



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

My Workshop Manual Class 11



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and the night, the sun and the moon—
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(21:33)*

QUR'AN

Class 11



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 11

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

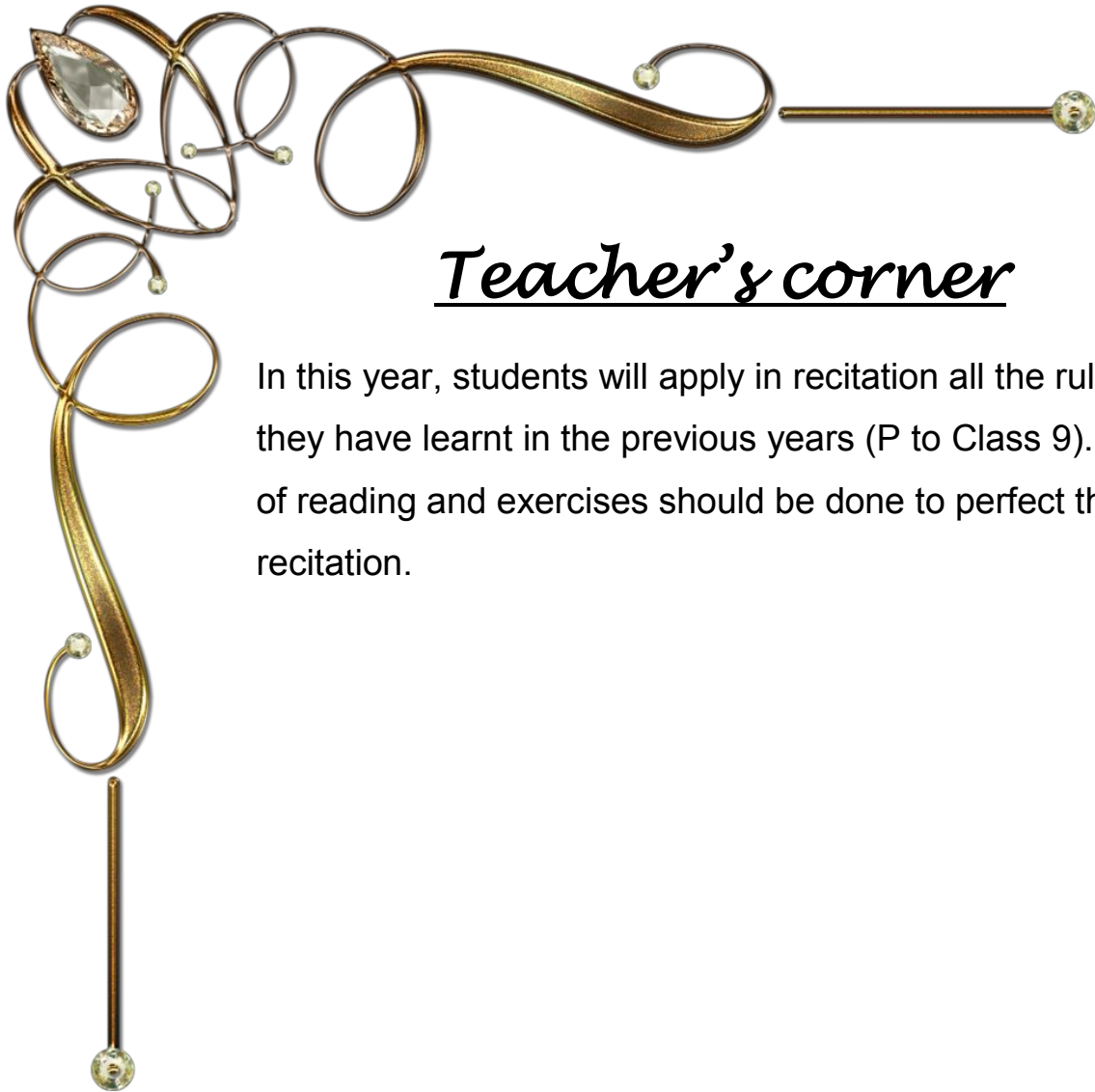
Qur'an Surahs to be memorised this year

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

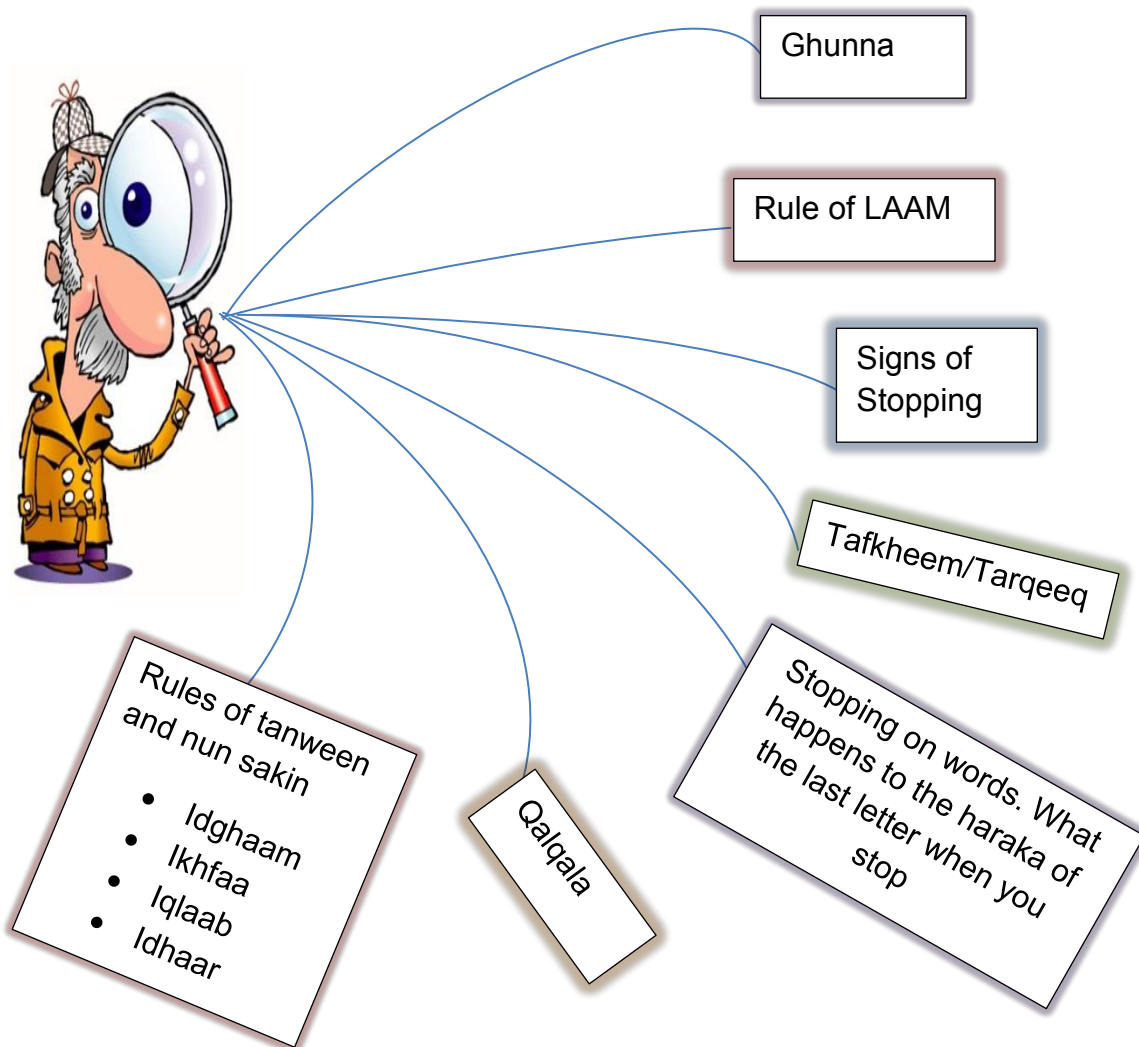


Teacher's corner

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

REVISION CORNER

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



مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضُهُمْ
دَرَجَاتٍ ط

فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ۝

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ؕ

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

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ
وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ ۖ

قَالَ أَوَلَمْ تُؤْمِنُ ط
قَالَ بَلَىٰ وَلَكِنْ لِّيَطْمَئِنَّ قُلُوبِي ط

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ قُلْ صَدَقَ اللَّهُ ۚ

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
فَقُلْ تَعَالَوْا ۖ

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

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِّنَ الْأَخْيَارِ ۝
٤٨

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

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْنَاهُ مِنْ طِينٍ

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾ فَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ
 الْمُنْذِرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَيْنَا نُوحَ
 فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

