends and the movement of living creatures begins. It is for this very life that Allah swears by it.

The dawn of the light of Islam and Muhammad (S.A.W.) in the darkness of ignorance at that time, is one of the examples of fajr . The dawn for the rise of Sahibul 'asr is also an example of fajr and so is the rise of Imam Husayn (A.S.) on the plains of Karbala. In essence all revolutions against disbelief, ignorance, transgression and injustice are examples of fajr.

Even the light of wakefulness that appears in the heart of one who sins turning him/her towards repentance is fajr.

وَالْفَجْرِ

1 I swear by the daybreak

The sura begins with an oath. This is an ancient Arab way to get attention.

FAJR literally means to tear something to let light through. It means daybreak or dawn and in essence refers to a beginning; the beginning of knowledge, awareness, and of wakefulness.

Fajr also has a two-fold connotation:

1. Fajr Kadhīb – The false dawn which rises without extending laterally.
2. Fajr Sadiq – The true dawn when the horizon is filled with light which spreads laterally bringing in daybreak. A time when Salatul Fajr can be prayed.

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The dawn of the light of Islam and Muhammad (pbuh) in the darkness of ignorance at that time is one of the examples of fajr. The dawn for the rise of Imam Mahdi (pbuh) is also an example of fajr and so is the rise of Imam Husayn (pbuh) on the plains of Karbala. In essence all revolutions against disbelief, ignorance, transgression and injustice are examples of fajr.

AYA 2

وَلَيَالٍ عَشْرٍ

And the ten nights,

These are generally understood to be the first ten nights of Zul-Hajj; nights which are witness to the largest gathering of Muslims in the world. As narrated by Jabir-ibn-' Abdillah in a hadith from Rasulullah (S.A.W.). The mention of nights as opposed to days is similar to Allah's appointing 40 nights for Prophet Musa (A.S.) - 2:51, 7:142. It may imply the benefit of reflection and praying at night when there is a greater concentration on the inner. Also, every night has it's day and the journey of the human being which begins in darkness and ignorance will Insha'Allah end with the clear perception of knowledge.

These nights may also refer to the last ten nights of the month of Ramadhan or some say even the first ten nights of the month of Muharram.

وَلَيَالٍ عَشْرٍ

2 And the ten nights,

Here there is no Al, the, as in the first āya, therefore it is not specific.

These nights are generally understood to be the first ten nights of Dhulhijja. The mention of nights as opposed to days is similar to Allah's appointing 40 nights for Prophet Musa (pbuh) - 2:51, 7:142. It may imply the benefit of reflection and praying at night when there is a greater concentration on the inner. Also, every night has its day and the journey of the human being, which begins in darkness and ignorance can end with the clear perception of knowledge. These nights may also refer to the last ten nights of the month of Ramadhan or some say even the first ten nights of the month of Muharram.

AYA 3

وَالشَّفْعِ وَالْوَتْرِ

And the even and the odd,

Shaf' is from shafa'a which means to double, mediate, intercede... Shafa'a is generally referred to as intercession where the presence of another person who has greater power or knowledge brings comfort, guidance or success to another.

All creation hinges on duality but rely on ONE reality. E.g. day and night; knowledge and truth; obedience and disobedience etc....

Salatut Tahajjud (Shab, Layl) begins with several pairs of rakats and ending with Saltul Witr – Duality finally merges into one in the Witr salaa.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا
مَّحْمُودًا

And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Rabb will raise you to a position of great glory. 17:79

The Prophet (S.A.W.) has said:

"There is no good deed except that its reward has been outlined in the Qur'an, except the Salatut Tahajjud. Almighty Allah has not specified its reward due to its greatness with Him. He says (about the reward of those who recite Salatut Tahajjud: So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.(32:17)"

It consists of a total of 11 raka'ats, divided into the following prayers:

1. Nafilah of Layl: 8 raka'ats (4 x 2 raka'ats)
2. Salatush Shafa: 2 raka'ats
3. Salat ul Witr: 1 raka'at

🕒 The time for Salatut Tahajjud begins after midnight until the time for Salatul Fajr (morning prayers). The best time for it is just before Fajr Salaa. Salatut Tahajjud is so important that even if you cannot recite all 11 raka'ats, then recite only one rakat of Salatul Witr.

Method

- **Nafilah of Layl**

The 8 raka'ats of Nafilah are divided into four prayers of two raka'ats each just like Salatul Fajr. With the niyya of Salatul Layl. It is recommended to recite Suratul Kafirun after Suratul Fatiha in the first 2 rakats. In the other six recite any small sura or even leave out the sura after Suratul Fatiha. For Qunoot you can recite salawat or the recommended duas.

- **Salat al-Shaf'a**

Two rakats with Suratun Naas I the first rakat after Suratul Fatiha and Suratul Falaq in the second rakat after Suratul Fatiha. There is no qunoot in Salatus Shafa.

- **Salatul Witr**

One rakat with Suratul Ikhlas 3x, Suratul Falaq 1x, and Suratun Naas 1x after Suratul Fatiha. Then raise your hands for qunoot and recite:

(You can hold a book and/or tasbeeh in a mustahab salaa)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ
 سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ
 وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا فَوْقَهُنَّ وَمَا تَحْتَهُنَّ
 رَبُّ الْعَرْشِ الْعَظِيمِ وَسَلَامٌ عَلَى الْمُرْسَلِينَ
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ
 الطَّاهِرِينَ

There is no god except Allah, the Forbearing, the Generous
 There is no god except Allah , the High the Almighty
 Glory be to Allah, Rabb of the seven heavens and Rabb of the
 seven earths and whatever is in them, and between them and
 above them and below them, Rabb of the Mighty Throne and
 peace be on the Messengers.
 All praise is for Allah Rab of the worlds.
 O Allah bless Muhammad and his pure family.

Recite 70 x

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

I seek forgiveness of Allah my Rabb and I turn to Him

Ask for the forgiveness of forty believers who have died or are living, by saying 40x followed by the name of the person:

اَللّٰهُمَّ اغْفِرْ لِ O' Allah, forgive.....

Or say

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ

O Allah forgive all believers, male and female

Then say:

اَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لِجَمِيعِ ظُلْمِي وَ
جُرْئِي وَ إِسْرَافِي عَلَى نَفْسِي وَ أَتُوبُ إِلَيْهِ

I seek forgiveness of Allah, He who there is no god but He, the Ever living, the subsisting, from all my oppressions and my sins and my excesses on my soul, and I turn (repentant) to Him

Repeat 7x:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

This is the position of one who seeks refuge in You from the fire

Say 300x

اَلْعَفْوُ

(I ask for Your) pardon

Then say:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

My Rabb, forgive me and have mercy on me, and turn to me
Surely You are the Oft-returning, the Merciful

Complete the rakat with rukoo, sujood, tashahhud and salaam and
recite a tasbeeh of Sayyida Fatima Zahra (A.S.)

وَالشَّفْعُ وَالْوُتْرُ

3 And the even and the odd,

Shaf is from shafa'a, which means to double, mediate, intercede... Shafa'a is generally referred to as intercession where the presence of another person who has greater power or knowledge brings comfort, guidance or success to another.

- | All creation hinges on duality but rely on ONE reality - Watr.

It could refer to:

- | Even and odd salaa - Salatut Tahajjud (Shab, Layl) begins with several pairs of rakats and ending with Saltul Witr.

The connection to Fajr – every day is a pair of day and night, except the day of Judgement.

AYA 4

وَاللَّيْلِ إِذَا يَسْرُ

And the night when it departs

The oath is taken to the darkness which moves to the light; a moving darkness, not a stationary one. Darkness is frightening when it becomes fixed and immobile, but when there is movement unto the light, it becomes valuable.

Saara means to depart, start, go away....Sayr means journey, motion..All creation is in continuous motion...Night and day are in motion. When at the end of the journey in this life there is an awakening and the darkness of the night departs, then our ignorance will depart as well and awaken us to reality.

وَاللَّيْلِ إِذَا يَسْرُ

4 And the night when it departs

Sārā is to take a walk at night. The āya states, I swear by the night, which walks away when fajr comes. It may imply that when the light of knowledge breaks through, ignorance walks away.

AYA 5

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

Truly in that there is an oath for those who possess understanding.

There are five awakening oaths at the beginning of the Sura. Hijr in this context means understanding. To paraphrase the aya it is saying – “Is this not enough evidence – are there not enough signs in these phenomena for people who have intellect?”

Having told us that at the end of ignorance there is knowledge, at the end of night there is day and at the end of sleep there is consciousness and that the nature of creation is always to be in constant movement towards wakefulness – Allah now gives specific historic evidence.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

5 Truly in that there is an oath for those who possess understanding

There are five awakening oaths at the beginning of the Sura. Hijr in this context means understanding. To paraphrase the aya it is saying – “Is this not enough evidence – are there not enough signs in these phenomena for people who have intellect?”

These oaths are for people with rock solid intellect. The Arabs paralleled intellect with a large rock (Hijr). Intellect was a means of restraint to impulsive foolishness.

**AYAAT 6 – 14 : THE REBELLIOUSNESS OF AAD, THAMUD, FIR'AWN
AND THEIR DESTRUCTION**

AYAAT 6, 7, 8

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Have you not considered how your Rabb dealt with 'Aad,

إِرَمَ ذَاتِ الْعِمَادِ

(The people of) Iram, possessors of lofty buildings,

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

The like of which were not created in the land

Prophet Hud (A.S.) was sent to the people of Aad. Aad was situated in Ahqaaf (which is plural of Hoqf means a raised spot in the desert). It is said to have been located in Yemen at the shores of the sea of Oman.

Prophet Hud (A.S.) was born amongst these people who were very strong, powerful and arrogant. They however worshipped idols.

Prophet Hud (A.S.) spent a long time preaching to them to worship the one and only god - their creator Allah. The people were stubborn and refused to listen to him except very few.

Allah punished the people of Aad by sending a drought (no rain). The people still would not believe and mocked Hud (A.S.) even beating him up. He warned them of a greater punishment but they just ignored him.

When the hardships became great they all came to Prophet Hud's house and asked him to pray for rain. He prayed for rain and the people had food again but they still refused to correct themselves. In fact they defied Prophet Hud (A.S.) to bring the punishment that he had said Allah would send on them if he was true.

Prophet Hud (A.S.) told them that the knowledge of when was only with Allah.

Soon they saw a cloud coming towards them. Thinking it was rain they gathered underneath it. However it was a blast of strong violent wind (like a cyclone) and it killed all the people of Aad. Prophet Hud (A.S.) and a few believers were saved and it is said Hud (A.S.) moved to Hadhremaut (Yemen). It is said he died there and is buried there too.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

6 Have you not considered how your Rabb dealt with 'Aad,

Tara comes from the word **ru'yā**, which means I see what you mean; understanding what is being said. **Kayfa** – how?

The people of 'Ad were a powerful nation. They were genetically strong and were well known for building amazing monuments. When the Arabs went on their journeys and saw the ruins, they were asked to reflect...

إِرَمَ ذَاتِ الْعِمَادِ

7 (The people of) Iram, possessors of lofty buildings,

Iram was the early generation to 'Ad and Thamud. Literally Iram means to make a sign out of rocks. It could also be the name of their founder. The affairs of 'Ad and Thamud were familiar to the Arabs as they were in close proximity.

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

8 The like of which were not created in the (other) cities;

Stating a fact that nobody had seen such might, military power, construction ability (super power)....

AYA 9

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

And (with) Thamood, who carved out the rocks in the valley,

Prophet Saleh (A.S.) was sent to the people of Thamood. The tribe of Thamood were well to do people who lived in the valley of Hijr between Medina and Syria. They used to carve their homes of huge rocks in the mountains. The tribe of Thamood is also known as the second Aad. Allah had favoured them with wealth and bounties but they forgot him and worshipped idols.

Prophet Saleh (A.S.) preached to the people for a long time urging them to abandon their idols and to worship Allah. They used to annually worship a piece of the mountain offering sacrifices it. They called Prophet Saleh (A.S.) to bring a sign from Allah to them if he was one of the truthful ones.

Allah sent as a sign to them a she-camel and it was commanded by Allah that the she-camel would drink all the water of the spring one day and the people of Thamood would drink from it one day. Never had the people seen such a camel who drink all the water of the spring on alternate days but still would not abandon their idols. Prophet Saleh (A.S.) had also warned them that if they harmed the she camel they would be punished by Allah.

Their pride and stubbornness however caused them to kill the she-camel. They then came to Prophet Saleh (A.S.) and said "O Saleh, bring us what you threatened us with if you are of the messengers" 7:77.

He asked them to repent (do tawbah) within three days but they only mocked him.

On the 4th day there was a thunder bolt from the sky and earthquake killing the people of Thamood. Prophet Saleh (A.S.) and his few followers escaped.

Prophet Saleh (A.S.) was greatly moved to see the dead bodies of his tribe and he returned and addresses the dead saying "O my people, indeed I did deliver to you the message of my Lord and did warn you but you did not heed the warners" Qur'an 7:79.

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

9 And (with) Thamood, who carved out the rocks in the valley,

The tribe of Thamood were incredibly strong people. Their carving was not of the average type by drilling through rocks without the equipment we have today.

Sakhr- large rocks, boulders

Jaabu- to bore through...

Waad- valley where water flows and settles

AYAAT 10, 11, 12, 13

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

And (with) Firon, the lord of hosts,

الَّذِينَ طَغَوْا فِي الْبِلَادِ

Who committed inordinacy in the cities,

فَأَكْثَرُوا فِيهَا الْفَسَادَ

So they made great mischief therein?

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

Therefore your Rabb let down upon them a portion of the punishment.

'Awtad' which is the plural of watad' means stake or tent peg. A man's wealth was measured in some ancient cultures by the number of pegs he had in his tent; the bigger his tent – the more powerful he was. But they also used to torture with pegs – Firawn tortured his wife Aasiya to death by tying her down to pegs.

When Firawn came to power in Egypt, he was alarmed to After several centuries, a man called Firawn came to power in Egypt. He was alarmed to see that the Bani Israa'il had become so many. He started making life difficult for them. His oppression on them increased when an astrologer told him that a boy would be born from the Bani Israil who would destroy Firaun's kingdom. On hearing this, Firawn ordered that every male child born to the Bani Israa'il should be killed.

When Prophet Musa (A.S.) was born, his mother hid him to protect him from the king's soldiers. Allah inspired her to put her baby in a water proof box and cast him into the waters of the Nile. She did this, and then sent her daughter to follow the little 'box' and see where it went. Firawn's wife – Aasiya found the box and asked

Firawn if they could adopt the child as their own. Despite his misgivings, he agreed to her request and called some women to feed the crying child. However, the baby refused milk from all the women who came to feed him. In the meantime the sister came forward and offered to introduce a woman who she was certain the child would accept. Firawn asked for the woman to be brought and thus Prophet Musa (A.S.) was reunited with his mum,

Once as a youth Prophet Musa (A.S.) saw two men fighting. One was from Bani Israil, and shouted for help. Prophet Musa (A.S.) came to his rescue and struck the other man unintentionally killing him. He was seen by one of Firawn's men who had reported him. Prophet Musa (A.S.) knew he had to leave the town.

He walked for a long time without any destination and finally reached Madain. He rested near a well and saw two women waiting their turn to get water whilst some sheperds got theirs. Prophet Musa (A.S.) helped them get some water. One of the women returned and told him that her father wished to thank him for his help. He went with her to her house and discovered that her father was Prophet Shuaib (A.S.).

Prophet Musa (A.S.) stayed with Prophet Shuayb and worked for him for 10 years eventually marrying his daughter Safura. He then left for Egypt with his wife. It was a cold Winter's night – suddenly he saw a fire in the distance. He asked his wife to remain where she was and headed for the fire, thinking to bring some of it back to give them relief from the bitter cold.

When he reached Mount Sinai he saw that the flames were coming from a green tree. Suddenly, a voice said:

"O Musa, I am your Lord! Take off your shoes for you have stepped on to the sacred valley of Tuwa." As Prophet Musa (A.S.) obeyed, he heard the voice ask him to throw his staff onto the ground. At once it changed into a snake, scaring him. He was then commanded to lift the snake without fear and as he did so, it changed back into a stick.

Next he was commanded to put his hand under his armpit. When he drew it out again, his hand glowed with a dazzling light, brilliant like the sun. The voice said to him, "O Musa! These are the two great Signs of your Lord. Go back to Firawn and his people and invite them towards your Lord!"

Prophet Musa (A.S.) requested that his brother, Prophet Harun (A.S.) accompany him and Allah agreed to his request.

Prophet Musa (A.S.) told Firawn that he was a Messenger of Allah. Firawn rejected this claim and then reminded Prophet Musa (A.S.) that he had brought him up and He accused him of having run away after committing a murder.

Prophet Musa (A.S.) argued that he had only been raised away from his own family because his mother had been forced to abandon him in fear of his life. He also said that he had not intentionally killed anyone.

The miracles of Prophet Musa (A.S.) frightened Firawn and he asked his ministers for advice. They assured him that Prophet Musa and Harun (A.S.) were magicians. All the magicians of the land were called and when they threw their ropes on the ground, they began moving like snakes. Prophet Musa (A.S.) cast his staff down and his serpent ate all the pieces of rope. The magicians immediately realised that they were witnessing a miracle. Immediately, they went into sijda saying, "We believe in the Rabb of Musa".

Firawn threatened to kill them but they would not budge.

Firawn increased his oppression of the Bani Israil. Prophet Musa (A.S.) warned him of the punishment from Allah but he did not listen. Soon the country was hit by famine. Swarms of locusts ate away the crops. The river Nile flooded its banks and people were afflicted with lice and tumours.

The people rushed to Prophet Musa (A.S.) asking him to pray for their relief and promised to believe in Allah but when they were cured, they returned to their idol worship.

Finally, Allah commanded Prophet Musa (A.S.) to take his people away:

"We commanded Musa, "Journey by night with Our creatures, and strike a dry path for them through the sea. Do not fear being overtaken by Firawn nor have dread of any thing. Firawn followed them with his army, but the sea overpowered and engulfed them. Firawn had led his people astray and did not rightly guide them."

Suratu Taa Haa, 20 : 77 - 79

In the final moments of his life Fir'aun recognised the Greatness of Allah and he cried out that there is no god but the Rabb of Musa, and that he was a believer. Firawn and his people drowned, their bodies were thrown on the shore as a sign to humankind. The preserved body of Fir'aun can be seen in the Cairo museum even today as a lasting lesson.

Prophet Musa (A.S.) had promised the Bani Israil a book of guidance from Allah. On their way to Palestine, Allah commanded Prophet Musa (A.S.) that once they left Egypt he would bring to them a Divine Book for their guidance. Now that Fir'aun was dead, Prophet Musa (A.S.) to come to Mount Sinai. The Qur'an says:

We made an appointment of thirty nights with Musa to which we added ten more, so the term set by the Lord was completed in forty nights. Musa said to Harun, his brother, "Deputise for me among my people. Act rightly and do not follow the path of the mischief-makers".

Suratul A'raaf, 7 : 142

When Prophet Musa (A.S.) returned with the Tawrat he saw that a man called Samiri had made a golden calf by collecting gold from the people of Bani Israil. And then sprinkled into its mouth some dust that he had collected from under the feet of the angel Jibraeel (A.S.), whom he had seen on the day that Fir'aun was drowned. The addition of the dust made the golden calf seem to make noises. The sight of his people worshipping a golden calf made Prophet Musa

(A.S.) furious. The people said they had been misguided by Samiri and did tawba. The calf was melted and thrown into the sea. After a long journey, the Bani Israil finally came near Palestine. The Qur'an says: "When Musa told his people, "Recall Allah's favours to you. He made Messengers and kings out of your own people and gave you what He had not given others. Enter the Sacred promised land. Do not return to disbelief lest you become losers". They said, "Musa, a strong race of people is living there. We shall never go there unless they leave the land first."

Suratul Ma'ida 5 : 20 - 22

Despite Prophet Musa's (A.S.) attempts to persuade them, they refused to move into Palestine. Instead, they said to him, "You and your Lord should go there and not we. We will stay away while you fight with the rulers and the people of Palestine. After the land is cleared of people, we will walk onto it".

As a result of their disobedience, the Bani Israil wandered in the wilderness for forty years.

During these forty years a new generation of stronger people replaced the older demoralised one. Prophet Musa (A.S.) and Prophet Harun (A.S.) had died but Yusha' bin Nun, a successor of Prophet Musa (A.S.), led the Bani Israil and finally conquered Palestine.

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

10 And (with) Firawn, the lord of hosts, 'Awtad' which is the plural of watad' means stake or tent peg. A man's wealth was measured in some ancient cultures by the number of pegs he had in his tent; the bigger his tent – the more powerful he was. But they also used to torture with pegs – Firawn tortured his wife Aasiya to death by tying her down to pegs.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

13 Therefore your Rabb let down upon them a portion of the punishment
Sabba - To pour,
Sawt - Leather whip - implies most feared punishment.
When they did not take heed of their messengers, He poured a greatest of punishment

الَّذِينَ طَغَوْا فِي الْبِلَادِ

11 Who committed inordinacy in the cities,
These three nations were very powerful in building and yet they were destroyed. Why?
Tughyan - They went beyond limits and rebelled against Divinity, making a mockery of messengers.

فَاكْثُرُوا فِيهَا الْفَسَادَ

12 So they made great mischief therein?
Outwardly they were super powerful and beautiful construction; however inwardly there was corruption.
Eg. Different suburbs - From utter magnificence to decadence a few streets down.

AYA 14

إِنَّ رَبَّكَ لَبَالْمُرُصَادِ

Most surely your Rabb is watching

'Rasada' from which 'mirsaad' comes means to observe, keep one's eye on.....

Imam Ali (A.S.) says: "If Allah has allowed time and opportunities to any tyrant, it does not mean that He has completely lost control over him. He can wait before bringing down His punishment which none can escape and no one can offer protection from it, not even death..."

So paraphrasing this aya; Allah is saying – You Rabb who wishes to bring all in in His domain to their full potential will catch hold of those who have transgressed."

It is narrated that a man once passed by a young slave tending sheep and pointed to an ewe and said, "Sell me this ewe, young shepherd!" The young slave told him that it was not his; therefore, he could not sell it, whereupon the man said, "Where is your brilliance?! Can't you tell its owner that a wolf ate one of his sheep?" He answered him by saying, "Then where is Allah?!" The man was very impressed by his answer, so he bought the young slave and set him free, then he bought the herd and gave it to him as a gift. Since then, that man kept repeating "Then where is Allah?!" quite often.

One who keeps in mind that Allah ever watches over him and sees whatever he does is always on guard.

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

14 Most surely your Rabb is watching
Mirsaad - watching and waiting to pounce.
 This is an address to the Quraysh. He is
 watching and waiting.

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 time and opportunities to any tyrant, it does
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PROPHET HUD (PBUH)

He was sent to the people of Aad. Aad was situated in Ahqaaf (which is plural of Hoqf means a raised spot in the desert). It is said to have been located in Yemen at the shores of the sea of Oman. Prophet Hud (pbuh) was born amongst these people who were very strong, powerful and arrogant. They however worshipped idols. Prophet Hud (pbuh) spent a long time preaching to them to worship the One and Only God - their creator Allah.

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AYAAT 15 – 20 : THE HUMAN BEING TESTED WITH BLESSINGS AND CONSTRAINT. FAILURE DUE TO EXCESSIVE LOVE OF WEALTH

AYAAT 15, 16

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

And as for the human being, when his Rabb tries him, then treats him with honour and makes him lead an easy life, he says: My Rabb honours me.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

But when He tries him (differently), then straitens to him his means of subsistence, he says: My Rabb has disgraced me.

The purpose of existence (balaa – affliction, trial) is to refine and develop the human being. And the trials are sometimes given through blessing and sometimes occur through calamities. Neither the abundance of blessings should cause the human being to be proud nor should calamities disappoint him/her. Allah draws our attention to the fact that the human being forgets the essence of the trial in both cases and when he receives the blessings of Allah he thinks that He has honoured him and that blessings are a sign of that honouring.

When the human being is afflicted with outer ease, he/she sits back and says: "My Rabb has been kind and generous to me". On the other hand if his/her provision is restricted, it tests his/her patience and the ability not to be anxious. The human being then imagines that his/her straitened circumstances are meant to degrade him/her.

These two ayaat warn that blessings do not mean proximity to Allah, nor is adversity and the lack of blessings evidence of being far from Him. They are but diverse factors by which, Allah, according to His Wisdom, tests human beings.

In Suratul Fussilat. 41: 51 He says: "When We bestow favours on the human being, he turns away, and gets himself remote on his side (instead of coming to Us) and when Evil seizes him, (he comes) full of prolonged prayer!".

In Suratu Hud 11:9 He says: "If We give the human being a taste of Mercy from Ourselves, and then withdraw it from him. Behold! He is in despair and (falls into) blasphemy."

فَإِنَّمَا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ
وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

15 And as for the human being, when his Rabb tries him, then treats him with honour and makes him lead an easy life, he says: My Rabb honours me
Imtihaan – no pain
Balaa – difficult pain
Ibtala – tough testing

The human being is tried and tested in various ways. When tested with honour (nobility) – he/she earns prestige in society and is given ne'ma (abundant ease) - he says My Rabb honoured me. In Islamic history, the Khalifas claimed that authority was given to them by God. In many cultures, the caste system was believed to be an honour by God above others. They used to think that they were special and were thus entitled to all these favours. The aya is drawing attention that blessings do not mean proximity to Divinity.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ
فَيَقُولُ رَبِّي أَهَانَنِ

16 But when He tries him (differently), then straitens to him his means of subsistence, he says: My Rabb has disgraced me
Qadara – Exact provision
Ihaanaa – To humiliate out of animosity (My Rabb hates me)

And when He tests with reduction of provision the human being says My Rabb humiliates me. Similar to the above aya, the adversity and lack of blessings does not reflect the proximity to Divinity. The concept of honour is associated with wealth and this is where the journey of rebelliousness begins.

AYAAT 17,18,19,20

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ

Nay! but you do not honour the orphan,

وَلَّا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ

Nor do you urge one another to feed the poor,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

And you eat away the heritage, devouring (everything)
indiscriminately,

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with exceeding love.

Now, Allah cites four traits that show a human being who is at a loss.

i) **Not honouring an orphan** – Karuma means to be generous and in the context of an orphan it means “to give him/her due consideration and compassion”. Yatim means orphan, someone who needs support and protection and someone with no visible guardian.

"Who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand." –

Imam Ja'fer As-Sadiq (A.S.)

One day Prophet 'Isa (A.S.) was passing through a grave yard with his companions and when nearing one particular grave he started walking faster.

When his companions enquired he said that the person in the grave was being punished and he did not want to be near the grave.

A year later on passing the same graveyard, the companions of Prophet 'Isa (A.S.) noticed that he was walking slowly cherishing each step when he walked passed the same grave.

They asked him about the change. Prophet 'Isa (A.S.) replied :

"The man had a son who has provided food and shelter to an orphan. Allah has forgiven the sins of the father on that account."

Prophet Muhammad (S.A.W.) has said:

"If a person looks after an orphan and meets his/her expenses; he/she will be my companion in Janna and will sit by my side."

In his last will (after being struck by Ibne Muljim) Imam Ali (A.S.) said:

"Fear Allah when the question of orphans arises. You should never let them starve. So long as you are there to guard and protect them you should not let them be ruined or lost. The Prophet (S.A.W.) always reminded us of this responsibility so much so that we often thought that the Prophet (S.A.W.) might give them a share from our inheritance."

ii) **Not encouraging one another to feed the poor** – The aya implies that those who do not move in the forward moving stream of generosity are at a loss. Imam Ali (A.S.) has said: "Generosity is nearness to the Creator and creation, and miserliness is farness from the Creator and creation."

Imam Ali (A.S.) has also said:

"Generosity and giving people are displayed in feeding people, not in giving them wealth. Whoever gives away a thousand while being mean with a plate of food is not generous."

In the battle of Moota, there were a number of the companions of the Prophet (S.A.W.) who lay mortally wounded on the ground. They were all thirsty groaning for water). A man seeing them took some water and offered it to one of them who pointed to another

saying he was in greater need of water. The man went to the second mujahid who pointed to a third saying he was in greater need. When the man got to the third mujahid he found him dead. He returned to the second mujahid but he too was dead and so was the first man.

That is generosity - giving priority to others before oneself, one of the greatest of human values.

There are three kinds of givers-

The flint; The sponge and The honeycomb

To get anything out of a flint you must hammer it. And then only you get chips and sparks.

To get anything out of a sponge you have to squeeze it. The more pressure you use the more you will get.

However, the honeycomb just overflows with its own sweetness.

Which kind of giver are you?

The Prophet (S.A.W.) has said: "Overlook and forgive the weaknesses of generous people, because if they fall down, the hands of Allah lift them up."

iii) **Eating up the inheritance of others with greed** - It means 'to assemble the wealth of one's own and that of others', because the term 'lamm' originally means 'to assemble, to collect'. Here it may refer to the collection of lawful and unlawful wealth.. In particular, the pre-Islamic Arabs used to disinherit women, children and minors. They collected their interests and took it all for themselves as if it were their own inheritance. In essence the aya refers to the acquiring of the wealth of the defenceless.

iv) **Loving wealth with excessive love** – We all love wealth because it provides material security which in itself usually

brings about a greater feeling of insecurity through fear of its loss thereby compounding the anxiety.

The aya draws our attention to look within ourselves. If we ponder over this aya that the very security we search for in the love of wealth results in a greater insecurity at losing it.

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

17 Nay! but you do not honour the orphan,
Not honouring an orphan – Karuma means to be generous and in the context of an orphan it means "to give him/her due consideration and compassion". Yatim means orphan, someone who needs support and protection and someone with no visible guardian.

"Who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand."

Imam Ja'fer As-Sadiq (pbuh)

وَلَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ

18 Nor do you urge one another to feed the poor,

Not encouraging one another to feed the poor – The aya implies that those who do not move in the forward moving stream of generosity are at a loss. Imam Ali (pbuh) has said: "Generosity is nearness to the Creator and creation, and miserliness is farness from the Creator and creation."

Imam Ali (pbuh) has also said: "Generosity and giving people are displayed in feeding people, not in giving them wealth. Whoever gives away a thousand while being mean with a plate of food is not generous."

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

19 And you eat away the heritage, devouring (everything) indiscriminately,
Eating up the inheritance of others with greed - It means 'to assemble the wealth of one's own and that of others', because the term 'lamm' originally means 'to assemble, to collect'. Here it may refer to the collection of lawful and unlawful wealth. In particular, the pre-Islamic Arabs used to disinherit women, children and minors. They collected their interests and took it all for themselves as if it were their own inheritance. In essence the aya refers to the acquiring of the wealth of the defenceless.

Turaath - inherited wealth- acquired without effort. Don't see humanity but wealth.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

20 And you love wealth with exceeding love

Loving wealth with excessive love – We all love wealth because it provides material security which in itself usually brings about a greater feeling of insecurity through fear of its loss thereby compounding the anxiety.

The aya draws our attention to look within ourselves. If we ponder over this aya that the very security we search for in the love of wealth results in a greater insecurity at losing it.

AYAAT 21 – 26 : REGRET OF THE DEFIANTLY REBELLIOUS ON THE DAY OF QIYAMA WHEN FACED WITH JAHANNAM

AYAAT 21, 22, 23, 24, 25, 26

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Nay! when the earth is made to crumble to pieces,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Rabb comes and (also) the angels in ranks,

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He shall say: O! would that I had sent before for (this) my life!

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

But on that day shall no one punish with (anything like) His punishment,

وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا

And no one shall bind with (anything like) His binding.

These ayaat refer to the end of the world as we know it and the stages which will herald in the day of Qiyama.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Nay! when the earth is made to crumble to pieces,

‘Kalla’ is an admonition. We do not usually think of the earth to be annihilated. The aya is saying – ‘And when the earth is shattered by it’s vibrations, explosions and earthquakes....’ In other words, just as creation arose, it will end.

This is the first stage of Qiyama.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Rabb comes and (also) the angels in ranks

The next stage is the witnessing of the orderliness of the angels and the forces of the cosmos in their natural order, line after line with there being no longer the possibility for the human being to interfere for there is no action.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى

And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him

Jahannam will be very clear but the aya points out that what will be the use of the mindfulness then for the zone of action – correction will be over. It is at this moment that the human being will realise the reality of life but it will be too late to make amends.

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He shall say: O! would that I had sent before for my life!

It is noteworthy that the aya does not say- 'for my future life' - 'for (this) my life', implying that the life of this world is not counted as life.

In Suratul 'Ankabut 29:64 Allah says: "And the life of this world is nothing but play and amusement but verily the Home in the Hereafter -that is life indeed, if they but know".

The aya refers to those who devoured the wealth of orphans, did not feed the needy, took the lawful and unlawful inheritance from others, and loved the property of this world with all their hearts, who will wish, on That Day, that they would have forwarded some good deeds for their eternal life.

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

But on that day shall no one punish with (anything like) His punishment,

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

And no one shall bind with (anything like) His binding. No one can be held responsible for anyone else's actions. A person's actions will dictate his/her condition in the next life. It is a unique state and the human being's condition of punishment and bondage will be according to his/her previous actions. Allah's hold on him/her will be particular and unique to the individual alone.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

21 Nay! When the earth is made to crumble to pieces,

When the earth is pounded, turned to powder and flattened. 'Kalla' is an admonition. We do not usually think of the earth to be annihilated. The aya is saying – 'And when the earth is shattered by its vibrations, explosions and earthquakes...' In other words, just as creation arose, it will end. This is the first stage of Qiyama. The Earth is stability. When it infers to the Earth being pounded and flattened, it implies the loss of stability.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

22 And your Rabb comes and (also) the angels in ranks,

The next stage is the witnessing of the orderliness of the angels and the forces of the cosmos in their natural order, line after line with there being no longer the possibility for the human being to interfere for there is no action.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ
وَأَنَّى لَهُ الذِّكْرَى

23 And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

Jahannam will be very clear but the aya points out that there is no point of being mindful any more as the time for correction is over. It is at this moment that the human being will realise the reality of life but it will be too late to make amends.

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

24 He shall say: O! would that I had sent before for (this) my life!

He will repeatedly say: What have I done to myself? How did I do this? I destroyed myself. If only I had invested in my future. (Sent ahead).

The aya refers to those who devoured the wealth of orphans, did not feed the needy, took the lawful and unlawful inheritance from others, and loved the property of this world with all their hearts, who will wish, on That Day, that they would have forwarded some good deeds for their eternal life.

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدٌ

25 But on that day shall no one punish with (anything like) His punishment,

وَلَا يُوثِقُ وَثَاقُهُ أَحَدٌ

26 And no one shall bind with (anything like) His binding

There is no punishment like His punishment. No one can be held responsible for anyone else's actions. A person's actions will dictate his/her condition in the next life. It is a unique state and the human being's condition of punishment and bondage will be according to his/her previous actions.

Allah's hold on him/her will be particular and unique to the individual alone.

AYAAT 27 - 30 : ULTIMATE SUCCESS BEING CONTENTMENT OF THE SOUL AND ITS REWARD IN JANNAH

AYAAT 27,28,29,30

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O soul that art at rest!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Return to your Rabb, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي

So enter among My servants,

وَادْخُلِي جَنَّتِي

And enter into My Janna.

In contrast to the previous ayaat, Allah addresses the nafs which is in tranquillity and at peace. If we are in agitation and turmoil constantly, how can we hear the echo of timeless knowledge embedded in our hearts?

The call therefore begins with the tranquil and contented nafs. If the nafs is fulfilling its obligation, which is to evolve towards knowledge of its One Source, then it reflects Allah's plan for all of us; it reflects our fitra. If, however, it has been distorted as a reflector, then it takes on the myriad forms that are classified below.

If the nafs is completely wayward and has lost touch with its fitra, it is classified as **nafs al-ammara**. This is the totally selfish, most egotistical of the selves, which, as the Qur'an says, 'commands to evil' 12:53. It is the nafs of the supremely self-centered who

wants something and wants it instantly. This nafs will not listen to reason nor rationality. It is purely whimsical.

Slightly higher on the scale is the nafs whose conscience is pricked because of its bad behavior. As a result, it blames itself for being extreme and may be spurred into positive action in order to do something about its dismal condition. This is the **nafs al-lawwama**, the blaming self.