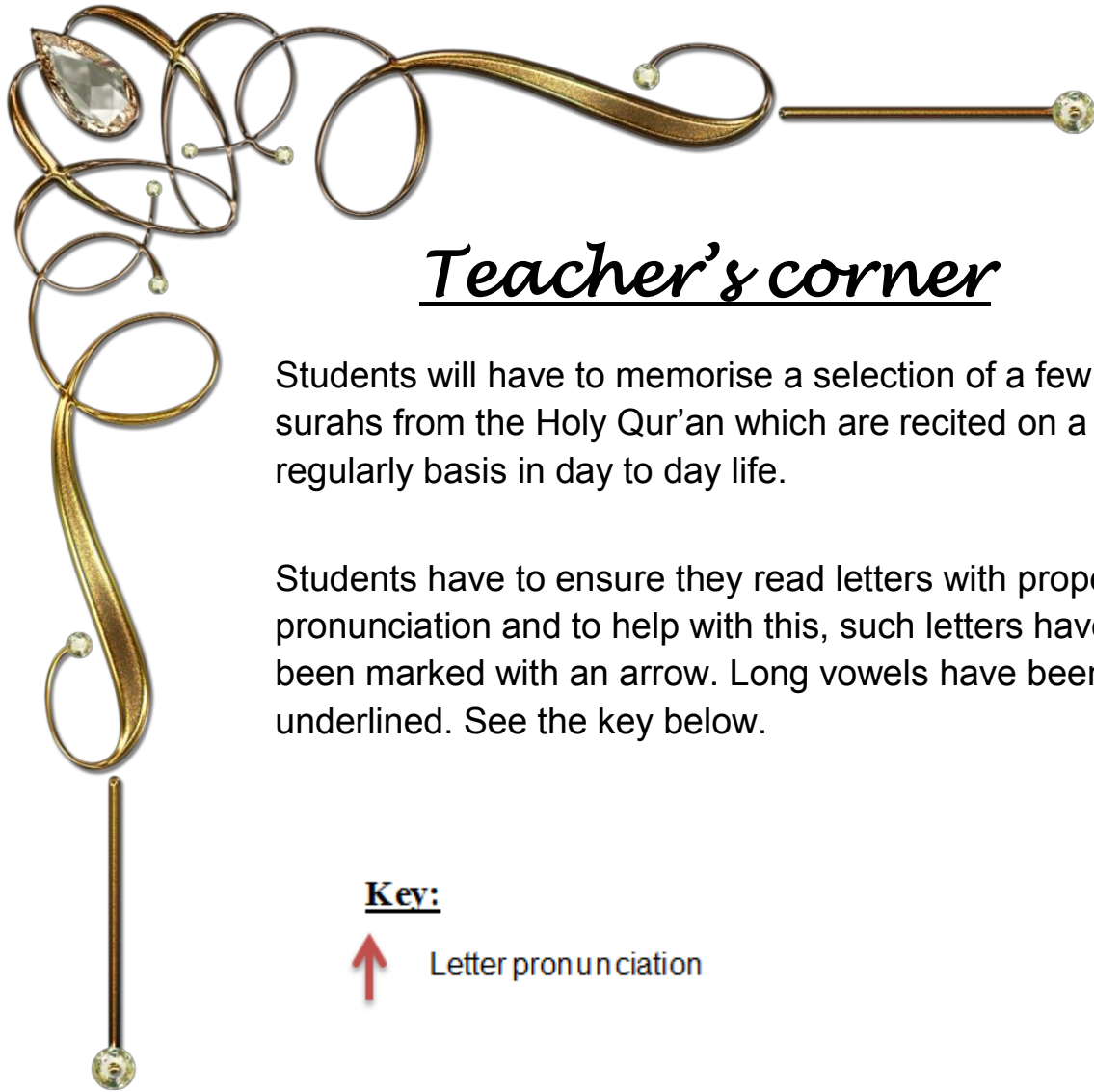
مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ
 يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾ وَيَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ تَمَٰثِيلٍ وَ جِفَانٍ
كَالْجَوَابِ وَ قُدُورٍ رُّسِيَّتٍ ۖ اِعْمَلُوا اِلٰى دَاوُدَ شُكْرًا ط
وَ قَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ
الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ اِلَّا دَابَّةُ الْاَرْضِ تَاْكُلُ
مِنْ سَاتِهِ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ اَن لَّوْكَانُوا يَعْلَمُونَ

وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ الذِّسَاءُ مِنْ بَعْدِ
 وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَجَبَكَ حُسْنُهُنَّ
 إِلَّا مَا مَلَكَتْ يَمِينُكَ ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
 رَقِيبًا ﴿٥٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ
 النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظَرٍ
 إِنَّهُ لَا وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ
 فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَلِكُمْ كَانَ



Surahs for Hifdh



Teacher's corner

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

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

Key:



Letter pronunciation



Long vowel

Suratul Fatihah - سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { ١ }

Light -rule
U in Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

Light -rule
U in Allah

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Idhaar

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Suratul Ikhlāas - سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light –rule
ل in Allah

قُلْ هُوَ اللَّهُ أَحَدٌ

Idhaar

Qalqalah

Heavy –rule
ل in Allah

اللَّهُ الصَّمَدُ

Qalqalah

Heavy –rule
ل in Allah

لَمْ يَلِدْ وَلَمْ يُولَدْ

Qalqalah

Rule of stop

Qalqalah

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qalqalah

Idhaar

Idghaam

Suratun Naas - سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
U in Allah

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Ghunna

مَلِكِ النَّاسِ

Ghunna

إِلَهِ النَّاسِ

Ghunna

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Ghunna

Rule of stop

Ikhfaa

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Ghunna

مِنَ الْجِنَّةِ وَالنَّاسِ

Ghunna

Ghunna

Suratul Falaq - سُورَةُ الْفَلَقِ

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
ū 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

Verses 1 – 40 were memorised in Class 10. In Class 11, you will memorise the remaining of the verses of Sura Yaseen (Verses 41 – 83)

يس يس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يس (١) وَالْقُرْءَانِ الْحَكِيمِ (٢) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤) تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (٥) لَتُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ (٦) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (٧) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (٨) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩) وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (١٠) إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (١١) إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢) ■

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

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

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

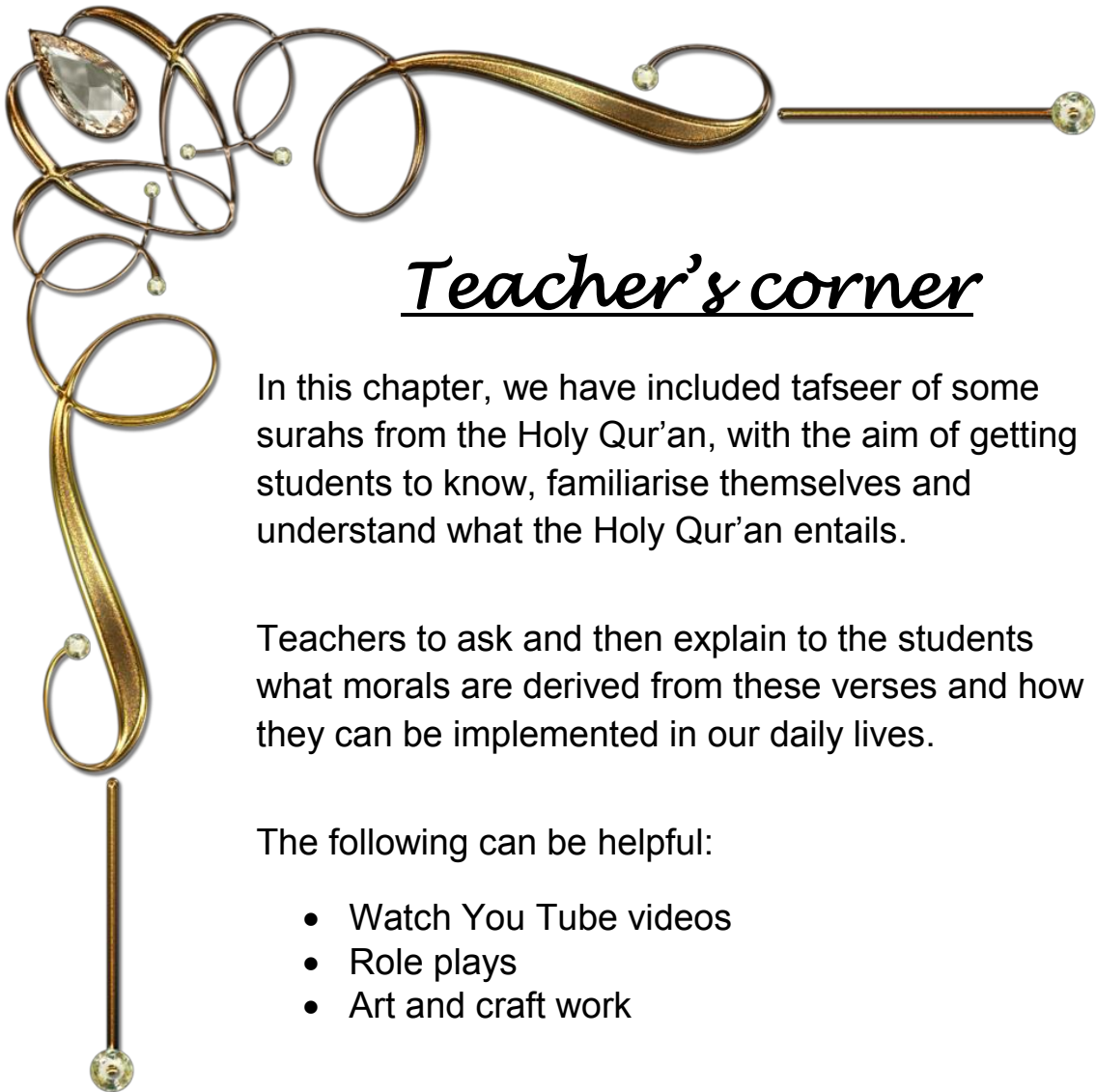
وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ
 فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا
 يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا
 هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾
 وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ
 لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ
 رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمُ
 أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
 آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ ۖ إِنَّ أَنْتُمْ إِلَّا
 فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ
 كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
 تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً

وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا
 هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا
 يُوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَذَا مَا وَعَدَ
 الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كُنْتُمْ إِلَّا
 صَيِّحَةٌ وَاحِدَةٌ فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾
 فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا
 كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي
 شُغْلٍ فَاكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى
 الْأَرَائِكِ مُتَكِئُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ
 مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ وَامْتَازُوا
 الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَئِ
 أَدَمُ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ
 مُبِينٌ ﴿٦٠﴾ وَأَنْ أَعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا
 تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
 إِصْلَوْهَا الْيَوْمَ بِهَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ
 عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ
 بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى
 أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ
 نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا
 مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ تَعْبَرُهُ نُنْكِسُهُ فِي
 الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا
 يَنْبَغِي لَهُ ۖ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾ لِيُنْذِرَ
 مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ أَوَلَمْ
 يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا
 فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ
 وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ

أَفَلَا يَشْكُرُونَ ﴿٤٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ
 لَعَالَهُمْ يُنْصَرُونَ ﴿٤٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ
 وَلَهُمْ جُنْدٌ مُّحْضَرُونَ ﴿٤٥﴾ فَلَا يَحْزَنكَ قَوْلُهُمْ
 إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٦﴾ أَوَلَمْ يَرَ
 الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ
 مُّبِينٌ ﴿٤٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
 الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٤٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا
 أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٤٩﴾ الَّذِي جَعَلَ لَكُمُ
 مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٥٠﴾
 أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى
 أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۖ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٥١﴾ إِنَّمَا أَمْرُهُ
 إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٥٢﴾ فَسُبْحَانَ
 الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٣﴾





Teacher's corner

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

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

The following can be helpful:

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

Surah Yaseen – Verses 21 to 40

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

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

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

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

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

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

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

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

AYAT 21: *Follow those who ask no reward of you, and who are themselves guided*

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾

Follow him who does not ask you for reward,

Meaning: O People! Follow the messengers who do not ask for anything from you. They neither want wealth nor kingdom, name nor fame in exchange of this guidance. Do they have any material desire? No! Thus this is the proof of their Prophethood.