When the nafs al-lawwama is brought under control, it is on the road to contentment, to becoming **nafs al-mutma'inna**. This self is certain that it will come to faithfully reflect the fitra in time, with diligence, commitment, honesty, companionship and applying the right prescriptions. It will increase in its certainty that it has come from beyond time; that it is only here to learn, to experience and to be poised for that final, incredible journey out of the prison of its body.

In these ayaat Allah is telling this nafs to enter into a zone of contentment that is within itself. The root of contentment lies inside each of us so that we may recognize it within creation and become instruments of contentment for others.

Imam Husayn (A.S.) says :*"The tranquil nafs is the nafs is the nafs that is in tawheed."* *An-nafsal mutmainnah hiya muwahhidah*

After tranquillity comes contentment with knowledge – *Ridha* – the knowledge of the perfection of the Decree. When one is content with creation, creation will be content and in harmony with him and this leads to *Mardhiyya* – from which comes the state of perfection – *Kamila*.

At this point Allah says: *"Now enter into My arena, and be hidden in the one and only garden of tawheed, in that inner bliss and glory of abundant abandonment and abandoned abundance."*

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

27 O soul that art at rest!

Yaa used when addressing someone directly.

That which gave this soul tranquility was the return to Divinity Who was pleased with him.

Dua of Imam Ali (pbuh) "O my Rabb it is enough honour for me that I am Your 'Abd and it is enough pride for me that You are my Rabb. You are as I would like You to be; make me as You would like me to be"

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً

28 Return to your Rabb, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي

29 So enter among My servants,

وَادْخُلِي جَنَّتِي

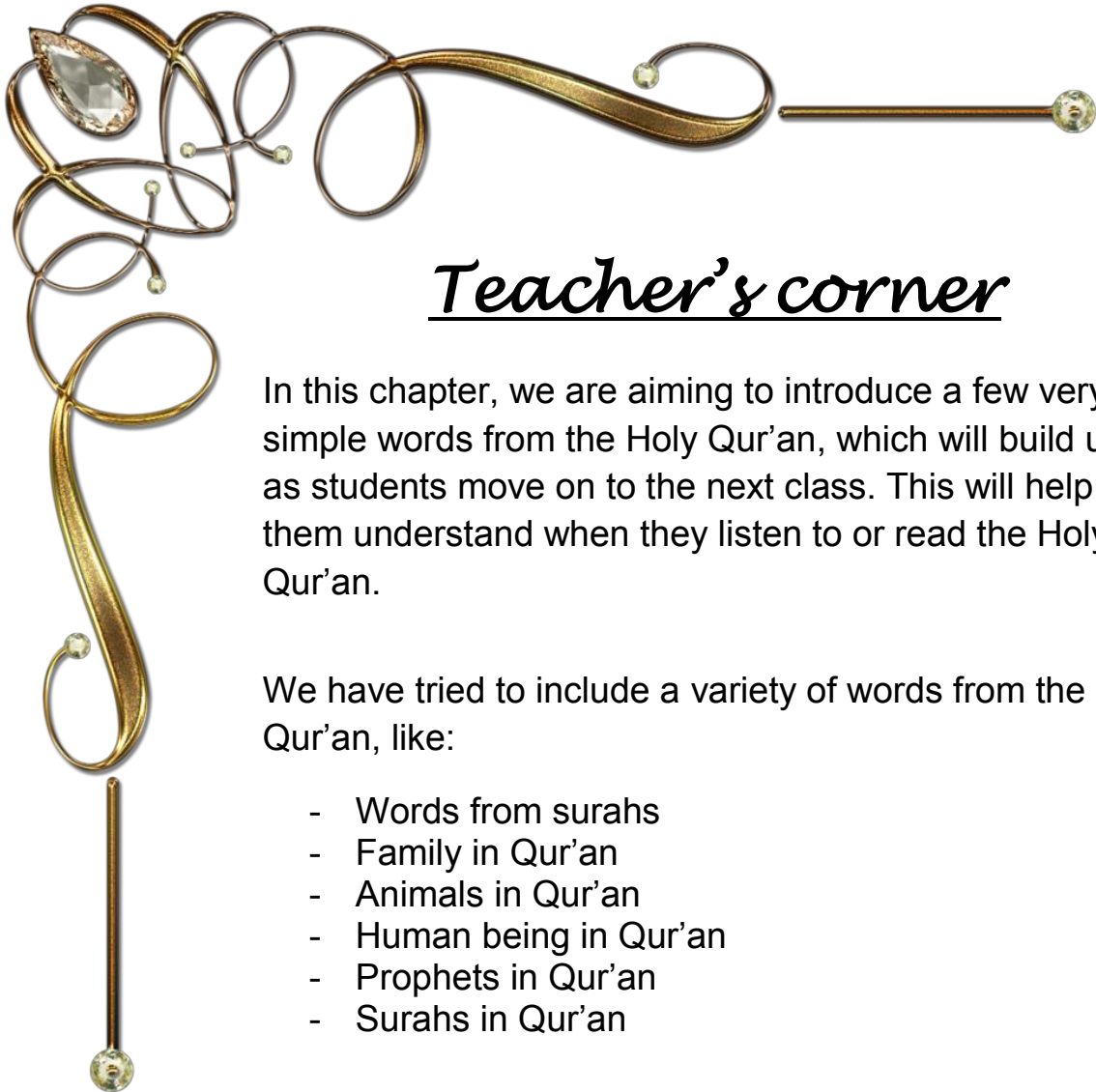
30 And enter into My Janna.

The 4 oaths at the beginning of the sura are connected to soul:

- Fajr prayer
- Takes advantage of 10 days
- Even and odd salaa
- When night disappears - Salatul Layl and Sehri



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

31 - 60

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

2



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.

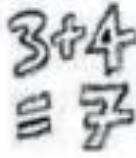
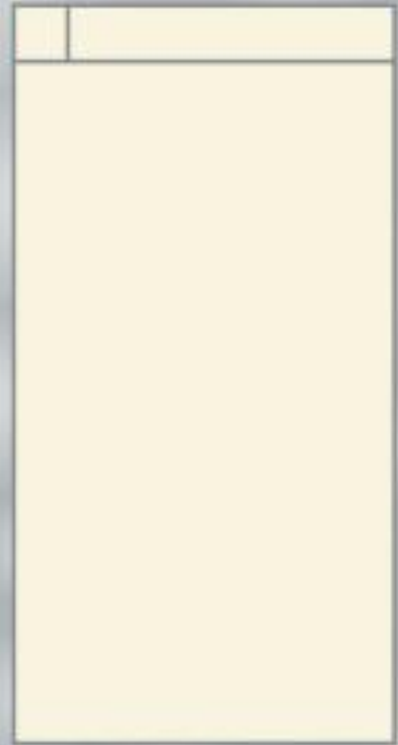
31 Luqmaan

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.

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



38

سورة الزمر

al-Zumar

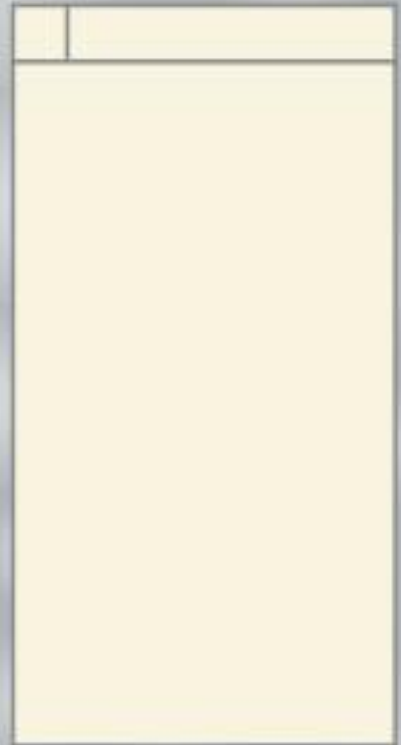
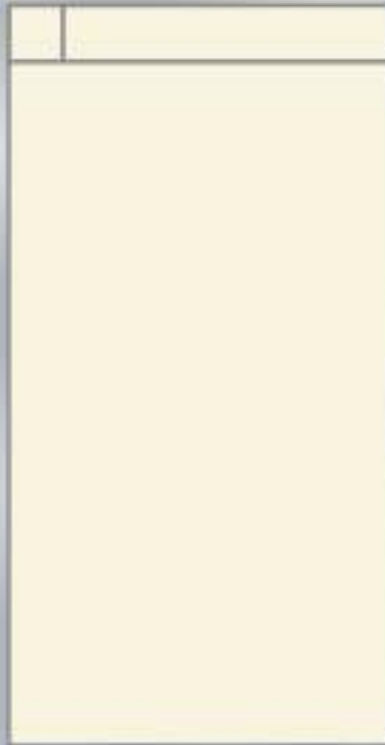
The Companions



39

40 Mu'min /Ghafir (The Believer)

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

The Forgiver⁴⁰ 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 Forgiver



40

سورة فصلت

al-Fussilat

Explained in detail



41

سورة الشورى

al-Shura

Counsel Meeting

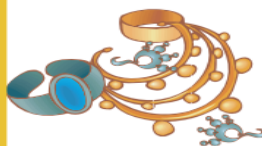


42

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.

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

سورة محمد

Muhammad

Muhammad



47

سورة الفتح

al-Fath

Victory

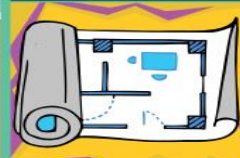


48

سورة الحجرات

al-Hujurat

Chambers



49

سورة ق

Qaf

Qaf

ق

50

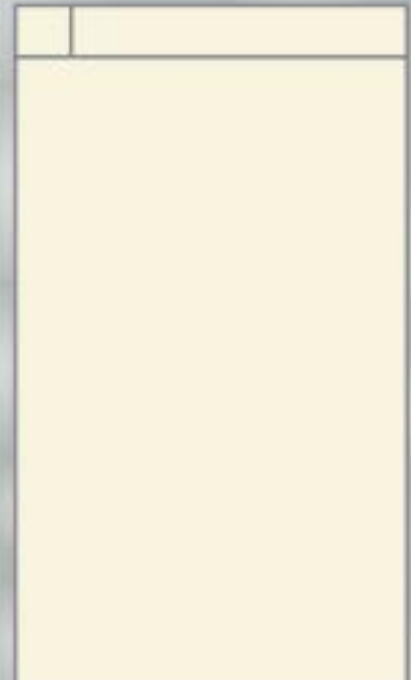
55 **Rahmaan (Most Merciful)**

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



60 **Mumtazharah (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 Scatterers



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

سورة الحديد
al-Hadid
Iron

سورة المجادلة
al-Mujadalah
The Pleading One

سورة الحشر
al-Hashr
The Banishment

سورة الممتحنة
al-Mumtahanah
The Examined One



56



57



58



59



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

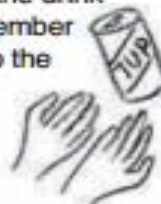
4 Nisa



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 البقرة

سورة النساء

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



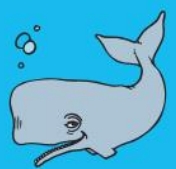
9



سورة يونس

Yunus

Jonah

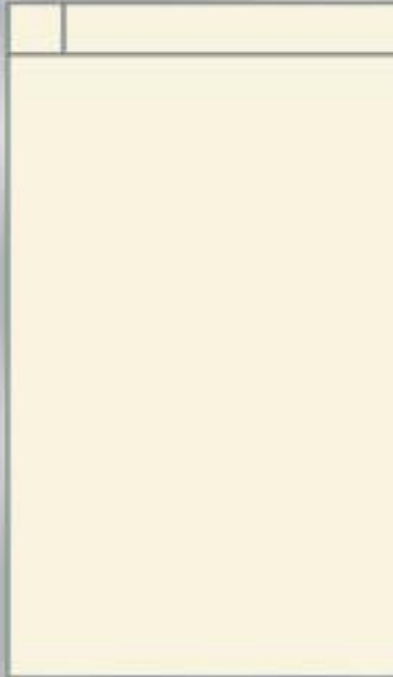


10



11 Hud

Add a horizontal
to the number
11 to make H.

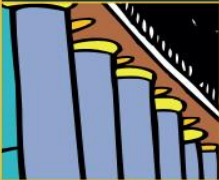



Hud¹¹ and Yusuf¹² were overawed when they saw the Thunder¹³ created by Ibraheem¹⁴ breaking the Stone¹⁵ idols.

سورة هود

Hud

Hud



11

سورة يوسف

Yusuf

Joseph



12

سورة الرعد

al-Ra 'ad

Thunder



13

سورة ابراهيم

Ibraheem

Ibraheem



14

سورة الحجر

al-Hijr

The Rock



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 Israil (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 Israa¹⁷ 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

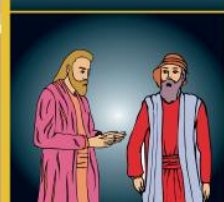
Ta Ha



20

22	Hajj	29	Ankabut (The Spider)	30	Rum (The Romans)
Think of going to Hajj 2 by 2. The 2 'j' of Hajj could be hooked to look '2'. 		Draw 2 mutant spiders with 9 legs each. 		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
--	---	---	---	---

سورة الشعراء

al-Shu 'ara'

The Poets



26

سورة النمل

al-Naml

The Ant



27

سورة القصص

al-Qasas

The Story



28

سورة العنكبوت

al-'Ankabut

The Spider



29

سورة الروم

al-Rum

The Romans



30

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
Iyyas, Ilyasa
Dhul-Qarnain, Uzayr
Dhul-Kifl, Dawud, Sulayman, Luqman
Direct Dua Unit
Direct Salaa Line
Ismaail, Is-haaq
Ya'qub, Yusuf
YY

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



شِفَاءٌ



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



FIQH

Class 9

*We built the universe with 'great' might, and We are
certainly expanding 'it'.
(51:47)*

SHARIKATUL HUSSAIN SATURDAY WORKSHOP
SCIENCE IN THE HOLY QUR'AN SERIES

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‘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. Understand the origins and main differences between the classical schools of theology.
2. Introduction to the famous debates between the theological schools.
3. Introduction to the main divisions between the various Shī'ah sects.

MY NOTES



INTRODUCTION TO THE CLASSICAL SCHOOLS OF THEOLOGY

Scholars have divided Islamic teachings into three main categories - Doctrines ('*Aqā'id*), Morals (*Akhlaq*) and Law (*Ahkām*).

'*Aqā'id* constitutes the issues that must be understood and believed in, such as the Unity of God, Prophethood, Imāmate and the Resurrection. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called '*ilm al-kalām*'. The major cause of Muslim division into sects originates from the differing views regarding beliefs that are discussed in '*ilm al-kalām*'.

Rational argumentation and explanation of Islamic doctrines originated in the Holy Qur'ān itself, followed by the teachings of the Holy Prophet (S). However, the first systematic school of *kalām* started about 100 years after the passing away of the Holy Prophet (S) from a circle of traditional scholars of Qur'ān and *Ḥadīth* who came to be known as the **Mu'tazilah**, the followers **Mu'tazilī** school. Their rival group were called the **Ashā'irah**, the followers of the **Ash'arī** school of thought. They took their name from the founder of this group, **Abū'l-Ḥasan al-Ash'arī**.

THE MU'TAZILAH VS THE ASHĀ'IRAH: THE FAMOUS THEOLOGICAL DEBATES

One of the earliest debates that took place during this time was on the subject of **predestination** (*jabr*) versus **free will** (*ikhtiyār*). Do we human beings have complete free will to do as we wish or has Allāh (SWT) already predestined all our actions? The Mu'tazilah believed that we have total free will to do whatever we wish in this world, while the Ashā'irah sided with the opinion that our actions are predetermined by Allāh (SWT).

Another important debate that took place was regarding the Justice of Allāh (SWT). The Mu'tazilah argued good and evil can be understood by our reason. Allāh (SWT) in Just in the sense that he **must** do good and reward the good people. He **must** also not do evil and must punish the evil people. He **cannot** do otherwise. However, the Ashā'irah believed that because Allāh (SWT) is the Creator and Owner of everything, He is not bound by any rules of justice. The rules of justice apply to human beings only. As for Allāh (SWT), whatever He does is just, even if it is considered unjust by human beings. For example, if Allāh (SWT) throws all the good people into Hell and places all the evil people in Paradise, then that would



CLASS ACTIVITY



Discuss as a class what you understand by the 6th Holy Imām (A)'s statement:

"There is no complete predestination and no complete free will, but the reality is between the two."

Can you think of examples about matters which are predestined for us? In which areas do we have free will in our lives?

still be just and fair. This is because if we believe Allāh (SWT) **must** reward the good and **must** punish the evil people, as per the Mu'tazilī view, then we are limiting Allāh (SWT)'s power to do as He pleases.

THE SHĪ'Ī SCHOOL OF THEOLOGY

Unlike Sunnī Muslims, who believe that the Holy Prophet (S) was the last guide to mankind appointed by Allāh (SWT), Shī'ah Muslims followed Imām 'Alī (A) as the continuation of Divine guidance. Prophethood ended with the Holy Prophet (S), but Divine guidance continued through *Imāmah*. Hence, when the Holy Prophet (S) passed away, the Shī'ah turned to the Imāms (A) to guide them in all matters of religion, including that of theology. Imām 'Alī (A) continued where the Holy Prophet (S) left off in rationally explaining to us our different beliefs. Many of these teachings of the Imām (A) can still be found in the famous collection of his sermons and sayings, Nahj al-Balāghah. The major theological debates were taking place around the times of Imām al-Bāqir (A) and Imām al-Šādiq (A), so we find a lot of teachings from these two Imāms (A) on various matters of theology.

When the 6th Holy Imām (A) was asked whether our actions are predestined or if we have complete free will, he replied: **"There is no complete predestination and no complete free will, but the reality is between the two."** Certain matters in life that are predestined for us, such as who our parents are, where we are born, where we will die. However, in matter of actions, we have a choice. For example, when we are tempted to sin, we have a free choice to act or to stop out of fear of Allāh (SWT).

One day, Abū Ḥanīfah came to see Imām Ja'far al-Šādiq (A). While he waiting outside to be admitted, he saw Imām Mūsā al-Kāẓim (A) outdoors. Imām al-Kāẓim (A) was only 5 years old.

Abū Ḥanīfah asked the young boy, **"Tell me, are we responsible for what we do or does Allāh makes us do everything?"**

The Imām (A) replied:



"There are only three possibilities. Either Allāh forces us to act, or we and Allāh are both responsible for our actions, or we are free to act ourselves.

If we say Allāh forces us to do everything, then it does not make sense why Allāh should judge us on the Day of Judgement for actions



DID YOU KNOW?



One day, Bahlūl heard Abū Ḥanīfah saying to his students that Imām Ja'far al-Šādiq (A) was wrong to say that we are free in our actions. Abū Ḥanīfah believed that Allāh (SWT) makes us do everything.

Bahlūl therefore threw a stone at Abū Ḥanīfah and injured him. When Abū Ḥanīfah complained to the Muslim Judge, Bahlūl defended himself by saying:

"According to the belief of Abū Ḥanīfah, it was Allāh who made me do it, so he should complain against Allāh!"

MY NOTES



KEY POINTS



1. Scholars of Islam generally divide Islamic teachings into three groups: Doctrines, Morals and Law.

2. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called *'ilm al-kalām*.

3. One of the earliest debates that took place in *kalām* was on the subject of free will versus predestination between two camps which later become known as the Mu'tazilah and the Ash'arīyah respectively.

4. When Imām al-Ṣādiq (A) was asked about his position, he famously said: *"There is no complete predestination and no complete free will, but the reality is between the two."*

5. On the subject of Divine Justice, the Imām (A) taught that although it is true that Allāh (SWT) has the power and freedom to do as He pleases, this does not mean He will act in a manner that is considered unfair just because He can do so.

that He had committed Himself.

And if we say Allāh and humans are partners in committing sins then it is not fair that the stronger partner should punish the weaker partner on the Day of Judgement. So the only possibility is that we are free to act and we are responsible for our actions. That is why Allāh can judge us and reward or punish us!"

Based on the teachings of the *Ahl al-Bayt* (A), we disagree with the *Ash'arī* and *Mu'tazilī* views regarding the Justice of Allāh (SWT). There is a big difference between what Allāh (SWT) **can** do and what Allāh (SWT) **will** do. It is true that Allāh (SWT) has the power and freedom to do as He pleases, but it does not mean He will act in a manner that is considered unfair just because He can do so. Allāh (SWT) has the power to do whatever He wills, but His actions are based on Wisdom. He will reward those who do good and punish the evil ones because He has promised to act justly with everyone.

SHĪ'AH SECTS

The Shī'ahs believe in *Imāmah* and follow Imām 'Alī (A) and his descendants as the successors of the Holy Prophet (S). However, the term '**Shī'ah**' is not used exclusively for the followers of the twelve Imāms of the *Ahl al-Bayt* (A).

Those who follow the Imāms up to Imām Zayn al-'Ābidīn (A) and then follow his son, Zayd bin 'Alī, as the 5th Imām are known as the **Zaydī Shī'ahs**. They believe that Imām Zayn al-'Ābidīn's son Zayd was the Imām after him, and not Muḥammad al-Bāqir (A).

The **Ismā'īlī Shī'ahs** believe that Imām Ja'far al-Ṣādiq's eldest son Ismā'īl is the 7th Imām, whereas we - the **Ithnā 'Asharī Shī'ahs** - believe that Ismā'īl's younger brother Mūsā al-Kāẓim (A) was the 7th Imām. The Ismā'īlīs are further divided into the Mustā'alī Ismā'īlīs (majority of whom are the Dawūdī Buhrahs) and the Nizārī Ismā'īlīs (or Agā Khānī Ismā'īlīs).

The **Shī'ah Ithnā 'Asharī** follow the twelve Imāms and believe that the final Imām is the Mahdī (A) who is in *ghaybah*. The phrase **Ithnā 'Ashar** means **twelve** in Arabic. We follow the 12 Imāms (A) and are therefore referred to as the **Shī'ah Ithnā 'Asharī**.

IN SUMMARY



1. What was the position of the Mu'tazilah regarding free will and predestination?
2. What was the position of the Ash'arīyah regarding free will and predestination?
3. What is the Shī'ah position regarding free will and predestination?
4. What are the positions of the three groups regarding Divine Justice?
5. Name the main Shī'ah sects and explain the difference between each.

ACTIVITY PAGE

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

WORD BANK

ADALAH
AHKAM
AKHLAQ
AQAIID
ASHAIRAH
FREEWILL
IKHTIYAR
ISMAILI

JABR
KALAM
MUTAZILAH
PREDESTINATION
SHIAH
SUNNI
ZAYDI

LEARNING OBJECTIVES



1. Become familiar with important Qur'anic verses relating to *Imāmah*
2. Understand that only Allāh (SWT) has the right to choose His representatives
3. Understand that one of the essential attributes of an Imām is *'ishmah*

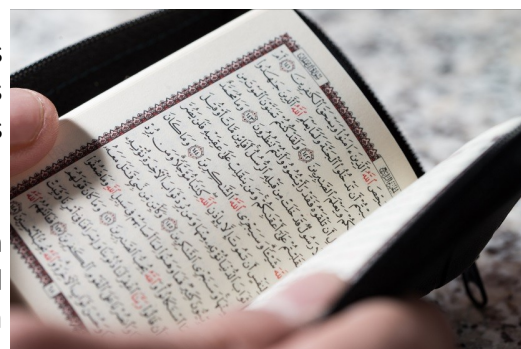
MY NOTES



وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَى
عَمَّا يُشْرِكُونَ

Your Lord creates what He will and chooses (for His tasks) whomsoever He will. It is not for them to make the choice. Glory be to Allāh. He is exalted far above their associating others in His Divinity. [28:68]

Just as Allāh (SWT) created all beings, it is He Himself that appoints His representatives on earth. Human beings cannot choose their leaders themselves.



Before the creation of the first human being, Ādam (A), Allāh (SWT) informed the angels that He was going to appoint a vicegerent on Earth. Upon hearing this, the angels questioned this decision. Allāh (SWT) brushed aside their question, telling them that they do not have full knowledge regarding this matter:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ
فِيهَا مَنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And when your Lord said to the angels, I am going to place in the earth a vicegerent, they said: "Are you going to appoint in it someone who will cause corruption in it and shed blood, and we celebrate Your praise and extol Your holiness?" He said: "Surely I know what you do not know." [2:30]

If the great angels, who are error-free (*ma'sūm*), were given no say in the appointment of His caliph on Earth, how can fallible human beings expect to take appointing the leaders of the Muslims after the Holy Prophet (S) into their own hands?

In every case in the Qur'ān, Allāh (SWT) attributes the appointment of a caliph or Imām to Himself. Prophet Dāwūd (A) is another example:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

Oh Dāwūd! Surely We have appointed you a vicegerent on earth... [38:26]

CLASS ACTIVITY



Discuss why it is important for an Imām to be *ma'sūm*.

When Prophet Mūsā (A) was entrusted with his mission to rescue the Banū Isrā'īl, he wanted to have the his brother, Hārūn, as his helper and deputy. However, even though he was a prophet, he could not and did not select Hārūn for this role by himself. He had to seek Allāh (SWT)'s permission:



MY NOTES



اَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ، قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ، وَيَسِّرْ لِي أَمْرِي ، وَاخْلُ عُنُقَهُ مِّن لِّسَانِي ، يَفْقَهُوا قَوْلِي ، وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ، هَارُونَ أَخِي ، اشْدُدْ بِهِ أَزْرِي ، وَأَشْرِكْهُ فِي أَمْرِي ، كَيْ نُسَبِّحَكَ كَثِيرًا ، وَنَذْكُرَكَ كَثِيرًا ، إِنَّكَ كُنْتَ بِنَا بَصِيرًا ، قَالَ قَدْ أُوتِيَ سُؤْلُكَ يَا مُوسَىٰ

He said: "O my Lord! Expand my chest for me, And ease my task for me, And loosen the knot from my tongue, (that) they may understand my speech; and appoint for me, from my household, someone who will help me bear my burden: Hārūn, my brother, Strengthen me through him, And let him share my task, So that we may glorify You much, And remember You abundantly. Surely, You have always watched over us." He said: "You are indeed granted your petition, O Mūsā." [20:24-36]

Prophet Ibrāhīm (A) went through a number of very difficult tests in his life. With each test that he passed, he was raised to a higher position with Allāh (SWT). He was appointed a prophet, then a special Friend of Allāh (SWT) (*Khalīl Allāh*) and then finally, in his old age he was appointed as an Imām.

He prayed to Allāh (SWT) requesting the great blessing of being an Imām to be granted to his progeny after him. Allāh (SWT) replied that those among his progeny who have ever been even the slightest bit unjust cannot receive this lofty position:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

And remember that Ibrāhīm was tested by his Lord with certain commands, which he fulfilled. He said: "I will make you an Imām to the Nations." He pleaded: "Does this promise apply to my descendants also?" He answered: "My promise shall not reach the unjust." [2:124]

DID YOU KNOW?

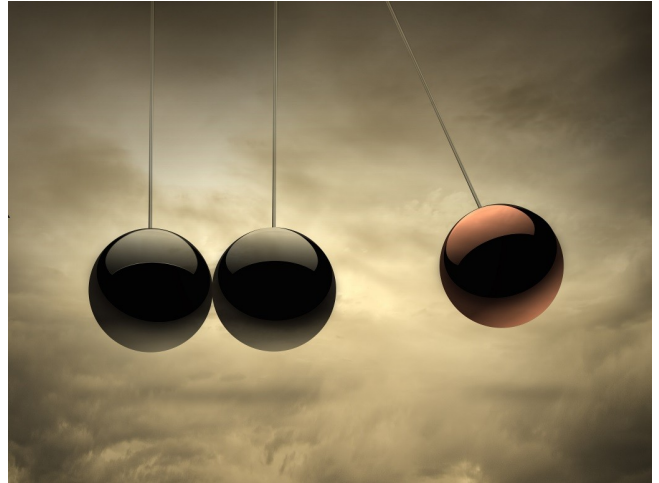


After the event of Ghadīr Khumm, the following verse was revealed: **"This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."** This shows that the appointment of Imām 'Alī (A) marks the completion of the Holy Prophet (S)'s mission.

From the above verse, we can learn many things, most importantly:

1- Allāh (SWT) tells Prophet Ibrāhīm (A), **"I will make you an Imām to the Nations"**, showing that *Imāmah* is a Divinely-appointed status.

2- Although Allāh (SWT) granted Prophet Ibrāhīm (A)'s wish for *Imāmah* in his lineage, He makes it clear that an unjust person cannot be given this position. Thus:



a) the Imām has to be a person who has never worshipped idols (even before Islam), as that would amount to being unjust to oneself. Imām 'Alī (A) was the only one from among the first four caliphs to fulfil this criterion.

b) anyone who has ever been unjust himself or others by committing sins cannot become an Imām. In other words, the Imām has to be sinless (*ma'sūm*). Once again, none of the first four caliphs ever claimed to be *ma'sūm* other than Imām 'Alī (A).

The sinlessness (*'iṣmah*) of Imām 'Alī (A) as one of the *Ahl al-Bayt* (A) is clear from the following important verse in the Qur'ān. According to this verse, Allāh (SWT) has taken upon Himself to keep away from the Holy *Ahl al-Bayt* (A) any sort of spiritual impurity that would arise as a result of sinning:

KEY POINTS



1. Just as Allāh (SWT) has created all beings, it is He Himself who appoints His representatives on Earth.

2. *Imāmah* cannot be granted to a person who has worshipped idols or to someone who has been unjust to himself or others.

3. Therefore, the Imāms have to be sinless and Allāh (SWT) has taken upon Himself to make sure the Holy *Ahl al-Bayt* (A) are kept away from any sort of spiritual impurity.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا...
...Allāh only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying. [33:33]



IN SUMMARY



1. Explain why Muslims cannot take the appointing of a leader after the Holy Prophet (S) into their own hands?
2. Who amongst the progeny of Prophet Ibrāhīm (A) are the ones who will not be granted *Imāmah*?
3. What is *'iṣmah*? Why does the Imām have to be *ma'sūm*?

ACTIVITY PAGE

For each of the verses below, state: a) who is speaking; b) who is being spoken to; c) when it took place.

"Surely I know what you do not know"

"Does this promise apply to my descendants also?"

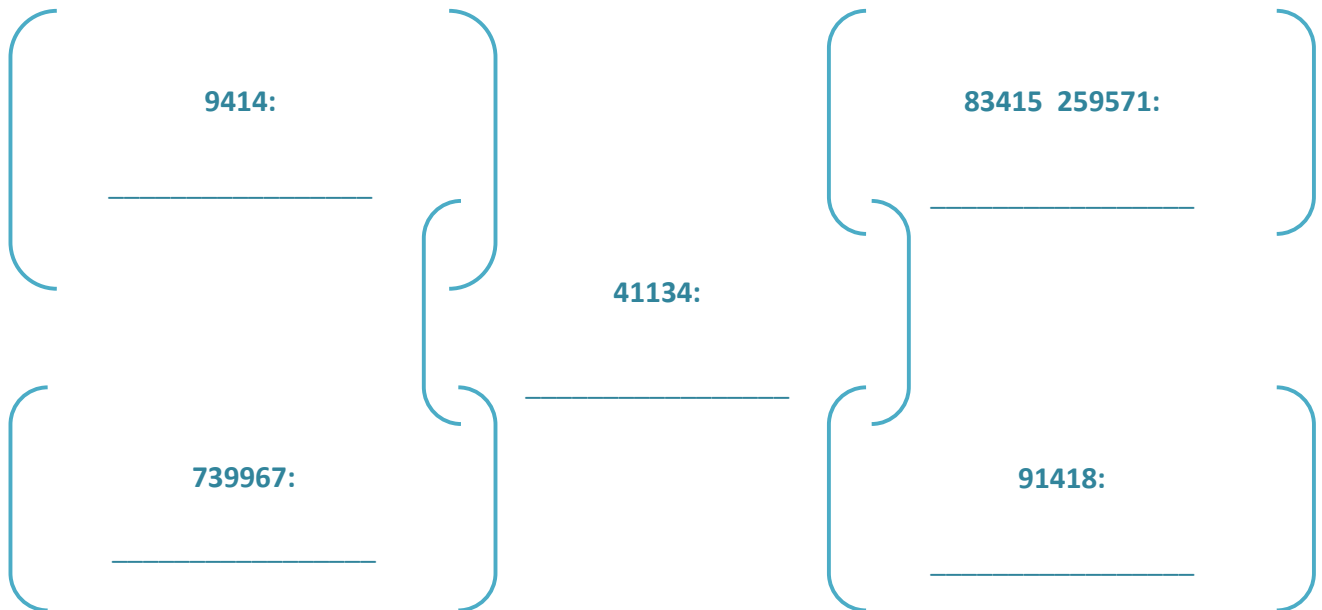
"Are you going to appoint in it (the earth) someone who will cause corruption in it and shed blood..."

"Surely We have appointed you a vicegerent on earth..."

"I will make you an Imām to the Nations"

"...Expand my chest for me, And ease my task for me, And loosen the knot from my tongue..."

DECODE THE FOLLOWING!



Alphabets and their corresponding numbers								
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	-

LEARNING OBJECTIVES



1. Become familiar with the Qur'ānic verses and *aḥādīth* relating to the appointment of Imām 'Alī (A)
2. Be able to understand and explain the Shī'ī standpoint for the succession of Imām 'Alī (A)

MY NOTES



The argument for the necessity of *ma'ṣūm* Imāms to succeed the Holy Prophet (S) is similar to the argument for the necessity of prophethood itself. Human beings required prophets to convey and explain to them Allāh (SWT)'s message, as well as live among the people and guide them in their day to day lives. This same requirement is also necessary following the end of prophethood.

Historically, during the 23 years of the Holy Prophet (S)'s prophetic mission, he had to deal with many difficult problems in establishing and protecting the Islamic state, which afforded him very limited time in order to explain all religious teachings in their depths. In the beginning of his mission, the Holy Prophet (S) and the small group of Muslims faced great persecution from the idolaters of Quraysh simply for choosing to become Muslims. Some Muslims even had to emigrate to Abyssinia in order to survive.

The Muslims were then socially and financially boycotted and had to live in confinement in the small valley of Abū Ṭālib for three years. With the death of Abū Ṭālib (A), the Holy Prophet (S)'s life was now also in danger and the Muslim were forced to migrate from Makkah to Madīnah. In the 10 years of the Holy Prophet (S)'s life in Madīnah, the Muslims were occupied with multiple battles, including the battles of Badr, Uḥud, Khandaq, Khaybar and Ḥunayn.

Analysing the 23 years of the prophetic mission of our Holy Prophet (S), it is very clear that the majority of his time went in struggling to establish and defend the religion of Islam, as well as convey the entire revelation in the form of the Qur'ān. He was not afforded enough time to explain the depths and correct interpretation of the whole revelation. However, this was not a problem, because this would be the duty of the Imāms who would succeed him, starting from Imām 'Alī (A). For this reason, both Sunnī and Shī'ah Muslims report that the Holy Prophet (S) said regarding Imām 'Alī (A):

إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ عَلَى تَأْوِيلِ هَذَا الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ



There is one among you who will fight to establish the (correct) interpretation (ta'wīl) of this Qur'ān, just like I fought to establish it as a true revelation.



CLASS ACTIVITY



Can you think of any other occasion (not mentioned in this lesson) when Allāh (SWT) showed the Muslims the special status of Imām 'Alī (A)?

THE APPOINTMENT OF IMĀM 'ALĪ (A) IN THE QUR'ĀN & AHĀDĪTH

MY NOTES



Given the importance of the issue, the Holy Prophet (S) made it clear and reminded the Muslims throughout his prophethood that Imām 'Alī (A) will be his successor. In the first open declaration of his prophethood, known as the *Da'wat Dhū'l-'Ashīrah*, he explicitly declared Imām 'Alī (A) as his successor. In his farewell Ḥajj, towards the end of his life, he also explicitly appointed him. Throughout his blessed life, he also reminded people of the special position of 'Alī (A). All of these incidents are available in both Sunnī and Shī'a sources.