Messengers never demand compensation for propagation

They never demanded any wages:

Indeed my recompense is upon Allah.

In the final days of the Prophet's life some people assembled and said among themselves, "Muhammad ('s) has to entertain many guests. His expenditure is high. Let us give him some money as he has many rights over us. The following verse was revealed:

Say: I do not ask of you any reward for it but love for my near relatives; (42:23)

You intend to compensate Muhammad ('s), but it is only God Who will do this. If you so desire, then do one thing: as a token of recompense of his messengership, be kind and behave nicely with his household, which is also for your own good.

Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things. (34:47)

This is the first sign of their veracity, that they have no material benefit in their invitation. They do not demand people any wealth, nor any position and rank, nor even any thank and gratitude, nor any other reward or recompense.

This meaning is the same thing which has repeatedly been emphasized on in the Qur'an concerning the great prophets as the sign of sincerity, no request, and purity of the hearts of prophets.

Only in Surah As-Shu'ara', No. 26, the verse:

"I do not ask you..."

has been repeated for five times.

Then the verse concerning these prophets implicitly adds that, as it is understood from the content of their words and invitation, they are some guided persons.

AYAT 22: *And why should not I worship Him Who brought me into being, and unto Whom you all shall be returned.*

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

The noble believer Habib Najjar argues before the community of polytheists, “What has happened to me that I should not worship the One who made me manifest (created me) and also made me return towards Him?”

Qur'an says:

There surely came over man a period of time when he was a thing not worth mentioning. (76:1)

Thereafter He has, from a drop of sperm, manufactured this wonderful body and a strange structure.

The last part of the verse says:

And to Him you shall be brought back...

O ignorant! When you die, you return to God. Therefore, you should worship Him with a hope to get reward from Him. O idol worshipper! Do you return to the idol after your death?

Surely we are Allah's and to Him we shall surely return. (2:156)

Do something by which the one towards whom you are returning may be pleased with you.

AYAT 23: *Shall I take (other) gods besides Him, if the Beneficent (Allah) desires affliction for me, their intercession shall not avail me aught, neither can they deliver me?*

ءَاتَّخِذْ مِنْ دُونِهِ إِلَهَةً إِنْ يُّرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

What! Shall I take besides Him gods...

Antioch was the place of the worshippers of stars and angels. They had carved idols in the shape of angels for worshipping. He says, “Should I give up the worship of the Beneficent God? Should I adopt another god? Should I worship a star, angels or even a cow, as some simple fellows do?”

Whose intercession, if the Beneficent God should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

That is if the Lord wishes that I should suffer a loss or harm, all the false gods cannot reach me even if they desire. They cannot save me even if all of them help each other fully. Their recommendation cannot help me and they cannot give me salvation.

The application of the Qur’anic term ‘Ar-Rahman’ (The Beneficent Allah) in the last verse, besides pointing to the vastness of the Mercy of Allah and that all merits and bounties returned toward Him, which itself is a proof upon the ‘Unity of worship’, indicates to this point that the Beneficent Allah does not desire any harm for anyone, unless the man’s wrong action reaches to its utmost degree.

This causes man to be far from the vast scope of Allah’s Mercy and inflicts him in the realm of His Wrath.

That is in spite of the ever-existent God, should I make anyone else my support and make him a centre of my hope, fear and trust? Husain ('a), while departing from his women and children, had said, *"Allah is my successor for you."*

Anybody who makes anyone or anything, except Only One God, a centre of his hope and support, be it wealth, position or a friend, is totally deviated.

AYAT 24: *Verily in that case I shall be in manifest error*

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

Then, in order to emphasize on his previous point that believing other God's does no good; as neither their intercession shall avail nor can they deliver him from adversities

To explain it more, this believing champion said:

“Verily in that case I shall be in manifest error.”

What error can be more manifest than this that a wise man knees before these meaningless idols and puts them in comparison with the Creator of the earth and heaven.

AYAT 25: *Verily I have believed in your lord, therefore hear me!*

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

To the best of his ability Habib Najjar helped the messengers but the people pounced upon him. Some have written that they threw him down and kicked him so much that his entrails and intestines came out. Then they suffocated him, threw him in a well and filled it up.

Others have written that they stoned him and hit him so much that he died. Some say they pierced his shoulder and hanged him by the wall of a well until he died gradually under torture. After being attacked by the disbelievers, Habib Najjar knew that he was about to be killed. So he turned towards the messengers and said,

Surely, I believe in your Lord, therefore hear me.

Some famous scholars say the messengers said this. Habib said, “*O Sages! Be witness that I also, like you worship your Lord Almighty.*” Thus his last word was faith in the Lord of the worlds, so he said, “*Hear me.*”

Testifying of faith

When a believer falls ill and when he feels he is returning to his or her Lord the faithful person should reiterate his faith in “There is no god, except Allah and Muhammad is the messenger of Allah”, and in the finality of the Prophethood of the Holy Prophet and in Ali being the friend (Wali) and vicegerent of Allah.

It is emphatically mentioned in traditions that one should say, “Hasan and Husain are the sons of the Prophet of Allah and the nine descendants of Husain are the saints of Allah and the Imams of the believers. And indeed the death is truth and the Paradise and the Hell is truth...These are my beliefs. So give witness tomorrow on the Day of Judgment.”

AYAT 26: *It was said (unto him): ‘Enter Paradise.’ He said: ‘O’ would that my people had known.*

قِيلَ ادْخُلِ الْجَنَّةَ ط قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

So far we have discussed upto the verse meaning that Habib Najjar, the believer, supported the messengers, admonished the people and wished well of all saying, “O negligent man! These messengers do not ask anything from you. They want from you neither wealth nor kingdom. They only remind you of God. They have brought proofs also. Now should I not fear God Who created me and to Whom I have to return?” But, instead of hearing his words and accepting his sincere advice, they fell on him, kicked him fatally and spilled out his intestines. Then they threw him in a well and filled it up. Some have said that they sawed his skull. His only crime was that he favoured the truth and gave admonition. Some have written that they pierced his neck and hanged him over a well to die a slow death.

Regarding this verse some commentators have said that no sooner than this supporter of the messengers was killed a voice came to his holy soul, “Enter Paradise.” The Divine Command came, “Enter the garden of God.” Of course, here what is meant is the paradise in the grave (Barzakh) not the paradise of the Hereafter after the Day of Judgment.

The paradise of the grave is from the moment of death till Qiyamat. It starts from the moment the soul departs from the body. Barzakh is mentioned in the following verse of Quran:

...and before them is a barrier until the day they are raised. (23:100)

Barzakh is the intermediary state from the hour of death till the Day of Judgment. It is not like this world where there are so many impurities. Nor is it like the Hereafter where everything is pure and fine. It is between the two. Barzakh exists now. It is in this universe but it is veiled from this world. It is hidden from matter and feelings. This material eye cannot observe it. Now consider air, which is existent and our body

too exists but yet we cannot see air because it too thin. Our eyes cannot see anything except matter and material things. After being released from this body the bodies and forms of Barzakh, which are not material, can be seen. What God has promised in the Holy Quran applies to both the paradise of the Hereafter as well as to the paradise of Barzakh. As soon as the soul gets separated from the body, a good tiding is given, *“Enter the Paradise.”*

There is a tradition about grave narrated from Amir-ul-Mu'mineen Ali (as) who said:

“The grave is either a garden from the gardens of Paradise, or it is a cavity out of the cavities of Hell.

AYAT 27: *That my Lord has forgiven me and made me of the honoured ones!*

بِمَا غَفَرَلِي رَبِّي وَجَعَلَنِي مِنَ الْبُكْرَمِينَ ﴿٢٧﴾

When Habib Najjar, the martyr, saw the bounties of God he said,

O would that my people had known; Of that on account of which my Lord has forgiven me and made me of the honored ones!

He wished that they had had an eye which was not covered with the thick heavy worldly material curtains and they could see whatever is behind this curtain; that is they might see these plenty of bounties, generosity and honour from the side of Allah and that they might know that, instead of their scorns, what the great favour Allah had done to him. That is I wish my community, these neglectful people who are drowned deep in material activities and lustful passions should know what God has bestowed me with. How kind and loving behaviour Almighty God shows to the faithful after their death. Would that my people knew that my Lord has included me among the rewarded and honoured people.

The believer uttered this sentence and God quoted his words for you and me so that we may be inspired and we may also adopt the path of the honoured ones. How does God grant honour, status and glories in the Barzakh life? It is also mentioned in narrations that as soon as the soul of a believer departs from his body, angels from the higher world greet him with flowers and lead him to the Divine Throne (Arsh).

Death is not annihilation or extinction.