DA'WAT DHŪ'L-'ASHĪRAH

In the first three years of his mission, the Holy Prophet (S) preached Islam secretly to small groups of Muslims. Following this period, the following verse was revealed instructing the Holy Prophet (S) to make his mission public by first inviting his close family members to the new religion:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ



And warn your nearest relations [26:214]



The Holy Prophet (S) invited the sons of 'Abd al-Muṭṭalib home for a feast, so that he can convey to them his message. After they finished eating, the Holy Prophet (S) addressed them saying:

"O sons of 'Abd al-Muṭṭalib, I have brought for you the goods of this world and the next, and I have been appointed by the Lord to call you unto Him. Therefore, who amongst you will administer this cause for me and by my brother, my successor and my caliph?"

MY NOTES



No one responded to the Holy Prophet (S) except 'Alī (A) who was the youngest in the congregation. The Holy Prophet (S) asked the same question twice more and both times only 'Alī (A) responded positively. At this point, the Holy Prophet (S) said:

"Oh my people! This 'Alī is my brother, my successor and my caliph amongst you. Listen to him and obey him."



THE VERSE OF WILĀYAH

Various Qur'ānic verses were revealed to remind people of the importance and special position of Imām 'Alī (A) amongst the Muslims as their master (*walī*). One of the most important verses is the following:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رَاكِعُونَ



Your master is only Allāh, His Messenger, and those who believe and keep up prayer and pay the poor-rate while they are (in the state of) bowing. [5:55]

Once a beggar came to the mosque of the Holy Prophet (S) and asked for financial help. No one responded to him. The beggar raised his hands towards the sky and said: **"Oh Allāh, be a witness that I came to Your Prophet's mosque and no one gave me anything!"** During this time, Imām 'Alī (A) was in *rukū'*. Whilst in this position, he stretched out his little finger which had a ring, hinting at the beggar to take his ring. The beggar came and took the ring.

At this point, Angel Jibrā'īl (A) brought down the above mentioned verse. The verse clearly stipulates that believers have three masters, Allāh (SWT), the Holy Prophet (S) and Imām 'Alī (A). The incident also highlights the station of the Imāms as the intermediaries between Allāh (SWT) and His creation - whilst being completely absorbed in the remembrance of Allāh (SWT), they are still conscious of their responsibilities towards His creation.

THE ḤADĪTH OF THAQALAYN



"It is probable that I will be called soon, and I will respond (i.e. the call of death). So I leave behind me two weighty things, the Book of Allāh, which is a string stretched from the heaven to the earth; and my progeny, my Ahl al-Bayt. Verily Allāh, the Merciful, the Aware, has informed me that these two will never be separated from each other until they meet me at the Fountain of Abundance (the Ḥawḍ of Kawthar, a spring in Heaven). Therefore, be careful of how you treat these two in my absence."

In this very important *ḥadīth*, the Holy Prophet (S) pairs the Holy Qur'ān and his Ahl al-Bayt (A) together. Given the status of the Qur'ān, we understand the

ACTIVITY PAGE

greatness of the *Ahl al-Bayt* for being paired with it. These are the two sources that the Holy Prophet (S) has left behind for our guidance after him.

The Holy Prophet (S) says that these two weighty things will never separate until the Hereafter. This tells us that the *Ahl al-Bayt* (A) would never do anything that is in the slightest way against the teachings of the Qur'ān. From this we can derive the sinlessness (*'iṣmah*) of the *Ahl al-Bayt* (A).

Finally, from this *ḥadīth* we understand that the *Ahl al-Bayt* (A) are the perfect interpreters of the Holy Book, because they are in complete harmony with its message. Anyone who follows what they say is in fact following the Qur'ān and anyone who disobeys what they say is in fact disobeying the Qur'ān.

Given that Imām 'Alī (A) is not only part of the *Ahl al-Bayt* (A), but the head of the *Ahl al-Bayt* (A), we can easily derive from this *ḥadīth* that he is the most qualified person to guide the Muslim *Ummah* after the Holy Prophet (S)

THE DECLARATION AT GHADĪR KHUMM

On the 18th *Dhū'l-Hijjah* 10 AH, when the Holy Prophet (S) was on his way home from his farewell Hajj, angel Jibrā'il (A) descended to him with the following verse from Allāh (SWT):

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا
بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ

Oh Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allāh will protect you from the people; surely Allāh will not guide the unbelieving people. [5:67]



MY NOTES



MY NOTES



The Holy Prophet (S) immediately stopped and called for the Muslims who had moved ahead or were lagging behind to gather near him. In the extreme heat of the day, a crowd of over 100,000 Muslims gathered around the Holy Prophet (S) and a pulpit was set up for him to give his sermon from. The Holy Prophet (S) gave a lengthy sermon in which he asked the audience three times:

أَلَسْتُ أَوَّلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟

Do I not have more authority (awlā') over the believers than they have over themselves?



Each time, the crowd replied: **"Yes, of course you do, oh messenger of Allāh".** The Holy Prophet (S) then raised up Imām 'Alī (A)'s hand, who was 33 years old at this time, and declared:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ

Whosoever's master (mawlā') I am, this 'Alī is also his master

Then the Holy Prophet (S) raised his hands and prayed:

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَحِبَّ مَنْ أَحَبَّهُ وَابْغِضْ مَنْ ابْغَضَهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَأَدِرْ الْحَقَّ مَعَهُ حَيْثُ دَارَ

Oh Allāh, love the one who loves 'Alī, and be the enemy of the one who is an enemy to him, and detest the one who detests him, and help the one who helps him, and forsake the one who forsakes him, and make the truth turn with him wherever he turns.

It is reported that after this sermon, the companions of the Holy Prophet (S) started lining up to congratulate Imām 'Alī (A). The following Qur'ānic verse was also revealed to the Holy Prophet (S) at this point:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as your religion [5:3]

This *ḥadīth* of Ghadīr is among the most authentic *aḥādīth* in both Sunnī and Shī'ah books. The word "*mawlā*" that the Holy Prophet (S) used to describe Imām 'Alī (A) has many different meanings in Arabic, including "master", "leader" and "friend". Many Sunnī Muslims claim that on this occasion, the Holy Prophet (S) was declaring Imām 'Alī (A) as the friend of the believers, not master. However, this is not correct for the following reasons:

1) Before referring to the Imām as the *mawlā*’ of the believers, the Holy Prophet (S) asked the Muslims if he had more authority over them than they did over themselves. When asking this question, he used the word *awlā*’, referring to "authority". From this, in the Arabic language, we understand that the word *mawlā*’ too must carry a meaning of authority and hence, in this context, it cannot have simply meant "friend".

2) From the nature of the prayer the Holy Prophet (S) makes after declaring the Imām as the *mawlā*’ of the believers, we understand that the Imām must have been entrusted with a great responsibility, which will result in many people becoming his enemy. In carrying out this responsibility, he will need helpers and supporters.

3) This was a very joyous occasion and the companions of the Holy Prophet (S) all came to congratulate Imām ‘Alī (A). If the Holy Prophet (S) was just declaring him as the friend of the believers, there would be no need for congratulations, as the Imām was already a friend to the believers.

4) It doesn't make sense for the Holy Prophet (S) to call back over 100,000 people in the burning afternoon heat of the desert and give a long sermon, just to announce: *"Whosoever's friend I am, this ‘Alī is also his friend!"*

5) Returning from the Holy Prophet (S)'s Farewell Ḥajj, it was known among the Muslims that the Holy Prophet (S) only had a little time left in this world. Whatever he would have announced in this sermon needed to be of the most importance, in order to offer guidance to the Muslims regarding their affairs after him.



DID YOU KNOW?



Amongst the first ones to congratulate Imām ‘Alī (A) on the day of Ghadīr were Abū Bakr and ‘Umar, the first and second caliphs. ‘Umar has been reported to have said:

"Congratulations, congratulations to you, Oh ‘Alī; you have become my mawlā’ and the mawlā’ of every faithful Muslim."

KEY POINTS



1. The necessity of having *ma’sūm* Imāms to succeed the Holy Prophet (S) is as important as the necessity of prophethood itself, in order to preserve the message after him.

2. There were many occasions where the Holy Prophet (S) indicated to the people around him who his successor would be, such as *Da’wat Dhū’l-‘Ashīrah*, the *Ḥadīth of Thaqaalayn* and the declaration at Ghadīr Khumm.

3. The *ḥadīth* of Ghadīr Khumm is among the most authentic *aḥādīth* in both Sunnī and Shī’ah books.

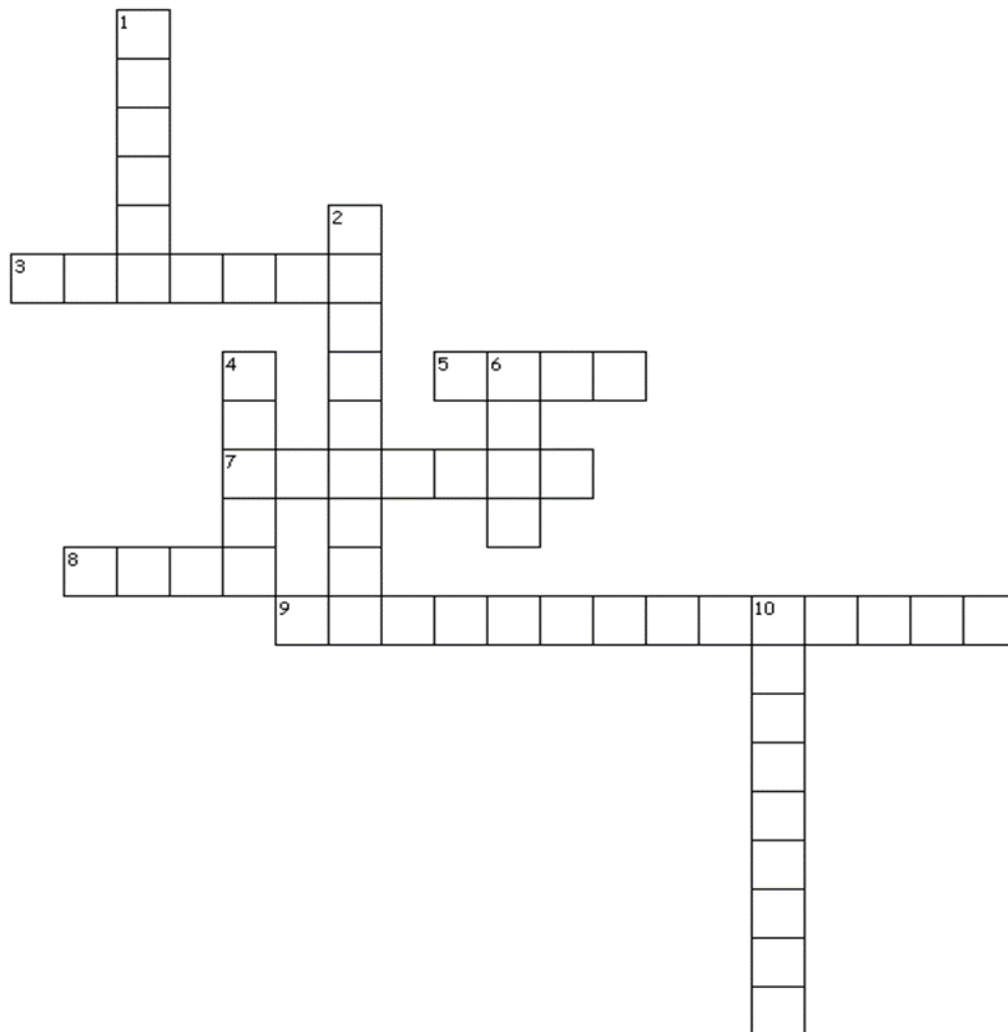
4. The event of Ghadīr Khumm was an important event as the Holy Prophet (S) called back over 100,000 people to make the announcement.

IN SUMMARY



1. Why is it important to have *ma’sūm* Imāms after the Holy Prophet (S)?
2. Explain at least two occasions during the life of the Holy Prophet (S) where he indicated that Imām ‘Alī (A) would be his successor.
3. What is the significance of the event of Ghadīr Khumm?

ACTIVITY PAGE



Across

3. Muslims faced persecution from this group in Makkah.
5. The position during *ṣalāh* in which Imām 'Alī (A) gave charity.
7. One of the most important verses in the Qur'ān stating that Imām 'Alī (A) was the master of the Muslims is known as the Verse of _____.
8. Imām 'Alī (A) was to the Holy Prophet (S) like Prophet Hārūn was to _____.
9. The Holy Prophet (S) fought to establish the Qur'ān as a true revelation, while Imām 'Alī (A) fought for its correct _____.

Down

1. This *ḥadīth* of _____ is amongst the most authentic *aḥādīth* in both Sunnī and Shī'ah books.
2. This is the *ḥadīth* in which the Holy Prophet (S) mentions that he is leaving two weighty things after him.
4. *Whosoever's (_____) I am, this 'Alī is also his master.*
6. He was the one who congratulated Imām 'Alī (A) on the Day of *Ghadīr* by saying "*Congratulations, congratulations to you, Oh 'Alī; you have become my mawlā' and the mawlā' of every faithful Muslim.*"
10. The first place some of the Muslims emigrated to in order to escape persecution.

MY NOTES



Those people who are able to answer these questions correctly will be greatly rewarded, while those people who are not able to answer these questions will be severely punished.

3. Once we die and enter Barzakh, there is no turning back to correct the wrongs we have done, no matter how much we may want to:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ



When death comes to one of them, he cries, "My Lord, let me return

لَعَلِّي أَعْمَلُ صَاحِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِن

وَرَأَيْهِمْ بَرَزَ إِلَىٰ يَوْمِ يُبْعَثُونَ

so as to make amends for the things I neglected." Never! This will not go beyond his words: a barrier (barzakh) stands behind such people until the very Day they are resurrected. [23:99-100]

4. The really pious people will reside in a special paradise for the people of Barzakh. They will enjoy living there as they wait for the Day of Judgment, where they will gain even greater rewards and the ultimate *Jannah*:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ



بِمَا كُنْتُمْ تَعْمَلُونَ

Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did. [16:32]



5. The really evil people will reside in the Hell for the people of Barzakh. They will face continuous punishment there as they wait for the Day of Judgment, where they will receive even worse punishments:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ
أَخْرِجُوا أَنْفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ
غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allāh other than the truth and (because) you showed pride against His communications. [6:93]



6. The rest of the people, who were neither very good or very bad, will eventually enter into a long sleep until they are resurrected on the Day of Judgment:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۖ هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ

They shall say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent Allāh promised and the apostles told the truth. [36:52]

IN SUMMARY

1. Why is the realm after this physical world called Barzakh?
2. What happens to people immediately after they die and enter the realm of Barzakh?
3. Where will all the different people reside in Barzakh and for how long?

DID YOU KNOW?



Imām al-Şādiq (AS) said, "By Allāh! I fear for you the *Barzakh*!" He was asked, "What is the *Barzakh*?" He replied, "*The grave, from the day one dies until the Day of Judgement.*"

KEY POINTS



1. A *barzakh* is a boundary that separates two things. The realm of Barzakh is known by its name, because it separates the life of this world from the life of the Hereafter.
2. We enter the realm of Barzakh every night when we go to sleep.
3. Once we die and enter Barzakh, we cannot come back in this world to correct our mistakes.
4. The really pious people will reside in a special Paradise in Barzakh. The evil people will reside in the Hell of Barzakh. The rest of the people will go into a long sleep till the Day of Judgement.

ACTIVITY PAGE

1) True or False? Correct the false statements.

1) Barzakh is a boundary that separates two things.

2) We can only enter Barzakh once we have died.

3) Two angels called Shākir and Shakīr will ask us questions in our grave.

4) Everyone will go to sleep in Barzakh, even the really bad people.

5) People will not want to go back and fix their mistakes because they will not regret their actions.

6) People will live in Barzakh forever.

2) Can you find the nine letter snake word hidden in this table? The nine letters word is formed from a continuous line passing through each cell once without crossing over itself.

S	N	E
I	D	M
O	N	I

SIGNS OF THE LAST DAY

Allāh (SWT) has created this world in a perfect manner to sustain life on earth. The sun provides us with the necessary light and heat, the mountains provide the earth with stability as it spins on its axis, the clouds provide us with rain which allows vegetation to grow, and so forth. These are all necessary for life on this planet as we know it. However, when the decreed time for the end of this world arrives, all of these natural systems that we are used to seeing will collapse, signalling the coming of the resurrection.

Imagine life on this world to be like a theatre play. The sun, the stars, the mountains, and so on, are the props necessary for this play to take place. Once the play is over, all of these props are put away:

إِذَا الشَّمْسُ كُوِّرَتْ

When the sun shall be folded up,

وَإِذَا النُّجُومُ انْكَدَرَتْ

when the stars shall scatter away,

وَإِذَا الْجِبَالُ سُيِّرَتْ

*when the mountains shall be set
in motion...[81:1-3]*



THE 2 BLOWINGS OF THE TRUMPET

1. At the decreed time for the end of this world, Allāh (SWT) will command an angel named Isrāfīl to blow on the Trumpet. This will cause every living creation in the Heavens and the Earth to die once and for all, with the exception of a select few. Then the Trumpet will be blown again and every creature will become alive once again, marking the start of the Day of Resurrection:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

And the Trumpet shall be blown and all who are in the heavens and the earth shall fall down dead save those whom Allāh wills. Then the Trumpet shall be blown again, and lo! all of them will be standing and looking on. [39:68]

2. No one knows how long the time between the 2 blowings of the Trumpet will be. However, during this time, the world will undergo a great transformation and new world will arise with different natural laws:

LEARNING OBJECTIVES



1. Learn about the various signs of the Last Day
2. Learn about the 2 blowings of the trumpet
3. Learn about our Book of Deeds

MY NOTES



CLASS ACTIVITY



Recite *sūrah* no. 101 (*al-Qāriʿah*) and read its translation. What is Allāh (SWT) telling us in this *sūrah*?



يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ
الْقَهَّارِ



On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allāh, the One, the Supreme. [14:48]

3. Everyone will be so worried about their own deeds and saving themselves on that day, that no one will want to help anyone else:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ



Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will they ask of each other! [23:101]

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِّنْهُمْ
يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ



The day on which a man shall fly from his brother, And his mother and his father, And his spouse and his children. Every man of them shall on that day have an affair which will occupy him. [80:34-37]

OUR BOOK OF DEEDS

1. **Raqīb** and **ʿAtīd** are the two angels that are writing our Book of Deeds every day. They record everything we say and do. One of them records our good deeds and the other records our bad deeds. These angels rush to write our good deeds, but hesitate to write our sins, in the hope that we may repent and seek forgiveness from Allāh (SWT). This book will be shown to us on the Day of Judgment.



2. The Book of Deeds is amazing. When this book is shown to us, it won't be like reading a book or watching a movie. It will be like going back in time and reliving the past. No one will be able to deny anything recorded in it.

3. Allāh (SWT) says in the Qur'ān that on the Day of Judgment, those who are good will receive their Book of Deeds in their right hands, whereas the evil ones will receive theirs in their left hands or hanging from their necks:



فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمْ اقْرَءُوا كِتَابِي إِنَّي ظَنَنْتُ أَنِّي
مُلَاقٍ حَسَابِي. فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

As for him who is given his book in his right hand, he will say, 'Here, take and read my book! Indeed I knew that I shall encounter my account.' So he will have a pleasant life. [69:19-21]

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ وَلَمْ أَدْرِ مَا
حِسَابِيهِ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيهِ هَلَكَ عَنِّي سُلْطَانِيهِ
خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ

But as for him who is given his book in his left hand, he will say, 'I wish I had not been given my book, nor had I ever known what my account is! I wish death had been the end of it all! My wealth did not avail me. My authority has departed from me.' The angels will be told: 'Seize him! Then put him in hell'. [69:25-31]

DID YOU KNOW?



The Holy Prophet (S) taught us to live our lives as if we have two very pious people walking on our right and left side all the time. When we want to commit a sin, we should feel ashamed that two honourable, noble angels are watching us.

KEY POINTS



1. Just before **Qiyāmah**, Angel **Isrāfil** will blow a Trumpet and everyone will die, with the exception of a select few. The trumpet will then be blown again and everyone will come back to life.

2. Everyone will be worried about their own accounting on the Day of Judgment and will not have time to worry about anyone else.

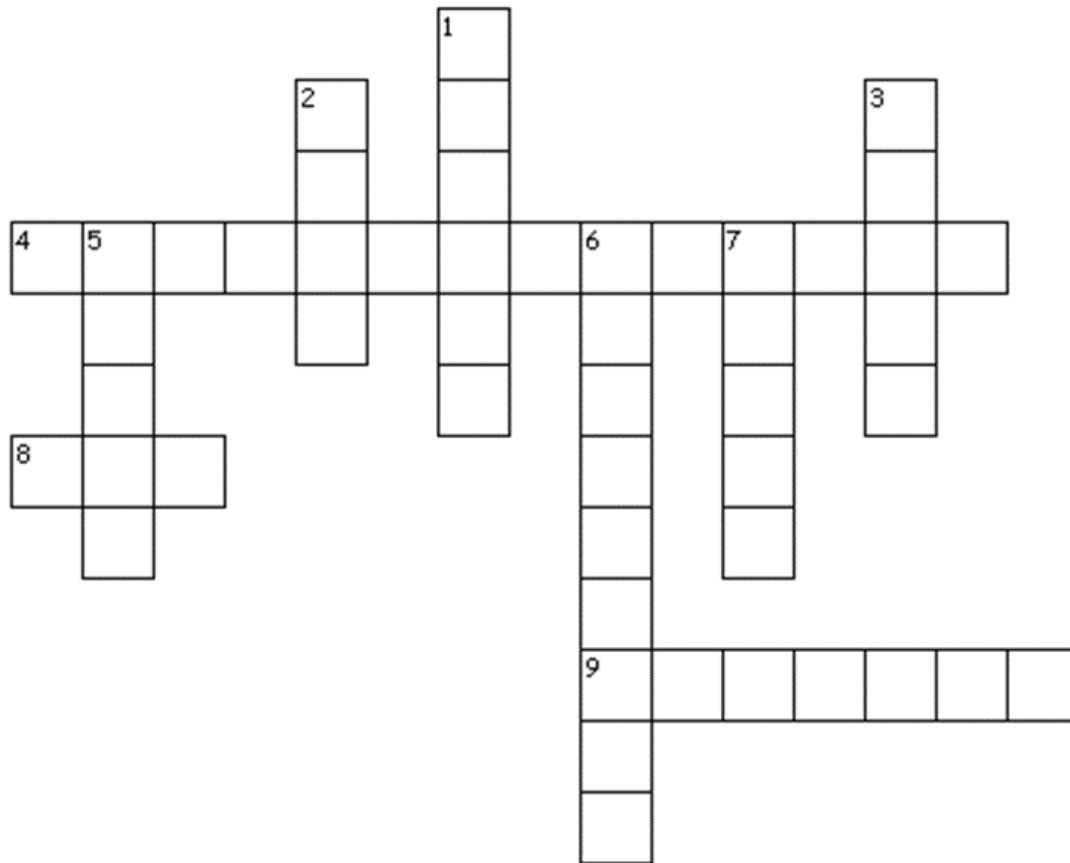
3. We have angels specifically assigned to write down all our deeds. This will then be

IN SUMMARY



1. What are some of the events that will take place before the blowing of the Trumpet?
2. What will happen when the Trumpet is blown for the first and second time?
3. Which angels record our deeds every day?
4. What will be presented to us on the Day of Judgment?

ACTIVITY PAGE



Across

4. Between the blowings of the Trumpet, the world will go through a great _____.
8. When the first time the Trumpet blows, everyone will _____, except for those who Allāh (SWT) wills otherwise.
9. The angel who will blow the Trumpet is named _____.

Down

1. On the Day of Judgement, no one will help _____ else. It will be a day of worry and fear.
2. When we look at our Book of Deeds, it will feel like we are reliving the _____.
3. The sun, the moon and the stars are just _____ in the “play” of this world.
5. One of the angels that are noting down our deeds every day is called _____.
6. “When the _____ shall be set in motion” [81:3]
7. The trumpet will be blown _____.

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 *ṭahir* 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 *āḥadīth* of *Rasūl Allāh* (S) and the *A'immah* (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. Learn the meanings of the terms *mutanajjis* and *najis al-‘ayn*.
2. Understand how *najāsah* spreads
3. Understand the meaning of *ḥadath* and *khabath*

MY NOTES



NAJĀSAT AL-‘AYN

There are 10 things that are *najis* by nature. They can't become *tāhir* by simply washing them. These 10 things are called ***najāsat al-‘ayn*** (singular: *najis al-‘ayn*). Examples of *najāsat al-‘ayn* are urine, stool, blood, semen, dogs, pigs and intoxicating drinks (e.g. beer and wine).

Apart from the 10 *najāsat al-‘ayn*, everything else is *tāhir*, unless it comes into contact with one of the *najāsat al-‘ayn* and there is some wetness between them. If a thing that is *tāhir* becomes *najis*, it is called *mutanajjis*. ***Mutanajjis*** means "made *najis* but not *najis* by its own nature". Since a thing that is *mutanajjis* is not one of the 10 *najāsat al-‘ayn*, there is always a way to make it *tāhir* again.

Q: How does *najāsah* transfer from one object to another?

For a thing to become *najis*:

- * It must come into contact with one of the 10 *najāsat al-‘ayn*.
- * There has to be some wetness or dampness between them.
- * You must be sure there has been transfer of *najāsah*. If you are in doubt, you should assume the thing that was *tāhir* is still *tāhir*.

To be sure that a thing is *najis*:

- * You must have seen it becoming *najis* yourself.
- * The owner tells you it is *najis* (e.g. a cook tells you the food or pot is *najis*).
- * Two ‘*ādil* Muslims tell you they know something is *najis*.

The blood of humans and animals whose blood comes out with a force is *najis al-‘ayn*. The blood of animals whose blood does not gush (like fish and insects) is *tāhir*.

If some blood is seen on clothes and you are not sure whether it is the blood of an insect or human blood, it is *tāhir*. Remember: For something to be *najis*, you have to be sure.

Food or drink that has been touched by a dog or a pig is *najis* and it is *ḥarām* to eat it. If a dog licks a pot or container, it should be first rubbed with clean earth mixed with a little water and then washed. Then it should be purified at least twice with running water.



ACTIVITY



Discuss in pairs whether the following are *tāhir* or *najis*:

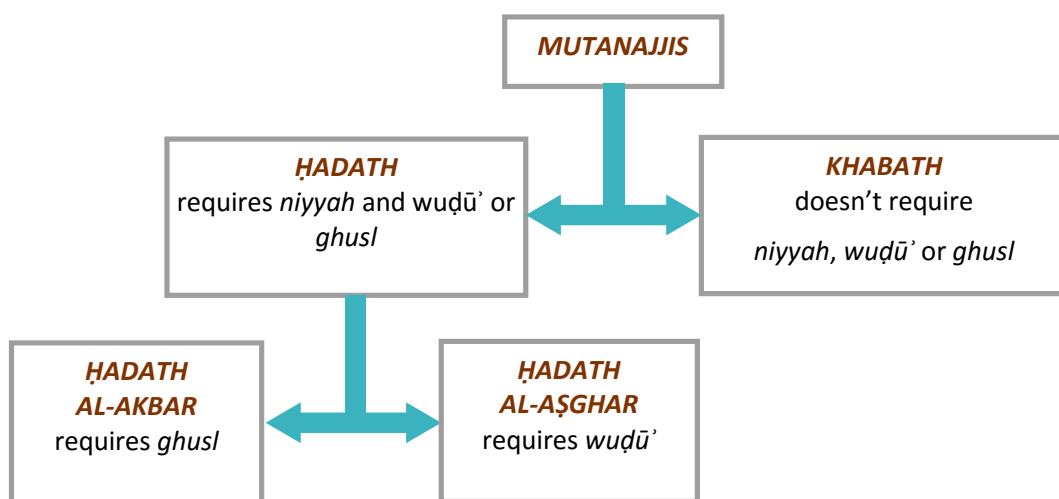
- The washroom floor
- Blood of an insect
- Alcohol in perfume

HADATH AND KhabATH

When a *ṭāhir* object comes in contact with a *najis al-‘ayn*, it becomes *najis* and is called *mutanajjis*. **Mutanajjis** things can be divided into **ḥadath** and **khathath**.

A *ḥadath najāsah* is one that requires a specific *niyyah* and *wuḍū’* or *ghusl* to remove it and make it *ṭāhir* again. The ones that require *ghusl* are **ḥadath al-akbar** (e.g. *janābah* or touching a dead body), and those that require *wuḍū’* only are called **ḥadath al-aṣghar** (e.g. sleep, passing wind, going to the toilet).

A *khathath najāsah* does not require any *niyyah*, *wuḍū’* or *ghusl* to make it *ṭāhir* again. This is usually a *najāsah* that is external to the body, such as *najis* clothes, or *najāsah* that touches the outside of your body. You simply wash it away without requiring any *wuḍū’* or *ghusl*.



Niyyah (usually with *wuḍū’* or *ghusl*) is required for a *ḥadath*, because it is a form of spiritual uncleanness that needs to be removed to restore spiritual purity.

IN SUMMARY

1. What are *najāsāt al-‘ayn*? Can you give 5 examples?
2. What does *mutanajjis* mean?
3. How does *najāsah* transfer from one object to another?
4. How can we be sure that something is *najis*?
5. What is the difference between *ḥadath* and *khathath*?

DID YOU KNOW?



When a speck of blood is seen in an egg, the part of the egg where the blood has not spread is *ṭāhir*, but as *iḥtiyāt wājib*, you should not eat an egg that has even a small speck of blood.

MY NOTES



KEY POINTS



1. **Najāsāt al-‘ayn** are 10 things that are *najis* by nature and cannot be made *ṭāhir*.
2. When a *ṭāhir* object comes in contact with *najis al-‘ayn* it becomes *najis* (it is called **mutanajjis**) provided one of them is wet.
3. *Mutanajjis* are divided into **ḥadath** and **khathath**. *Ḥadath* require *niyyah* and *wuḍū’/ghusl*. *Khathath* can be made *ṭāhir* without *wuḍū’* or *ghusl*.

LEARNING OBJECTIVES



1. Understand how to perform *istibrā'* (for boys only)

MY NOTES

WHAT IS ISTIBRĀ'?

After urinating, some drops of urine remain in the urinary tract (the tube through which urine comes out of the body). These drops of urine must be removed to ensure that there is no *najāsah* left on the body. The method used for cleaning the urinary tract to ensure that no urine is left is called *Istibrā'*.

Remember that urine is *najis al-‘ayn* (it is *najis* by nature and cannot be made *ṭāhir*). If you do not clean yourself properly after urinating, your clothes and body will become *najis* again if any drops of urine come out after you have washed yourself. If this happens, your acts of worship such as *ṣalāh* will not be valid in the state of *najāsah*.

HOW DO WE PERFORM ISTIBRĀ'?

We should use our left hand to wash ourselves in the washroom.

Any part of the body that becomes *najis* after urinating it should be washed and purified first. It is *wājib* to wash ourselves two times, and it is better to wash three times.

Thereafter, the part under the root of the urinary organ should be pressed thrice with the middle finger.

Then the thumb should be placed above the urinary organ and the index finger should be placed below it and it should be pressed thrice up to the point of circumcision.

Then, the front portion of the organ should be given three gentle jerks to ensure any drops of urine remaining inside come out.

And finally the urinary organ must be washed at least twice.

It is *mustaḥab*, that after a man enters into the state of *janābah* (after discharge of semen), he should urinate and perform *istibrā'* first before performing the *ghusl* of *janābah*. This will allow the person to assume that any wetness that comes out after the *ghusl* is *ṭāhir* and is neither urine nor semen. If a person does *ghusl* without urinating and without *istibrā'*, they may have to do *ghusl* again if they see any wetness on their clothes later on and are not sure if it is semen or not.

ACTIVITY



Do you remember the Islamic toilet etiquette? State two things which are *ḥarām*, and two things which are *makrūh* when using the toilet.

WHY SHOULD WE PERFORM ISTIBRĀ'?

After urinating, it is *wājib* to wash ourselves two times, and it is better to wash three times.

Most public bathrooms (such as schools, restaurants and shopping centres) do not have water containers or taps in the washroom cubicle. You should therefore always carry a cup or a small bottle that you can fill with water and use to wash yourself after using the loo. If you do not have a cup or bottle, then you can use wet tissue to clean yourself and then dry yourself with toilet paper. However, you will have to properly wash yourself with water when you reach home, and change your underwear before you are *ṭāhir* again and can pray *ṣalāh*.

Istibrā' is recommended (*mustaḥab*) after urinating and not *wājib*, but it should always be practised.

If a boy does *istibrā'* after urinating and any wetness comes out from the urinary tract later, and he doesn't know whether that wetness is urine or not, then he can assume it is not *najāsah* and that his clothes are clean (*ṭāhir*). This is because he performed *istibrā'* after urinating.

Similarly, if a person who has performed *istibrā'* finds any wetness on his underwear later, he can assume that the wetness is not *najis*, and he does not need to change his clothes.

However if he does not do *istibrā'*, then he would have to assume that the wetness was urine and he would have to wash himself again and change his clothes.

There is no equivalent practice to *istibrā'* for women, and any wetness that comes out after urinating is not considered *najis*.

IN SUMMARY

1. What is *istibrā'*?
2. Why is it important to perform *istibrā'* after urinating?
3. Which hand should we use to wash ourselves with in the washroom?
4. If we are using a public washroom, what should we keep in mind?

DID YOU KNOW?



Most men's public washrooms have standing urinals. Muslims should not use urinals. Urinating while standing is *makrūh*, and it is more likely to cause *najāsah* to fall to one's body or clothes. Always sit and urinate. If it is a public place, you may have to wipe the seat and dry it with some tissue first.

KEY POINTS



1. The method of cleaning oneself after urinating is called *istibrā'*.
2. It is *mustaḥab* for boys to perform *istibrā'*. Girls do not have to perform it.
3. It is *wājib* to wash ourselves two times, and it is better to wash three times after using the washroom.
4. We can assume that any wetness coming from the urinary tract after performing *istibrā'* is not *najis*.

LEARNING OBJECTIVES



1. What is *bulūgh*?
2. When do we become *bāligh*?

MY NOTES

WHAT IS BULŪGH?

As boys and girls grow into men and women, they change physically and emotionally. The period during which these changes take place is called puberty (or *bulūgh* in Arabic).

Boys usually become *bāligh* between the ages of 12 - 15 years, depending on when they see signs of *bulūgh* on their bodies. **Girls mature earlier, and are usually considered to be *bālighah* from the age of 9 years** (as per the Islamic calendar).

When a person becomes *bāligh(ah)*, he/she becomes a ***mukallaf*** and must perform all *wājib* actions such as *ṣalāh*, *ṣawm*, *ḥajj* and so on. A *bāligh(ah)* person should therefore make an intention to do *taqlīd* of a *marja'* who he/she will refer to for guidance in Islamic Law (*fiqh*).

There are various physical signs of *bulūgh*. Some are common to both boys and girls, like the growth of hair under the armpits and below the navel, referred to as pubic hair. Pubic hair is described as coarse hair. Soft hair is not a sign of *bulūgh*. Other signs are unique to each gender.

BULŪGH IN GIRLS

As a girl grows older, her body starts adjusting to becoming a mother one day. She will experience some bleeding every month. This will occur as a cycle every month and is called the menstrual cycle (or *ḥayḍ* in Arabic).

Later on, when a girl grows up, gets married and decides to have a baby, this blood will be needed for the baby's growth in the mother's womb. Until then, the blood comes out from her body.

A girl is said to be *bālighah* in Islam when she either:

- * starts experiencing menstruation (*ḥayḍ*), or
- * she is 9 years old according to the Islamic calendar.

BULŪGH IN BOYS

As a boy starts maturing physically, he experiences growth of hair under the armpits, a moustache and beard. He is considered *bāligh* when any one of these three signs appear in him:

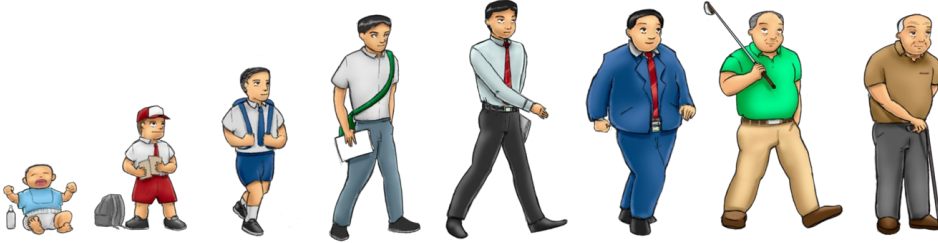
- * The body begins to produce and discharge semen. When this happens, the person is in the state of *janābah* and must perform *ghusl al-janābah* to become *ṭāhir*.
- * Growth of pubic hair below the navel.