Death is not annihilation or extinction. Why do you consider death an end to everything? Why are you fearful of death? You are a Muslim and you believe in the Holy Quran. One who does not believe in Quran should fear death as they think that it is perdition or doom. But why should believers fear death?

Why do they cry and complain so much at the demise of a near and dear one? Has he become extinct? To think so is disbelief in Quran and traditions. Of course, it is human nature and relationships demand that when one departs earlier it affects the survivors. So there is no harm in being thus affected and also there is no harm in weeping. What is essential is that there must be no excessive complaints and crying.

This body was like an animal and yet it was riding the one who was running it. It has now become free through death. In the words of Imam Sadiq ('a), *"There was a bird in a cage. Now the door of the cage has opened and the bird became free."* In other words, it was a pearl in a box. Now it has come out of the box and has begun to glitter and shine.

It is necessary to understand that death is first a meeting or a union. It is the first enjoyment of fruits from the bounties promised by God. You undertook fasts for one full month of Ramadan. Now it is time to enjoy its reward. It is the period of encashing lifelong savings.

Messengers and divine callers are true well-wishers of all, as they have nothing but sympathy. They want that this creation (people) should get salvation and bliss from God though they are beaten up and even killed at their hands. Yet they never cursed them, but showed only sympathy and said, *"I wish these ignorant people accept our admonition and understand."*

As we have mentioned, this paradise is in the grave and it is for the believer to enjoy from the hour of his death until the Day of Resurrection. Though if one is a believer but had committed some sins and died without repentance, one remains in torture in Barzakh for a certain time until one's account is finally cleared. Sometimes he gets enough punishment in Barzakh to clean his past sins and so when he comes to the field of Gathering on the Day of Judgment, he does not have to account for any more sins.

AYAT 28: *And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.*

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

AYAT 29: *It was naught but a single cry, and lo! They were still*

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خِيدُونَ ﴿٢٩﴾

These two verses describe God's anger. A believer is very dear to Him. Killing of a believer is a very serious misdeed. The Merciful Lord describes His favor and support to Habib Najjar. According to one narration, at that very moment (when Habib was martyred), and as per another narration the next day and according to a third tradition, after three days thereafter; God decided to punish the oppressors.

He says, "After they killed My favourite servant, We did not send on them any army from heaven – they never deserve that We may send any troops from the sky to finish them. So We annihilated them merely with a heavenly shriek."

According to a tradition, God ordered Jibrael to smite them with a frightening cry or shriek. Who can bear the sound of Divine anger? Man is weak. Just look at our own weakness and observe our deeds.

Was this Blast the sound of a thunderbolt which appeared from a piece of cloud and came down to the earth, shook everything and ruined all buildings, and by means of the intense terror, they submitted to death?

Or was it a blast which, as the result of a horrible earthquake, came out from the inside of the earth into the atmosphere and the waves of its burst brought all to the mouth of death?

Whatever it was, it was no more than a Blast happened in a fleeting moment. It was a 'cry' which made all cries silent, and it was a shock which caused all to be motionless. And such is the power of Allah, and this was the fate of a misguided and useless nation.

Umar bin Abdul Aziz falls hearing the cry

It was spring season during the caliphate of Umar bin Abdul Azeez and he was sitting on this throne. The atmosphere changed and rainy winds arrived with many clouds and dazzling flashes of lightning, and the caliph fell down from his throne. The terrible fright shook him.

Yahya bin Muaz Razi who used to give beneficial admonishments said, *"O Caliph! This is the fear of the Beneficent Lord."*

If lightning, thunder and the arrival of rains and good tidings of bounties shake you so much, how would you respond to the sound of Divine anger?

After the departure of the Last Prophet ('s) such kinds of calamities, which generally used to kill all at a time were postponed by the blessing of the Prophet of mercy.

AYAT 30: *Alas for the servants! There comes not to them an apostle but they mock at him.*

يُحْسِرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

The application of the Qur'anic word /'ibad/, (the servants of Allah), points to this fact that it is surprising that the servants of Allah, who are encompassed with the bounties of Allah, have committed such crimes.

Mocking the Divine prophets has been the constant style of pagans throughout the history of man.

This verse with a very attractive and effective tone puts the opposition of all arrogant ones of the history against the invitation of the Divine prophets in a lump under discussion.

It says:

“Alas for the servants! Never came there unto them a messenger but they used to mock him!”

Woe to those who shut the doors of Allah's Mercy to them themselves! Alas for those who broke their torches of guidance!

AYAT 31: *Have they not seen how many generations We destroyed before them? Not to them will they return."*

الْمَّ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ
إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

The consequence of people's mocking Divine prophets is annihilation, and when the Wrath of Allah comes, there is no way for them to return and recompense. We must not lose the opportunities.

These are not the first people who lived on the earth. There have been some other arrogant people before them who lived in this world and the painful fate of them which has been recorded in the history and the sorrowful traces which have been remained from them in the ruins of their habituated cities are in front of their eyes. Is this amount of news not enough for them to take example?

Look what has happened to those who had mocked the divine prophets earlier. You Arabs do pass, during your travels through places they inhabited. You repeatedly see the habitats of Prophet Lut etc; how we turned them upside down, people of Pharaoh whom We drowned, We pushed some deep in earth and We killed others by a thunder like the killers of Habib Najjar. This is how We destroyed those who paid no heed to the invitation of divine messengers.

So take lesson from this. Before you, some had revolted and disobeyed. From among them were the

So each We punished for his sin; of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth, and of them was he whom We drowned... (29:40)

At the end, the verse adds:

“...Not to them will they return.”

That is, the great calamity is here that they have no possibility to return to the world and recompense their former sins and misfortunes. The bridges behind them have been ruined so violently that it is impossible for them to return in order to recompense these faults.

This commentary is just like the word of Hadrat Ali (as) who has said in one of the sermons of Nahj-ul-Balagha about taking example from the dead.

He said:

“There is neither a possibility that they transfer from their ugly deeds nor are they able to increase their goodness.”

AYAT 32: *And all of them shall surely be brought before Us*

وَإِنْ كُلُّ لَبَّاءٍ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

That is, without exception, each and every one will come to Us. No one would ever be able to escape or remain absent. Soon all human beings will be mustered in the scene of Hereafter for reckoning and, after that, there will be the painful chastisement of Allah which is waiting for the wrong doers.

Yes, if death were the end of everything, it would be possible to say that it was the beginning of tranquillity, but also it is not so. If we were left to ourselves when we died, death would be the cause of rest for all the living people. But when we pass away, we will be brought back to life on the day of Judgement and held accountable for whatever we did in the transient world; all good and evil will be rewarded or punished respectively.

AYAT 33: *And a sign for them is the dead earth and; We give life to it and We bring forth from it grain so they eat of it.*

وَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا
مِنْهَا حَبًّا فَيَنْهَ يَأْكُلُونَ ﴿٣٣﴾

They say: How this rotten and decomposed body will come to life again? Look at the earth beneath your feet and observe how God gives it life after it has dried and was dead. Life and death of everyone and everything is like this. Earth also has life and death. Its death has grades and levels. One of its grades is growing and not growing. The season of fall and winter is death of earth. The beginning of spring is life for earth. How much life grows with it and is added to it. The earth wherein no movement was seen is lashed with spring breeze. Seeds show up their heads in the form of plants. All sorts of vegetables and grass grow. Who gave it this life? Did it happen itself? Why couldn't it do so in fall and winter? This fresh life is a proof of the life after death, that is, Resurrection.

AYAT 34: *And We made therein gardens of date-palms and grape vines, and We caused springs to flow forth in it*

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ۚ

Various kinds of seeds grow out of it, which you eat – that is date trees and grapevines. Rivers are made to flow between them. So eat these fruits, think upon it and derive a lesson. Eat and be grateful and thankful to God by recognizing and worshipping Him.

Man's duty in return for bounties is cognition and thanks giving. Allah gives life to the dead land and makes plants and fruits available that man eats them and thanks.

In the previous verse the words were about grains, but here the strengthening and nutritive fruits, two outstanding samples of them are date and grapes each of which is counted a complete food. Studies of scholars show that these two fruits, in particular, have kinds of necessary vitamins and different vital materials for man's body. Moreover, these two useful fruits can be kept and used in different forms during the year for eating.

AYAT 35: *That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?*

لِيَأْكُلُوا مِنْ ثَمَرِهِ ۖ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

Yes, the fruits which appeared on the branches of trees, without being in need of any changes, are edible when they are picked up from the trees; and this shows the utmost grace and greatness of Allah to his creatures

He has packed this delicious prepared food as well that it can be maintained for a long time without that it loses its nutritious content. This is different from the foods man makes from natural God-given stuffs that they often become putrid quickly.

...and their hands did not make it...

Meaning it is 'We' not the people, who has created these fruits. It is God Who created grapes but man extracts juice from them, which is pleasing to taste. Similarly he makes vinegar from grapes, which was among the diet of messengers.

...will they not then be grateful?

Meaning: Are you then not thankful? O ungrateful one! O disloyal fellow! Should you not be thankful to God Who granted you such precious and delicious things? Is it not necessary for you to chant His praise constantly?

Whatever bounty reaches us, it is from Him and there is no bounty for us except from God. It is narrated that, among reasons of chastisements like squeeze of grave, is thanklessness for bounties.

We should say, "O God! Whatever we have is only from You. There is no God except You. We are thankful and are shamed of our past when we did not realize that all bounties were from You. I seek forgiveness from You and I turn towards You (in repentance).

A thankful companion of Prophet Dawood in paradise

There is a brief story on the topic of thankfulness.