ACTIVITY



State any 3 *ghusl* which are *wājib* and 3 which are *mustahab*.

- * The boy reaches the age of 15 according to the Islamic calendar.



DID YOU KNOW?



It is *makrūh* for a man or woman to have very long pubic hair or hair under the armpits. It is recommended to shave or at least trim this hair on a regular basis.

WHAT IS *ḤARĀM* IN THE STATE OF *JANĀBAH*?

- * Touching writing of the Qur'ān, the names of Allāh (SWT), the prophets and the 14 *Ma'sūmīn* (A).
- * Entering Masjid al-Ḥarām in Makkah or Masjid al-Nabawī in Madīnah, even if it is only to pass through them.
- * Staying at a *masjid* or taking anything in or out of the *masjid*. However, passing through a *masjid* without stopping is allowed.
- * Reciting any of the four *āyāt* of Qur'ān for which *sajdah* is *wājib*.

WHAT IS *MAKRŪH* IN STATE OF *JANĀBAH*?

- * Reading more than seven *āyāt* of the Qur'ān
- * Touching the cover/pages of Qur'ān (touching the writing is *ḥarām*)
- * Dyeing the beard, applying henna or rubbing oil on the body
- * Sleeping
- * Eating or drinking

If a person needs to eat, drink or sleep before doing *ghusl*, it is recommended to do *wuḍū'* first.

IN SUMMARY



1. What are the signs of *bulūgh* in boys?
2. When does a girl become *bālighah*?
3. Who is a *mukallaf*?

MY NOTES



KEY POINTS



1. The age of **bulūgh** is when boys and girls see physical changes in their bodies due to puberty.

2. Boys become **bāligh** when semen is discharged from their bodies, they see growth of pubic hair or turn 15 according to the Islamic calendar.

3. Girls become **bālighah** when they start experiencing menstruation or turn 9 according to the Islamic calendar.

LEARNING OBJECTIVES



1. Rulings regarding *ḥayḍ* and *istiḥāḍah*

MY NOTES

WĀJIB GHUSL FOR WOMEN

There are three types of *wājib ghusls* specific to women:

- *Ghusl* of *ḥayḍ*: *wājib* at the end of the monthly period
- *Ghusl* of *istiḥāḍah*: *wājib* after certain kinds of irregular bleeding
- *Ghusl* of *nifās*: *wājib* after the bleeding of childbirth

Ḥayḍ is a woman's monthly bleeding, also called "period". Most periods last 3 to 5 days, but in some women the bleeding can continue for 7 to 10 days. The average menstrual cycle is 28 days long, but cycles in women can also vary.

The average age for a girl to get her first period is 12, but this does not mean that all girls start at the same age. A girl can start her period (*ḥayḍ*) any time from the age of 8.

During the days that a woman has her period, she is not required to pray the daily *ṣalāh* or to fast. If she misses *wājib* fasts in the month of *Ramaḍān*, she will have to do *qaḍā'* fasts after her period. The *ṣalāh* that she misses during her period do not require *qaḍā'*.

After her period is over, a girl must perform *ghusl* of *ḥayḍ* with the intention: "***I am performing ghusl of ḥayḍ, wājib qurbatan ilallāh***". Thereafter she can start praying and fasting as usual.

3 days ≤ *ḥayḍ* ≤ 10 days

Women in *ḥayḍ* are divided in two broad categories:

- * Those who have their periods regularly every month
- * Those who have do not bleed regularly

Those who have a *regular period* are further divided into three categories:

- * Those whose period is regular **both in start date and duration** of the period (*dhāt al-waqt wa al-'adad*).
- * Those whose period is regular **in start date** but not in duration (*dhāt al-waqt*).
- * Those whose period is regular **in duration** but not start date (*dhāt al-'adad*)

Those with *irregular periods* are also divided into three categories:

- * The beginner (***mubtadi'ah***): the girl who has just started experiencing her period and is therefore not aware of any regular pattern.

- * The fluctuator (**muḍṭaribah**): the woman whose period varies from occasion to occasion and follows no regular pattern.
- * The forgetful (**nāsiyah**): the woman who has forgotten the dates or duration of her menses.

Detailed rulings for the above groups can be found on the next lesson, and also in the *risāla* of your *marja'*.

Q: What is ḥarām for a woman during ḥayḍ?

- * Praying *ṣalāh* of any kind, including *ṣalāt al-āyāt*. She can however pray *ṣalāt al-mayyit*, because it does not require *wuḍū'* or *ghusl*.
- * Entering any *masjid* including Masjid al-Ḥarām in Makkah, Masjid al-Nabawī in Madīnah, or shrines of any of the A'immah (A).
- * Touching the writings of the Qur'ān.
- * Reciting any of the four *āyāt* of the Qur'ān for which *sajdah* is *wājib*.

Q: What is makrūh for a woman during ḥayḍ?

- * Keeping a Qur'ān with oneself, touching it or reciting from it.
- * Dying hair

Besides *ḥayḍ*, a *bālighah* woman can also experience bleeding that is not a part of her period or monthly menstrual cycle. This unexpected irregular (non-period) bleeding is called *istiḥāḍah*. When a woman experiences *istiḥāḍah*, she still has to pray and fast, but there are some additional rules for it (such as performing *wuḍū'* or *ghusl* before every *ṣalāh*).

Unlike in *ḥayḍ*, in *istiḥāḍah* it is not *ḥarām* to stay at *masājid* or to enter Masjid al-Ḥarām or Masjid al-Nabawī. Likewise, it is permitted to read the *āyāt al-sajdah*. As for touching the writing of the Qur'ān, those who have little bleeding should perform *wuḍū'* and those with heavy bleeding should perform both *ghusl* and *wuḍū'*.

RULES REGARDING ḤAYḌ AND ISTIḤĀḌAH

Rules for the woman who has a regular period, both in dates and duration

- * Always assume it is *ḥayḍ* even if bleeding begins 2 or 3 days early or later than the usual date.
- * If it is a few days before the regular period, precaution should be taken (by avoiding both what is *ḥarām* during *ḥayḍ* and *istiḥāḍah*). If she is later convinced that it was not *ḥayḍ* (e.g. the bleeding lasts less than 3 days), she should pray *qaḍā'* for the missed prayers.
- * If the bleeding exceeds 10 days, only those 10 days which correspond to her regular period are considered as the days of *ḥayḍ*. The rest will be considered as *istiḥāḍah*.

MY NOTES





Rules for the woman who has a fixed start date for *ḥayḍ* but no fixed duration

- * Assume the bleeding is *ḥayḍ* even if it starts 2 or 3 days earlier or later than the regular date.
- * If the bleeding exceeds more than 10 days, refer to the habit of relatives and use that as a guideline to determine how many days (out of the first 10 days) were *ḥayḍ* and how many were *istiḥāḍah*. Calculate the first day of menses according to the regular date.
- * One who does not know about the habit of her relatives should consider the first 7 days after her regular date as *ḥayḍ* and the rest as *istiḥāḍah*.

Rules for the woman who has a fixed duration of *ḥayḍ* but no fixed start date

- * As long as it is between 3 and 10 days and she has not already experienced *ḥayḍ* in that month's cycle, she should assume her bleeding is *ḥayḍ*.
- * If there is bleeding for more than 10 days, she should count the days which corresponds to her regular period as *ḥayḍ* (from the beginning of the bleeding) and the rest as *istiḥāḍah*.

Rules for the beginner (*mubtadi'ah*)

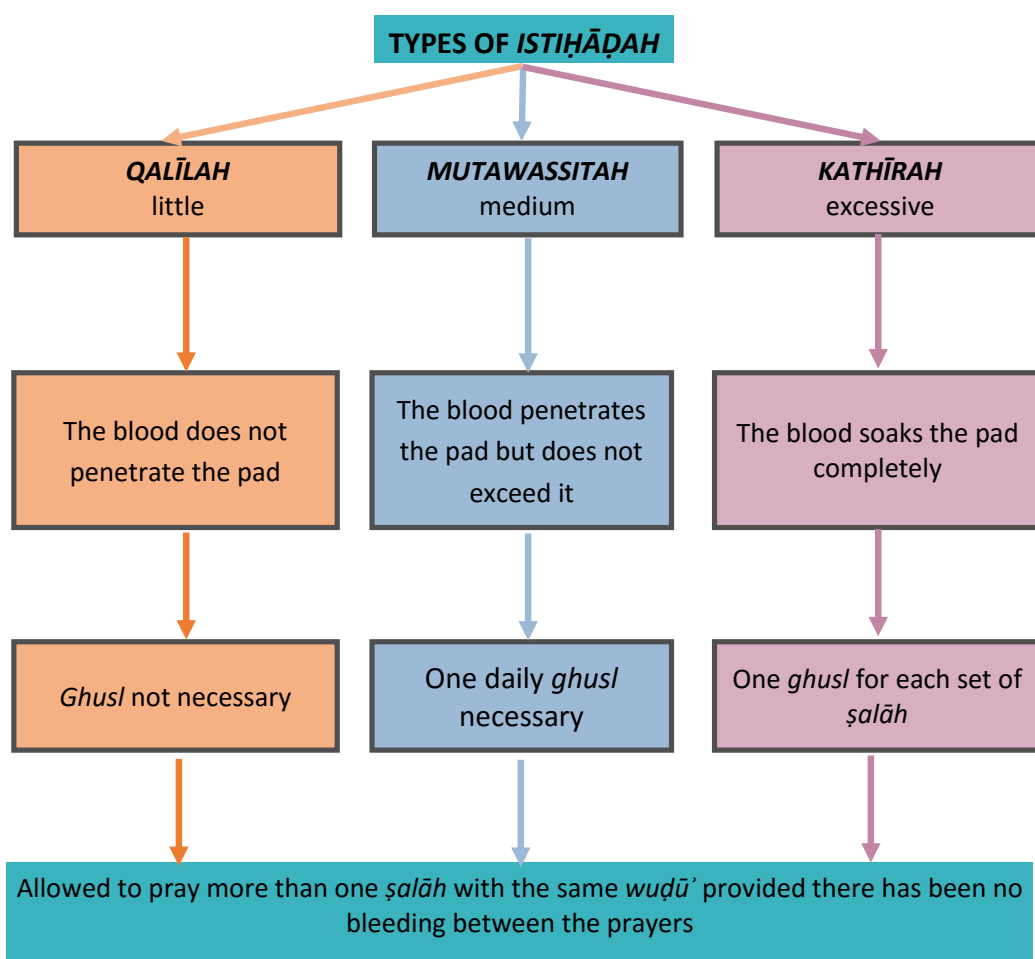
- * A girl who is experiencing her menstrual period for the first time and sees blood for more than 10 days, should refer to the habit of her relatives in order to determine how many days she should consider as *ḥayḍ*. The rest will be considered *istiḥāḍah*.
- * If the bleeding lasts for less than 10 days, then all of it is *ḥayḍ*.
- * If some of the bleeding has the signs of menses (for instance, the colour of the blood is red), and then after a few days she has bleeding which has the clear indication of *istiḥāḍah* (for instance, discharge of yellowish blood), she should consider the first as *ḥayḍ* if it has continued for more than three days, and the latter as *istiḥāḍah*.
- * If she has bleeding with the signs of *ḥayḍ* followed by bleeding with the signs of *istiḥāḍah*, and once again bleeding with signs of *ḥayḍ*, and the total bleeding that has the signs of *ḥayḍ* exceeds 10 days, only the first bleeding should be considered as *ḥayḍ* and the rest as *istiḥāḍah*.

Rules for the woman whose duration and dates are irregular (*muḍṭaribah*)

- * If such a woman experiences bleeding for more than 10 days she should refer to the habit of her relatives and calculate her menstrual period in accordance with it.
- * If the habit of her relatives is not known, she should consider the first 7 days after the start of bleeding as *ḥayḍ*, and the rest as *istiḥāḍah*.
- * If the regular period of her relatives is less than 7 days (e.g. 5 days), she should consider her *ḥayḍ* period as 5 days, but observe the rules for *ḥayḍ* for two more days as a precaution.
- * If she starts bleeding and thinks it is *ḥayḍ*, she should not pray or fast and assume it is *ḥayḍ*. If the bleeding stops before 3 days and she realises it was *istiḥāḍah*, she must perform *qaḍā'* for the prayers and fasts missed.

Rules for the woman who forgets about the duration or date of her period (*nāsiyah*)

- * If she experiences bleeding for more than 10 days, she should consider that blood which has the signs of *ḥayḍ* as menses and the rest as *istiḥāḍah*.
- * If she cannot tell the two apart, as a matter of obligatory precaution (*iḥtiyāt wājib*) she should consider the first 7 days as her menstrual period (*ḥayḍ*) and any extra days as *istiḥāḍah*.



DID YOU KNOW?



Istiḥāḍah blood is often yellowish and cool, and comes out without straining and burning, unlike the blood of *ḥayḍ* that is usually thick, warm and of black or dark red colour and comes out with slight straining and burning.

KEY POINTS



1. There are 3 types of *wājib ghusls* only for women (in addition to other *ghusls* which are *wājib* for both men and women): *ghusl* of *ḥayḍ* (*wājib* at the end of the monthly period), *ghusl* of *istiḥāḍah* (*wājib* after certain kinds of irregular bleeding) and *ghusl* of *nifās* (*wājib* after the bleeding of childbirth).

2. The bleeding in *ḥayḍ* lasts 3 days or more, but does not exceed 10 days.

IN SUMMARY

1. What is *ḥayḍ*?
2. State any 3 acts that are *ḥarām* for a woman in *ḥayḍ*.
3. State any 3 acts that are *makrūh* for a woman in *ḥayḍ*.
4. What is *istiḥāḍah*?
5. What is *nifās*?
6. How do we perform *ghusl* for *ḥayḍ*?

LEARNING OBJECTIVES



1. What is *ghusl*?
2. How do we perform *ghusl*?
3. The *ghusl* of *Jumu'ah*
4. The *ghusl* of *Janābah*

MY NOTES

WHAT IS GHUSL?

Ghusl is a bath that is done in a special way and with a *niyyah*. There are times when *ghusl* becomes *wājib*, and times when it is *mustahab*.

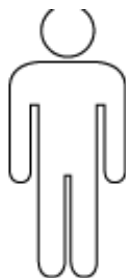
EXAMPLES OF GHUSL

WĀJIB	MUSTAḤAB
<i>Ghusl al-janābah</i>	<i>Ghusl al-Jumu'ah</i>
<i>Ghusl al-mayyit</i>	<i>Ghusl of Laylat al-Qadr</i>
<i>Ghusl for ḥayḍ</i>	<i>Ghusl on the day of 'Īd</i>

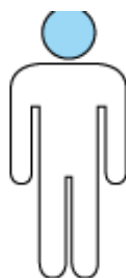
METHOD OF PERFORMING GHUSL

We should make the *niyyah* e.g. "*I am performing the ghusl al-Jumu'ah qurbatan ilallāh*".

1. Wash the **head and neck** first.
2. Then pour water on **right side** of the body washing from the right shoulder downwards.
3. Then pour water on the **left side** of the body washing from the left shoulder downwards.

Performing *ghusl* step by step:1. *Niyyah*

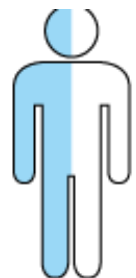
2. Wash head and neck



3. Wash right side



4. Wash left side



ACTIVITY



In pairs, list all the *wājib* and *mustahab ghusl* that you know of.

If there is any uncleanness or *najāsah* on the body, we should remove it and wash it off before starting *ghusl*. Also, if there is oil in the hair, or nail polish on finger or toe nails, or paint on the body, it must remove it before starting *ghusl*.

GHUSL AL-JUMU'AH (FRIDAY)

Ghusl al-Jumu'ah (*ghusl* of Friday) is *mustahab*. Friday is a special day for Muslims. It is the holiest day of the week in Islām. On Fridays, we pray a special *ṣalāh* instead of *ṣalāt al-ḡuhr*, which is called *ṣalāt al-jumu'ah*.

Ghusl of *jumu'ah* can be performed at any time from *fajr* to sunset, although it is better to perform it before the time of *ṣalāt al-jumu'ah*.

Once you perform *ghusl al-jumu'ah*, it is not *wājib* to do *wuḍū'* to pray *ṣalāt al-jumu'ah*, unless your *ghusl* breaks (for the same reasons that *wuḍū'* breaks). However, it is recommended (*mustahab*) to perform *wuḍū'* as a precaution.

Q: Do you remember the things that make *wuḍū'* (and *ghusl*) *bāṭil*?

GHUSL AL-JANĀBAH

When semen comes out from the body of a man, voluntarily or involuntarily, due to a *ḥalāl* or *ḥarām* reasons, the man is said to be in the state of *janābah*. *Janābah* is a state of being ritually impure, because such impurity cannot be removed only by cleaning or washing oneself or taking a regular bath. It can only be removed by performing *ghusl*.

Ghusl also becomes *wājib* on both men and women after sexual intercourse.

The *niyyah* for *ghusl al-janābah* is as follows:

"I am performing *ghusl al-janābah*, *wājib qurbatan ilallāh*"

It is important to urinate and perform *istibrā'* before performing *ghusl al-janābah*.

IN SUMMARY

1. What is *ghusl*?
2. Can you give one example of a *wājib ghusl* and one for a *mustahab ghusl*?
3. How do we perform *ghusl*?
4. When is it *wājib* to perform *ghusl al-janābah*?



DID YOU KNOW?



According to Ayatullāh al-Sīstānī, the *ghusl* of Friday is so highly recommended, that if you miss it, you can still perform it on Saturday with a *niyyah* of *qadā'*. If you know that you will not be able to perform it on Friday, you can perform it in advance on Thursday.

KEY POINTS



1. ***Ghusl*** is a bath that is done is a special way and with a ***niyyah***.
2. Some *ghusl* are ***wājib*** (e.g. *ghusl al-janābah*), whereas others are ***mustahab*** (e.g. *ghusl al-jumu'ah*).
3. Anything that prevents water from reaching the skin must be removed before starting *ghusl*.
4. ***Ghusl al-jumu'ah*** should be performed on Friday any time before *ṣalāt al-jumu'ah*.
5. When semen comes out from the body of a man, he becomes enters the state of ***janābah*** and must perform ***ghusl al-janābah***.

LEARNING OBJECTIVES



1. What are *mutahhirāt*?
2. How can we use water to remove *najāsah*?

MY NOTES



WHAT ARE MUṬAHHIRĀT?

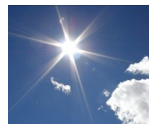
There are 10 things that can purify something that are *mutanajjis* and make it *ṭāhir* again. These 10 things are called *muṭahhirāt* (the cleansers) because of their ability to make *najis* things *ṭāhir* again. The 10 *muṭahhirāt* are:



WATER



EARTH



SUN



ISLAM



ABSENCE OF A MUSLIM



PHYSICAL TRANSFORMATION (ISTIḤĀLAH)



CHEMICAL TRANSFORMATION (INQILĀB)



TRANSLOCATION (INTIQĀL)

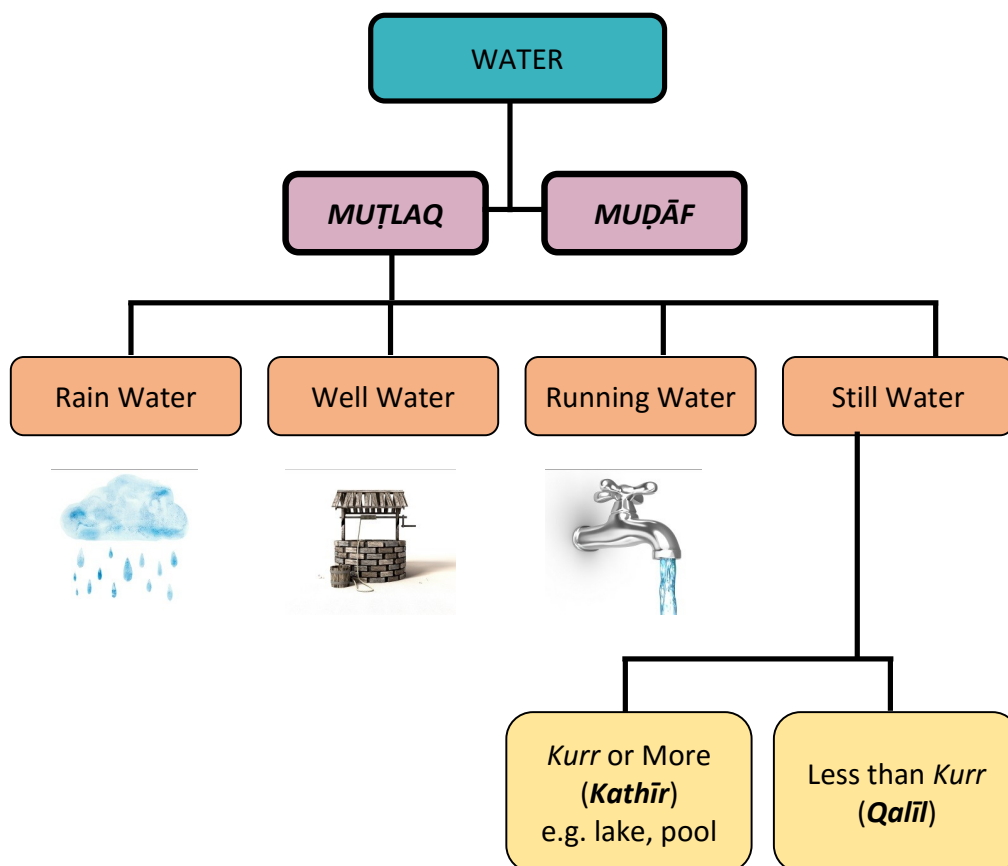


ASSOCIATION (TABĪ'AH)



REMOVAL OF NA-JĀSAH FROM THE BODY (ISTIBRĀ')

TYPES OF WATER:



ACTIVITY



List any 3 *mutahhirāt* and explain how they make *najis* things *ṭāhir*.

HOW TO PURIFY A MUTANAJJIS USING WATER

For water to make a *najis* thing *tāhir*, 4 conditions must be fulfilled:

1. The water must be *muṭṭlaq* (not *muḍāf*)
2. The water itself must be *tāhir* (not *najis*)
3. It must not become *muḍāf* when it comes into contact with the *najāsah* (i.e. it must not change in taste, colour or smell).
4. The *najāsah* must come off the object and wash away. Only pouring water on the *najis* object is not sufficient.

When water is little in quantity, it is called “*qalīl*” in Arabic. Such water, if it is touched by anything *najis*, also becomes *najis*.

Water in a large quantity (more than *kurr*) is called *kathīr* water. It doesn't become *najis* as long as the *najāsah* is not enough to change its taste, colour or smell. (e.g. water in a lake). Similarly, running water (like water from a tap) is also able to clean a *najāsah* without becoming *najis* itself.

If an object becomes *najis*, first remove the *najāsah* completely. Then wash it 3 times with *kurr* or running water to make it *tāhir*. If you only have *qalīl* water, fill the utensil with water and empty it out completely 3 times. If an object becomes *najis* with alcohol it should be washed 3 times. If it becomes *najis* with urine, it must be washed until the urine is removed and then washed again once more.

If a rug or clothing becomes *najis*, remove the *najāsah* first, then wash it 3 times with *kurr* or running water. If you only have *qalīl* water, wash it, then wring it and squeeze out all the water. Repeat this 3 times.

IN SUMMARY

1. What are *muṭahhirāt*?
2. Define the terms *muṭṭlaq* and *muḍāf*.
3. Define the terms *qalīl* and *kathīr*.
4. What is *kurr* water?
5. What are the 4 conditions for water to make a *najis* thing *tāhir*?

DID YOU KNOW?



Kurr is an Islamic measurement. It is approximately 400 litres (or 100 gallons) of water. Examples of *kurr* water include large swimming pools, wells and lakes.

MY NOTES



KEY POINTS



1. ***Muṭahhirāt*** are things that make *najis* things *tāhir*. There are 10 *muṭahhirāt*.
2. Water is the most common *muṭahhirāt*. It can be divided into several types:
 - ***Qalīl*** (less than *kurr*)
 - ***Kathīr*** (more than *kurr*)
 - ***Kurr*** (400 litres or more)
 - ***Muṭṭlaq*** (pure water)
 - ***Muḍāf*** (water mixed with something else e.g. muddy water)

LEARNING OBJECTIVES



1. What are the *muṭahhirāt* apart from water?

MY NOTES

EARTH

For earth to make *najis* things *ṭāhir*:

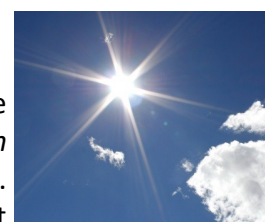
- It must be *ṭāhir* itself and not *najis*
- It must be dry
- The *najāsah* should come off by walking on it



If our feet or shoes become *najis* as a result of walking on the ground, the earth can purify them as the *najāsah* rubs off through walking. However, if the *najāsah* is not as a result of walking on the ground, it cannot be purified by the earth.

THE SUN

The sun purifies the earth, buildings, walls and all such large immovable objects when they become *najis*. First the *najāsah* on them has to be removed and the area has to be made wet. Thereafter the direct rays of the sun are sufficient to dry it and make it *ṭāhir* again.

PHYSICAL TRANSFORMATION (ISTIḤĀLAH)

Istiḥālah means that the *najis* thing becomes something else. For example, a piece of *najis* wood burns and turns into ash. The ash is now *ṭāhir* due to *istiḥālah*. Similarly, if a dog dies and its body decomposes and changes to earth, the earth will be *ṭāhir*. However, if the change is not into something completely different, it does not become *ṭāhir*. For example, if wheat becomes *najis* and it is used to make bread, the bread is still *najis*, because the wheat is just an ingredient of the bread and not a complete transformation.

CHEMICAL TRANSFORMATION (INQILĀB)

Inqilāb is similar to *istiḥālah* but the change is in the property of the thing and not its physical appearance. Sometimes a thing does not change physically (like wood to ash), but its properties or chemical composition changes and it transforms to another thing. This change can make it *ṭāhir* if the chemical transformation is complete. For example, when wine is left open for a while, it changes to vinegar. The vinegar is *ṭāhir*.



ACTIVITY



Do you remember the things which are considered *najis al-‘ayn*? How many can you list?

TRANSLOCATION (INTIQĀL)

When something moves from one place to another and becomes part of it, it also becomes *ṭāhir*. For example, Human blood is *najis*, but if a mosquito bites a human and sucks blood, it becomes part of its body and therefore *ṭāhir* (because the blood of a mosquito is *ṭāhir*).



ISLAM

If a *kāfir* accepts Islam and recites the *shahādatayn*, he or she becomes a Muslim and is also considered to be *ṭāhir*. However any clothes worn before becoming a Muslim are still *najis* and must be washed.



ASSOCIATION (TAB'ĪYYAH)

When a *najis* thing becomes *ṭāhir*, objects associated with it also become *ṭāhir*. For example, when wine turns into vinegar, its container becomes *ṭāhir* as well. Similarly the hands used to wash a *najis* object also become *ṭāhir* with the object during the washing. This is called *tab'īyyah*.



REMOVAL OF NAJĀSAH FROM THE BODY (ISTIBRĀ')

The body of an animal whose meat is *ḥalāl* and which is slaughtered according to Islamic Law is *ṭāhir*. If the body of a *ḥalāl* animal (e.g. chicken) becomes *najis* due to eating a large quantity of *najāsah*, it can be made *ṭāhir* again by feeding the animal *ṭāhir* food for a while until its body can be said to be purged of the *najāsah*. The removal of *najāsah* from the body is called *Istibrā'*. The animal's body is then said to be *ṭāhir* again. If it is a *ḥalāl* animal, its meat will also be *ṭāhir* when it is slaughtered according to Islamic law.



ABSENCE OF A MUSLIM (GHAYBAT AL-MUSLIM)

If the body or clothing of a Muslim becomes *najis*, and then he/she is not seen for some time (at least for the duration of one *ṣalāh*) and then seen again with the same clothes, then we can assume that he/she must have cleansed himself/herself. Therefore, we can assume that his/her body, clothes, etc, are now *ṭāhir*, and we do not need to ask him/her about it.



DID YOU KNOW?



Shahādatayn means "two *shahādahs*", which are:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness there is no god but Allāh and

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muḥammad is the Messenger of Allāh

Anyone who declares this is considered a Muslim.

IN SUMMARY



1. What are the conditions for earth to make a *najis* thing *ṭāhir*?
2. What is the difference between Islam and *ghaybat al-Muslim* as forms of *muṭahhirāt*?
3. What is *tab'īyyah*?
4. Is the blood of a mosquito considered *najis* or *ṭāhir*?
5. What is the difference between *istiḥālah* and *inqilāb*?

KEY POINTS



1. There are 10 different forms of *muṭahhirāt*. These are purifiers which make *najis* things *ṭāhir*.
2. The earth can purify the feet or shoes which have become *najis* as a result of walking on the ground.
3. When certain *najis* things undergo a complete transformation, they become *ṭāhir*.

LEARNING OBJECTIVES



1. What are the types of doubts which can occur in *ṣalāh*?
2. Which of these doubts can we ignore?
3. Which doubts make the *ṣalāh* *bāṭil*?

MY NOTES

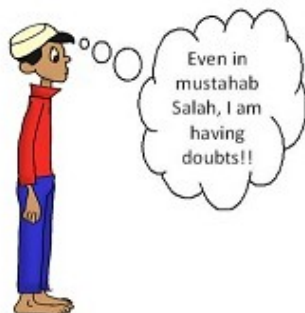


DOUBTS IN ṢALĀH

Whenever you have a doubt in *ṣalāh*, it will be one of three possible types of doubts:

- * A doubt which can be ignored
- * A doubt which makes the *ṣalāh* *bāṭil* – you have to repeat the *ṣalāh*
- * A doubt which can be fixed and has a remedy

The following six doubts can be ignored:



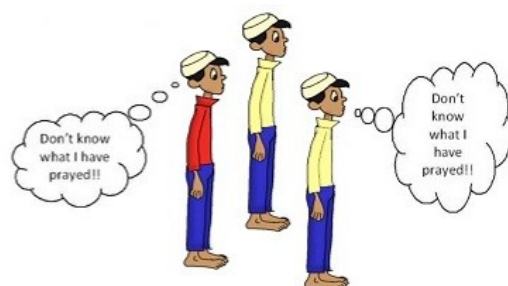
1. Doubts in a **mustahab** *ṣalāh*



3. Doubt **after the** *ṣalāh* is complete



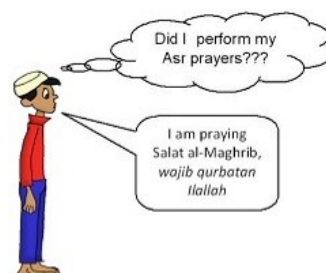
5. Doubts of someone who is **kathīr al-shakk** (a compulsive doubter)



2. Doubts in **congregational** *ṣalāh*.
The person in doubt should follow the one who is sure.



4. Doubt about a **previous action** of the *ṣalāh*



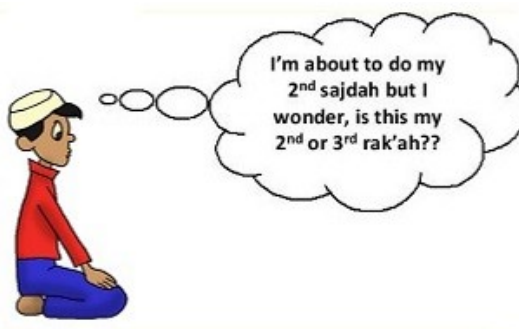
6. Doubts regarding a *ṣalāh* **after its time has passed**

SOME COMMON DOUBTS THAT MAKE THE ṢALĀH BĀṬIL ARE:

1. Doubts about the number of *raka'āt* performed in a *wājib* 2 or 3 *raka'āt ṣalāh*



2. Doubts about the number of *raka'āt* performed in a *wājib* 4 *raka'āt ṣalāh* before reaching the 2nd *sajdah* of the 2nd *raka'āt*



3. Doubts about the number of *raka'āt* performed in a 4 *raka'āt ṣalāh* such that one is completely confused which *raka'āt* one has reached.



IN SUMMARY

1. What are the three types of doubts that can commonly occur in *ṣalāh*?
2. What are the six doubts that can be ignored?
3. State three examples of doubts that make the *ṣalāh* *bāṭil*.
4. What can we do to avoid doubts in *ṣalāh*?

MY NOTES



KEY POINTS



1. There are three types of doubts that can occur in *ṣalāh*. These are known as ***shakkiyāt al-ṣalāh***. They include doubts which can be ignored, doubts which make the *ṣalāh* *bāṭil*, and doubts which can be corrected.

2. We can avoid doubts in *ṣalāh* by ensuring that we are fully awake and alert when praying, praying in a quiet place away from distractions, and concentrating fully on the prayer.

LEARNING OBJECTIVES



1. Which doubts have a remedy in ṣalāh?

2. What do we do when we get a doubt which has a remedy?

MY NOTES



DOUBTS IN ṢALĀH WHICH CAN BE CORRECTED

A doubt can be corrected **only** if it occurs in:

- * a *wājib* 4 *raka'āt* ṣalāh, **and** after the completion of the 2nd *sajdah* of the 2nd *raka'āt*.

The remedy is usually to pray **ṣalāt al-iḥtiyāt** and/or perform **sajdat al-sahw**. *Ṣalāt al-iḥtiyāt* means “precautionary ṣalāh”. It is performed as a precaution, in case we have missed a *rak'ah*. It can be performed sitting or standing. 2 *raka'āt* sitting is equivalent to 1 *rak'ah* standing.

Q: How is ṣalāt al-iḥtiyāt performed?

Immediately after finishing the 4 *raka'āt* *wājib* ṣalāh and without turning away from the *qiblah*, stand up and make your niyyah: **“I pray ṣalāt al-iḥtiyāt one (or two) rak'ah wājib qurbatan ilallāh”**.

Perform the *takbirat al-iḥrām* and recite *sūrat al-Fātiḥah*. There is no second *sūrah*. Then perform *rukū'* and the two *sajdahs*. If it is a 1 *rak'ah* ṣalāt al-iḥtiyāt, recite *tashahhud* and *salām* and the ṣalāh is complete. If it is a 2 *raka'āt* ṣalāt al-iḥtiyāt, the 2nd *rak'ah* should be performed like the first (with no second *sūrah* and no *qunūt*) and then complete with *tashahhud* and *salām*.

There are six reasons for which *sajdat al-sahw* may be required:

1. If you talk by mistake in ṣalāh.
2. If you forget to recite *tashahhud* (e.g. in the 2nd *rak'ah*).
3. If you recite *salām* in the wrong place by mistake.
4. If you miss a *sajdah* by mistake.
5. You add or leave out by mistake anything that is not *rukū'* (e.g. if you sit down before performing *rukū'* or stand before reciting *tashahhud* and then sit down again).
6. In a 4 *raka'āt* ṣalāh, you doubt after the 2nd *sajdah* of the 2nd *rak'ah* whether it's your 4th or 5th *rak'ah*. You should assume it's your 4th, complete the ṣalāh and perform *sajdat al-sahw*.

Immediately after the ṣalāh, make *niyyah* of performing *sajdat al-sahw*:

I am performing sajdat al-sahw for _____ wājib qurbatan ilallāh.

KEY POINTS



1. Some doubts have a remedy.

2. Only doubts which occur after the completion of the 2nd *sajdah* of the 2nd *raka'āt* in a 4 *raka'āt* ṣalāh can be corrected.

Then go into *sajdah* and recite:

بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

In the name of Allāh, and through Allāh. Peace be upon you, Oh Prophet, and His Mercy and Blessings.

Sit up, then go into *sajdah* and recite the same as the 1st *sajdah*. Then sit up and recite *tashahhud* and the last phrase of the *salām* only:

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace be upon you and Allāh's Mercy and His Blessings.



Wudhoo and Salaah Learning guide



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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 Ehram 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



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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 الرَّحِيمِ ()

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>Niyah</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 *mustahabb*

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...../...../.....

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 – 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...../...../.....

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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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