Prophet Dawood (‘a) once prayed to God to show him his companion in paradise from among the faithful persons God loved. A voice from the unseen was heard saying, *“Tomorrow morning, go to the gate of the city and see who it is.”*

Next morning when Dawood (‘a) went to the city gate he met Mata, father of Yunus, carrying some firewood on his shoulders, in search of a buyer. Then came a man who bought that wood. Dawood stepped forward, shook hands with him, hugged him and then asked, *“Is it possible for you to have me as your guest today?”* Mata replied, *“It would be my pleasure. Come along.”*

Mata bought some flour and salt with the firewood money to suffice three persons, viz, he himself, Dawood and Sulaiman. Finally he baked bread. Then before eating that bread, Mata raised his head towards the sky and said with tears running down his cheeks, *“O Lord! It was You Who had sown the tree from which I obtained this wood. You gave me strength and ability to do this work. You also gave me capability to carry its burden. You sent its buyer. The wheat from which I got this flour was also created by You and Only You. You made all this possible whereby we are now able to use Your bounty.”*

Dawood turned towards Sulaiman and said, “Thankfulness enhances a man’s status.”

Thankfulness with regard to money is to spend it in the path of God

Allah (swt) says in the Holy Qur’an:

If you are grateful, I would certainly give you more, and if you are ungrateful, My chastisement is truly severe. (14:7)

Haji Noori has described a story in *Darus Salam*. A devoutly pious worshipper had been busy in his worship for several years. He was informed in one of his dreams that Almighty God had decided that, *“Half of your life span will be spent in poverty*

and in the other half you will be rich and wealthy. Now it is for you to choose which part of your life you prefer first”.

He replied in that dream, *“I have a wise wife. Let me consult her.”* Of course there is no harm in consulting a pious lady who is intelligent and not mad after wealth and worldly desires.

The wise lady said, *“Choose the first half for ease and needlessness.”* Thus their wealth began to increase from the next morning. Then the wife said, *“O man! As promised by God, just as He gives you bounty, you too should spend it in His path.”*

So wealth came to one hand and it was given to the poor and spent in God’s path with the other. Thus half of his age passed. Now, he awaited poverty. But there was no change. God’s bounties continued to rain on them as before. He asked, *“O God! How is it like this?”*

He was informed, *“You thanked Us for the bounties so We increased them further.”*

Thankfulness of wealth is to spend it in God’s path, and similarly, squandering it away is ingratitude and thanklessness.

AYAT 36: *Glory be to Him Who created pairs (of) all things, of what the earth grows, and of their selves and of what they do not know.*

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

Commentators have rendered the Qur'anic term /'azwaj/ (pairs), mentioned here, into different meanings.

- What is certain is that the term /'azwaj/ is the plural form of /zauj/ which is called to the two genders of masculine and feminine, whether they are in the world of animals, or other than them.
- Then, this word has been expanded and every two beings which are companions to each other, or even they are opposite to each other, are called /zauj/. This word is used even for two similar rooms in a house, or two halves of a door, or two fellow-members. And, thus, it considers a pair for any being in the world.

However, it is not impossible that matrimony here is used with the same specific sense of masculine gender and feminine gender, and, in this verse, the Qur'an informs of the existence of matrimony in the world of all plants, human beings, and other beings that people are not aware of.

However, this verse is one of the verses that state that man's knowledge is limited and which shows that there are a great deal of facts in this world which are not known to our knowledge

AYAT 37: *And a sign for them is the night; We strip it of the day and behold they are plunged in darkness.*

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

Night is one of the signs of Power and Wisdom of Allah. These verses state another part of the signs of the greatness of Allah in the world of existence; and following the discussion mentioned in the former verses about Resurrection and reviving the dead lands, plants and trees, another form of the forms of Monotheism is stated. Here, the Qur'an has emphasized on the darkness of night. It seems it intends to state the change of the light of the day into darkness of the night, as an example of the death after life, and this is next to the statement of giving life to the dead lands, which was mentioned as a sign out of the Divine signs in the previous verses

The Arabic term */naslakh/* is derived from */salakh/* which originally means 'taking off the skin of an animal' and it is a tender meaning. As if the light of the day were white clothing which has been put on the body of the night. At the sunset this clothing is taken off of its body, like the skin, in order that it's innate becomes manifest.

AYAT 38: *And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.*

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ط

This verse clearly states the constant motion of the sun, but, concerning the purpose of this motion. The most modern commentary for the above mentioned verse is the same thing that scientists have recently discovered. It says that the sun moves with the solar system in the midst of our galaxy toward an appointed direction and toward a far distanced star which has been called 'Weca'.

However, to move the sun, this very great globe which is one million and two thousand times bigger than the earth and with an accurate movement in the endless atmosphere, is possible by no one save by Allah Whose Power is above all powers and Whose Knowledge is infinite.

AYAT 39: *And (as for) the moon, We have fixed for it the stages till its returns to be bent like an old palm branch.*

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

The crescent moon seen on the first day of the month is like a curved thread. Its size doubles the next night. Then by the thirteenth and fourteenth night a whole round moon is sighted. Then from the sixteenth it goes on thinning until in the last night, called moonless night, it disappears completely; so the counting of days of the month may be known.

As for the words:

...as an old palm branch.

They compare the appearance of the moon to an old withered branch of date palm curved like an arch, yellow and weak. If you look at the moon in the last nights of the month you will find that it is exactly so.

AYAT 40: *Neither is it expedient to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.*

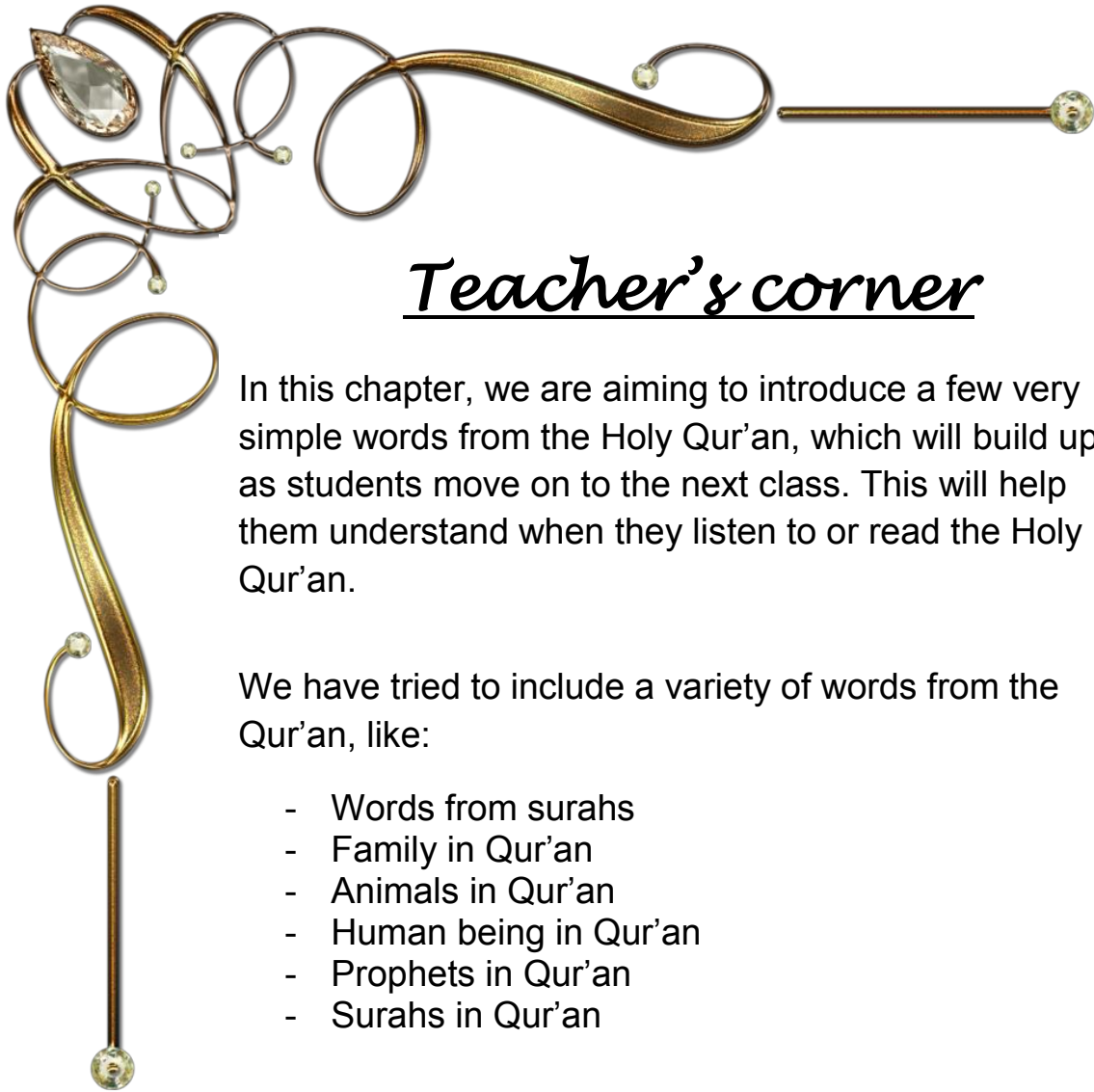
لَا الشَّمْسُ يَنْتَبِعِي لَهَا أَنْ تَدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

Just think over the system of night and day. During your life have the days and the nights changed? They have not even slightly strayed away from their course. They have run neither faster nor slower (earlier or later), from their fixed course.

Neither the sun overtakes the moon nor does the moon overtake the sun. How great the force of gravity is! The sun is situated millions of miles away yet it has a pull over the earth and other planets while the moon is subdued by the earth. A balance between the spheres and their orbits has been created.



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

91 - 114

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

4



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.

91 Shams (The Sun)
Until recently we had 9 planets in our solar system, and 1 sun. 9 around 1 Sun (Shams).



96 Alaq (The Clot)
Draw a joined up 9 & 6 in a circle, to represent twins in a womb. Alaq means clot.



99 Zilzal (The Earthquake)
In an emergency, we dial 999, however when you are faced with an earthquake, you may forget to dial the last 9.



The Sun⁹¹ ends the Night⁹² in the Early hours of the day⁹³ with an Expansion⁹⁴ like the opening of a Fig⁹⁵ that Begins Life⁹⁶ with a Decree⁹⁷ that is Clear Evidence⁹⁸ of the Earthquake⁹⁹ caused by the Assaulters¹⁰⁰.



91



92



93



94



95

100
'Aadiyaat (The Chargers)

C can stand for Chargers and also looks like a horseshoe. C is the Roman symbol for 100.



سورة العلق

al-'Alaq

The Clot



96

سورة القدر

al-Qadr

The Power



97

سورة البينة

al-Bayyinah

Clear Evidence



98

سورة الزلزلة

al-Zilzal

The Earthquake



99

سورة العاديات

al-'Adiyat

The Chargers



100

101 Qariah (The Catastrophe)

Draw 2 vertical lines with a small O in the middle to represent a door. Qariaah means the knock.



104 Humaza (The Backbiters)

Remember that Sura 4 was Nisaa (Women). If you added 100 and 4 (Women), $100 + 4 = 104$, you would have one big gossip session.



105 Feel (The Elephant)

Think of an elephant as having "5 limbs", 4 legs and 1 trunk.



There is a Knock¹⁰¹ at the Door of Abundance¹⁰² at 'Asr¹⁰³, provided there is no Gossip¹⁰⁴ like Abraha and his Elephant¹⁰⁵ and the Quraysh¹⁰⁶ who refused a Plate¹⁰⁷ of food despite knowing about Kawthar¹⁰⁸ thus Covering up the truth¹⁰⁹; denying themselves Help¹¹⁰ and finding themselves in Flames¹¹¹.

سورة القارعة
al-Qari'ah
The Catastrophe



101

سورة التكاثر
al-Takathur
Plentiful



102

سورة العصر
al-'Asr
Afternoon



103

سورة الهمزة
al-Humazah
The Backbiters



104

سورة الفيل
al-Fil
The Elephant



105

سورة قريش
al-Quraysh
Quraysh



106

109 Kaafirun (Cover-up the Truth)

People wear sunglasses to cover-up or shield their eyes from the truth. 109 can look like a broken pair of sunglasses.



111 Lahab (The Flames)

Draw the number 111 as 3 flames of a fire.



سورة الماعون

al-Ma'un

Daily Necessity



107

سورة الكوثر

al-Kawthar

The Abundance



108

سورة الكافرون

al-Kafirun

Cover-up the Truth



109

سورة النصر

al-Nasr

Help



110

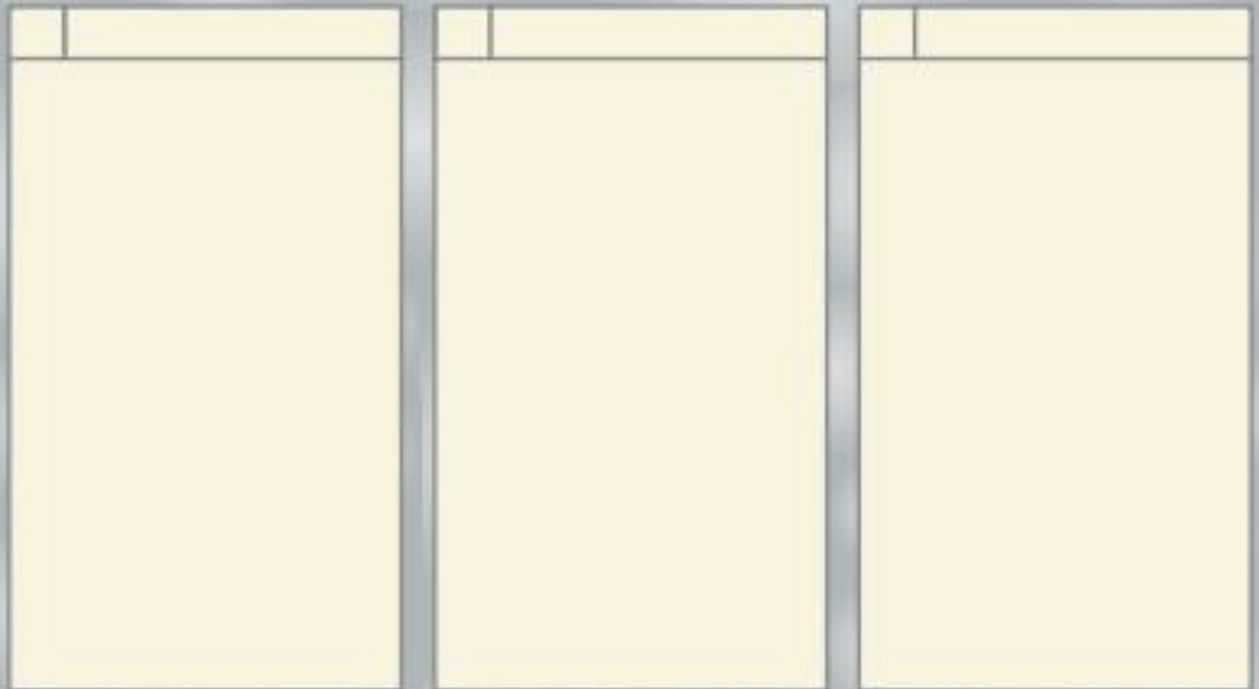
سورة المسد

Lahab/Tabbat

Flames



111



IKHLAS¹¹² – Unity of Belief (Reaching ones full potential – GOAL)

MAUDHATAYN (Protection) – **Falaq**¹¹³ and **Naas**¹¹⁴



112



113



114

Words covered in the
previous year(s)

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

3

61 - 90

62

Jumua' (Friday)

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



65

Talaq (Divorce)

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



In the Saff⁶¹ of Jumua⁶² the Hypocrites⁶³ worry about Loss and Gain⁶⁴, thus Divorcing⁶⁵ themselves from reality and Prohibiting⁶⁵ themselves from the Kingdom⁶⁷. This is signed by the Pen⁶⁸ of Truth⁶⁹ which Ascends⁷⁰ all others.

سورة الصف

al-Saff

The Ranks



61

سورة الجمعة

al-Jumu 'ah

Congregation



62

سورة المنافقون

al-Munafiqun

Hypocrites



63

سورة التغابن

al-Taghabun

Loss & Gain



64

سورة الطلاق

al-Talaq

Divorce



65

سورة التحريم

al-Tahrim

The Forbidden



66

سورة الملك

al-Mulk

The Kingdom



67

سورة القلم

al-Qalam

The Pen



68

سورة الحاقة

al-Haqqah

The Truth



69

سورة المعارج

al-Ma 'arij

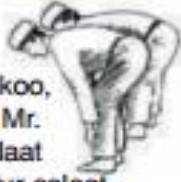
The Stairways



70

77 Mursalat (The Emissaries)

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



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

سورة نوح

Nuh

Noah



71

سورة الجن

al-Jinn

The Jinn



72

سورة المزمّل

al-Muzammil

The Wrapped One



73

سورة المدثر

al-Mudaththir

The Clothed One



74

سورة القيامة

al-Qiyamah

The Day of Judgement



75

سورة الانسان

Insaan/al-Dahr

Human Being



76

سورة المرسلات

al-Mursalat

Emissaries



77

80 'Abasa (He Frowned)

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



The News⁷⁸ about those who Pulled out⁷⁹ made everyone Frown⁸⁰.

سورة النبا

al-Naba'

The Tidings



78

سورة النازعات

al-Nazi 'at

Those Who Pull Out



79

سورة عبس

'Abasa

He Frowned



80

88 Ghashiyah (The Calamity)

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



90 Balad (The City)

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




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

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

سورة الطارق

al-Tariq

The Night Star



86

سورة الاعلى

al-A 'la

The Most High



87

سورة الغاشية

al-Gashiyah

Calamity

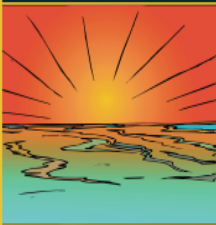


88

سورة الفجر

al-Fajr

The Dawn



89

سورة البلد

al-Balad

The City



90

Words covered in the
previous year(s)

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

2

31 - 60

31 Luqmaan

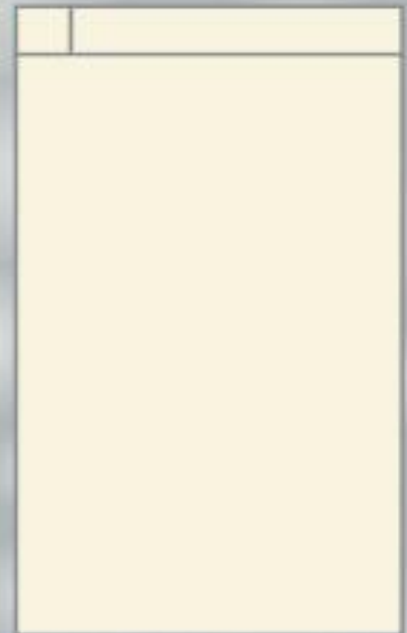
3 women
with
West
Indian
accents glance at 1 man
and say "Look maan!".



34 Sabar

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

3+4
= 7



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

سورة لقمان

Luqman

Luqman



31

سورة السجدة

al-Sajdah

Prostration



32

سورة الاحزاب

al-Ahzab

The Coalition

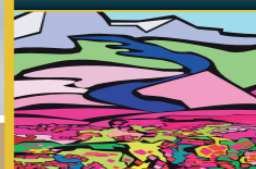


33

سورة سبا

al-Saba'

Saba



34

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

سورة فاطر

Fatir

The Originator



35

سورة يس

Ya Sin

Ya Sin



36

سورة الصافات

al-Saffat

The Troops



37

سورة صاد

al-Sad

Sad

س

38

سورة الزمر

al-Zumar

The Companions



39

40

Mu'min /Ghafir (The Believer)

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



The 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

سورة الجاثية

al-Jathiyah

Kneeling



44

45

سورة الاحقاف

al-Ahqaf

The Sand Dunes



46

Huruful Muqattiaat

Suwer 40-46 all begin with Ha Meem.

Huroof means letters & Muqattiaat means to cut or abbreviate

29 suwer of the Qur'an begin with Huruful Muqattiaat

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

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





50
Qaaf

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

50%

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

سورة محمد

Muhammad

Muhammad



47

سورة الفتح

al-Fath

Victory

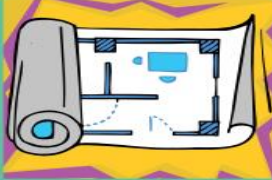


48

سورة الحجرات

al-Hujurat

Chambers



49

سورة ق

Qaf

Qaf

ق

50

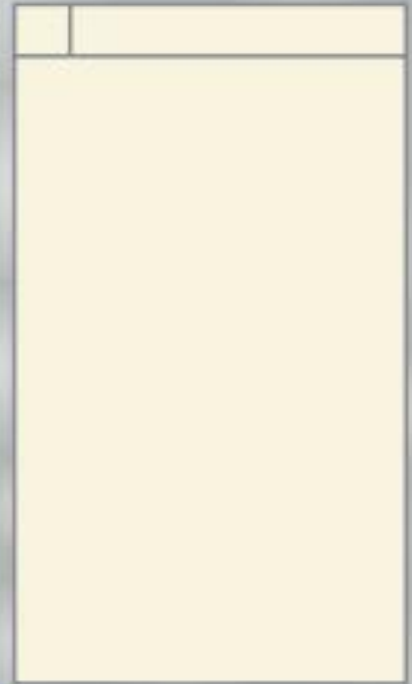
55 **Rahmaan (Most Merciful)**

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



60 **Muntaharah (The Examined One)**

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

The **Scattered**⁵¹ ones looked up at the **Mountain**⁵² and saw the **Star**⁵³ and the **Moon**⁵⁴ as a sign from the **Rahmaan**⁵⁵ about the **Great Event**⁵⁶ which has **Ironclad**⁵⁷ security where one will have to **Plead**⁵⁸ not to be **Banished**⁵⁹ when **Examined**⁶⁰.

سورة الذاريات

al-Dhariyat

The Scatters



51

سورة الطور

al-Tur

The Mountain



52

سورة النجم

al-Najm

The Star



53

سورة القمر

al-Qamar

The Moon



54

سورة الرحمن

al-Rahman

The All-Merciful



55

سورة الواقعة

al-Waqi'ah

The Great Event



56

سورة الحديد

al-Hadid

Iron



57

سورة المجادلة

al-Mujadalah

The Pleading One



58

سورة الحشر

al-Hashr

The Banishment



59

سورة الممتحنة

al-Mumtahanah

The Examined One



60

Words covered in the
previous year(s)

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

1

1 - 30

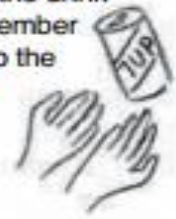
4 Nisa



Remember through the analogy of 4 wives.

7 A'raaf (The Heights)

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



10 Yunus

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



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

سورة الفاتحة
al-Fatihah
The Opening



1

سورة البقرة
al-Baqarah
The Cow



2

سورة ال عمران
Al 'Imran
Family of Imran



3

سورة النساء
al-Nisa'
Women



4

سورة المائدة
al-Ma 'idah
The Table



5

سورة الانعام

al-An'am

Livestock



6

سورة الاعراف

al-A'raf

The Heights



7

سورة الانفال

al-Anfal

The Spoils of War



8

سورة التوبة

al-Bara'ah

Repentance

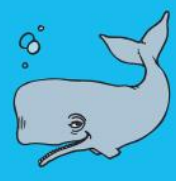


9

سورة يونس

Yunus

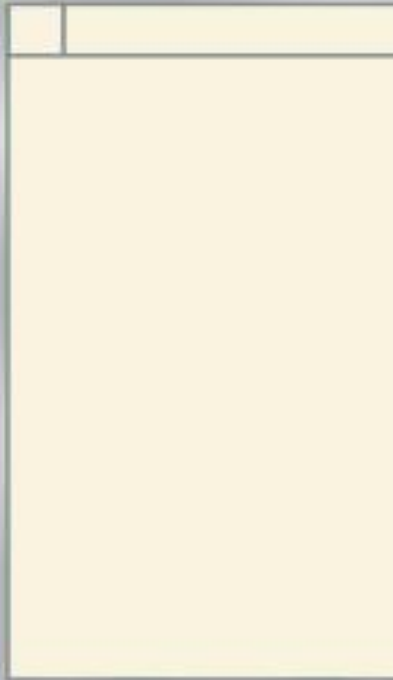
Jonah



10

11 Hud

Add a horizontal to the number 11 to make H.

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

سورة هود

Hud

Hud



سورة يوسف

Yusuf

Joseph



سورة الرعد

al-Ra 'ad

Thunder



سورة ابراهيم

Ibraheem

Ibraheem



سورة الحجر

al-Hijr

The Rock



11

12

13

14

15

16 Nahl (The Bee)

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



17 Israa' / Bani 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

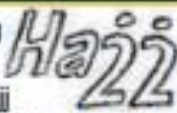
سورة طه

Ta Ha

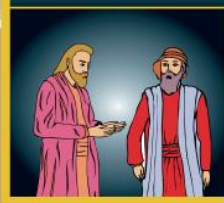
Ta Ha



20

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

The **Ambiya**²¹ went to **Hajj**²² with the **Mu'minun**²³ to show them the **Light**²⁴ of the **Difference between right and wrong**²⁵. 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 المؤمنين 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

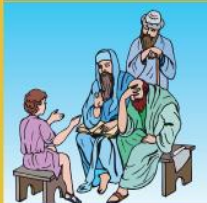


27

سورة القصص

al-Qasas

The Story



28

سورة العنكبوت

al-'Ankabut

The Spider



29

سورة الروم

al-Rum

The Romans



30

Sharikatul Hussain Saturday Workshop

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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 & D²¹S²²J²³ with Yunus²⁴ so Zakariyya²⁵ & Yahya²⁶ could contact Isa²⁷ and Muhammad²⁸.

Legend:

- N³H⁴S⁵: Nuh, Hud, Saalih
- I⁸J⁹: Ismail, Is-haaq
- Y¹⁰V¹¹: Ya'qub, Yusuf
- D¹⁸D¹⁹J²⁰: Dhul-Qarnain, Uzayr
- D²¹S²²J²³: Dawud, Sulayman, Luqman

Direct Dua Unit: Hands in prayer position.

Direct Salaa Line: Person in prayer position.

YY: Two people standing.

Ismaail, Is-haaq: Two people standing.

Ya'qub, Yusuf: Two people standing.

Isa: Two people standing.

Muhammad: Two people standing.

Prophets List:

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

*Ulul Adham Prophets

The Human Being in the Qur'an 2



يَدٌ

Yad

Hand



شَفَاةٌ

Shifa

Lips



أَنْفٌ

Anf

Nose



بَطْنٌ

Batn

Belly



رَأْسٌ

Ra's

Head



أُذُنٌ

Udhun

Ear

The Human Being in the Qur'an

Complete the word search below:

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

Insaan

Fam

Wajh

Anf

'Ayn

Batn

Lisaan

Ra's

Qadam

Udhun

yad

The Human Being in the Qur'an

Match the picture with the correct arabic name.



عَيْنٌ



لِسَانٌ



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



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

FIQH

Class 11



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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. To understand how the Big Bang Theory compares to the Qur'ānic description of the creation of the universe.

2. To be introduced to two presentations of the Cosmological Argument for the existence of God

MY NOTES

THE ORIGIN OF THE UNIVERSE

Through the development of science and technology, scientists have been able to gather a lot of evidence and information about the beginning of the universe. They have used their findings to develop a theory known as the **Big Bang Theory**.

This theory explains that about 13.7 billions years ago, all the matter that makes up the universe today was concentrated into a single tiny point of unimaginable density. Following a huge explosion - or a 'big bang' - all the matter in this single entity began to expand into the huge universe we have today and it is still continuously expanding exponentially.

The Qur'ānic description of the start of the universe is in harmony with the Big Bang Theory. Allāh (SWT) says that everything in creation was once a single entity and was "torn apart" by Allāh (SWT):

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٢١﴾

Did the unbelievers not realise that the heavens and the earth used to be joined together and that We ripped them apart, and that We made every living thing from water? Will they not believe? [21:30]

THE COSMOLOGICAL ARGUMENT FOR THE EXISTENCE OF GODThe Argument from an Uncaused Cause**The basic structure of the argument:**

1. Everything has a cause
2. Every cause itself has a cause
3. **But** you cannot have an infinite number of causes
4. **Therefore**, there must be an uncaused cause which causes everything to happen without being itself caused by anything
5. Such an uncaused cause is what people understand as God



ACTIVITY



In pairs, create a script for a role play between an atheist and a Muslim about the existence of God. Try to present the cosmological argument.

The argument in detail:

Scientists are not able to explain what caused the Big Bang, because it was only after the Big Bang took place that time and all the laws of science came about. Hence, it is not possible to scientifically understand or explain what took place before the explosion.

We are only able to speak philosophically, i.e. present rational arguments for the possible cause of the Big Bang. It is not possible for any physical entity to come into being without a cause. In fact, the validity of science itself is reliant on the acceptance of the law of cause and effect. If you see smoke, you know that there must be something that caused the smoke to appear.

Similarly, if you see a building, you know that there must have been a builder who created the building. The builder himself is the effect of his parents, who are the cause of his existence. The parents too are the effects of their parents. **If you keep going back in this chain of cause and effect, there must have been a first cause that itself did not require a cause.** Otherwise, the cause and effect chain would continue for infinity and nothing would have come about in the first place! Due to the fact that we exist and the universe exists, we know for sure that the chain is not infinite.

That **First Cause** (also referred to as the **Uncaused Cause**) is **Allāh (SWT)**. We know from science that both time and space came into existence after the Big Bang. Therefore, whatever caused the Big Bang must not be bound by these, i.e. must be outside of space and time. This is another reason why it is illogical to ask what "caused" or created Allāh (SWT). He is not bound by time such that something can be there "before" Him in order to create Him!

The above argument proposed for the existence of God is called the **Cosmological Argument**. Below is another version of the Cosmological Argument.

THE ARGUMENT FROM POSSIBILITY AND NECESSITY

The basic structure of the argument:

1. Individual things come into existence and then cease to exist
2. Therefore, at one time none of them were in existence
3. **But**, something comes into existence only as a result of something else that already exists
4. **Therefore**, there must be a being whose existence is necessary - that is God.

The argument in detail:

Think about a sweetened cup of tea. Sugar is something that can be described as "sweet" and sweetened tea can also be referred to as something "sweet". However, there is an important difference between the sweetness of sugar and the sweetness of the sweetened tea. If we remove the sweetness from the tea, it will still be called tea. Bitter tea is still just as much tea as sweetened tea.

DID YOU KNOW?



Sir Fred Hoyle, a renowned mathematician, remarks in his book that the chance that higher life forms might have emerged by "chance" is comparable with the chance that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein.

MY NOTES



KEY POINTS



1. The Qur'ānic description of the creation of the universe is in harmony with the Big Bang Theory.

2. There are many ways of presenting the Cosmological Argument for the existence of God. Two famous ways of presenting this argument are: a) from an uncaused cause, and b) from possibility and necessity.

3. The argument from an uncaused cause: a) everything has a cause; b) every cause itself has a cause; c) **but** you cannot have an infinite number of causes; d) **therefore**, there must be an uncaused cause which causes everything to happen without being itself caused by anything; e) such an uncaused cause is what people understand as God.

4. The argument from possibility and necessity: a) individual things come into existence and then cease to exist; b) therefore, at one time none of them were in existence; c) **But**, something comes into existence only as a result of something else that already exists; d) **Therefore**, there must be a being whose existence is necessary - that is God.

The same cannot be said of sugar. Sugar minus its sweetness is not sugar. This is because sweetness is a **necessary** attribute of sugar and hence the two cannot be separated, while sweetness is not a necessary attribute of tea. The sweetness of tea, is **dependent** upon sugar being added to the tea.



A similar example can be used to understand the relationship between different **beings** and **existence**. If the relationship between a particular being and existence is **necessary**, then that being must necessarily exist. We can call such a being a "**necessary being**". Just as the relation between sweetness and sugar is a necessary one, so too the relation between a *necessary being* and existence is a necessary relation. It is impossible for there to ever be a time when the *necessary being* does not exist.

In the same way, if the relationship between a particular being and existence is **not** necessary, we can call such a being a "**dependant being**". Just as the relation between tea and sweetness is dependant rather than necessary, so too the relation between a *dependant being* and existence: a *dependant being* may or may not exist.

Human beings and all other beings in this universe are examples of dependant beings. At one point in time we did not exist. Currently, we are living in this world and we exist. The fact that we currently exist proves that a Being external to us gave us existence. This Being must be a *necessary being*, from which all other causes and effects - the whole chain of *contingent beings* - comes from. **That necessary being is Allāh (SWT) upon Whom we are totally dependent for our existence at each moment in our lives.**

IN SUMMARY



1. Explain the Big Bang Theory for the creation of the universe. How does it compare with the Qur'ānic version for the creation of the universe?
2. Why is it impossible for science to explain as a fact what took place before the Big Bang?
3. If everything in existence requires a cause for its existence, why does God not have a cause?

ACTIVITY

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

WORD BANK:

Bigbang	Cause	Uncaused	Cosmological
Dependent	Effect	Necessary	Possibility
Existence	Time	Space	Creator

LEARNING OBJECTIVES



1. To understand why the universe could not have come about through chance
2. To be introduced to Islam's position in relation to the Theory of Evolution

MY NOTES

THE THEORY OF EVOLUTION

We know today that the Earth is roughly 4.54 billion years old. Scientists also estimate that living creatures existed on this planet at least 3.5 billion years ago. However, when life first started on Earth, human beings did not exist to record exactly how life began.

Charles Darwin was an English naturalist who studied variation in plants and animals during a five-year voyage around the world in the 19th century. He explained his findings in 1859 in a book called "*On the Origins of Species*", where he famously formulated **the theory of evolution**.

This theory states that all different species on earth originated from a common ancestry and over the course of more than 3 billion years, evolved from simple single cell life forms to the great variety of species that we have present in the world today, including human beings.

In other words, the theory proposes that fishes, lions, parrots, mosquitoes and all other living beings, including humans are all inter-related and share a common ancestor billions of years ago.

MICRO-EVOLUTION VS MACRO-EVOLUTION

The theory of evolution can be divided into two parts - **micro-evolution** and **macro-evolution**.

Micro-evolution is evolution on a small scale - **within** a single species. The theory of evolution states that evolution happens by **natural selection**:

- * individuals in a species show a wide range of variation
- * this variation is because of differences in their genes
- * individuals with characteristics most suited to the environment are most likely to survive and reproduce
- * the genes that allow these individuals to be successful are passed to their offspring
- * Individuals that are poorly adapted to their environment are less likely to survive and reproduce. Given enough time, a species will gradually evolve.

The results of natural selection **within** a particular species has been witnessed. Similarly, through artificial selection, human beings have also been able to produce new varieties of characteristics within a particular species.

ACTIVITY



In pairs, create a script for a dialogue between an atheist and a Muslim discussing the extent of the validity of the theory of evolution and Islam's position on it.

For example, the following different varieties of dogs have been produced through artificial selection:



Micro-evolution is a very natural process and is explainable and verifiable through science. There is no problem in accepting this idea. However, many atheists have tried to use micro-evolution as a way to "prove" **macro-evolution**. This is the idea that over millions of years, the combined effect of natural selection, environmental changes and mutations, can sometimes produce changes in organisms that are so great that **totally new species** are produced. Macro-evolution is thus proposed as the process by which all the different species have come into existence, from simple single cell beings to complex creatures like human beings.

The problem lies in the fact that macro-evolution is just a theory, which has **no** concrete evidence to prove it and it also contains numerous shortcomings. Most importantly, there is **no fossil evidence** for the theory of evolution. Darwin himself admitted that for his theory to be acceptable, there would need to have been countless creatures which were half-fish half-amphibian or half-amphibian half-bird and so on, whom he referred to as "**transitional forms**". This is why he dedicated a special chapter in his book to ask such problematic questions.

*"Why if species have descended from other species by fine gradations, do we **not** everywhere see **innumerable transitional forms**? But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?"*
(Charles Darwin, The Origins of Species, 1st ed. p. 172)

Darwin proposed that such transitional forms would be discovered when the fossil record is inspected more carefully. It has been now been over 150 years since his book was published and despite a lot of effort to unearth evidence throughout the world, we are yet to see any evidence of any transitional forms! A famous British evolutionist, Derek Ager, thus admits:

MY NOTES



*"The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find - over and over again - **not gradual evolution, but the sudden explosion of one group at the expense of another.**"*

(Derek Ager Proceedings of the British Geological Association, vol. 87, p. 133)

"If numerous species belonging to the same genera or families, have really started into life all at once, the fact would be fatal to the theory of descent with slow modification through natural selection."

(Charles Darwin, The Origin of Species, 1st ed. p. 302)



ISLAM'S POSITION ON EVOLUTION

The current scientific understanding of evolution is very minimal, especially macro-evolution, because such evolution is proposed to take place over millions of years and hence, it cannot be replicated in a laboratory, nor is there any evidence of any transitional creatures available. However, just as we cannot categorically accept this theory due to the lack of evidence available, we cannot categorically reject it either.

Evolution, as a theory, aims to describe the process through which life - **after it originated in this world** - evolved from its very basic forms, to the great variety that we have today. It does **not** explain to us how life itself began, it just provides us with a theory of how life, **after** it came on earth, diversified and evolved over time. **Evolution is not a substitute for God.**

To use an example, Isaac Newton's laws of motion may explain why and how a snooker ball moves across a snooker table. However, for the ball to actually start moving, a person is still required to hit the ball in the first place. The laws of motion are not substitutes for the player! In the same way, evolution, if proven

true, might explain the process through which life evolved in this world; however, God is still required to set this process into motion.

Over time, atheists have been working hard to use Darwin's theory to "prove" that God does not exist and to show that we do not need to believe in God in order to explain how all living beings in the world came about. Those people, including countless scientists, who **do** believe in the existence of God, have been labelled as "**Creationists**" and are made to appear as choosing "religious beliefs" over "science". This has unfortunately been part of a widespread **propaganda mission** by staunch atheists to present religion as being incompatible with science. This cannot be any further from the truth. Unfortunately, such wrong ideas have now crept into the material being taught in our schools and universities.

Theoretically, Islam does not have any problems accepting that all animal life on this planet originated from a common ancestry through evolution, as this would simply be an explanation of the **process** through which God created the countless creatures we have today.

However, according to the mainstream interpretation of Qur'ānic verses discussing the creation of Prophet Ādam (A), Muslims generally reject the idea that **human beings** are also the products of evolution and that human beings evolved from apes. We believe that the first human being was a special creation of Allāh (SWT), who was individually created and placed on this planet, i.e. not through the process of evolution.



DID YOU KNOW?



Colin Patterson, a renowned palaeontologist and evolutionist, once remarked: *"No one has ever produced a species by mechanisms of natural selection. No one has ever got near it and most of the current argument in neo-Darwinism is about this question."*

KEY POINTS



1. The theory of evolution states that all life on earth originated from a common ancestry.
2. This theory can be divided into micro-evolution and macro-evolution.
3. There is no problem in accepting micro-evolution. However, there is no evidence available to prove macro-evolution. It is just a theory.
4. The theory of evolution does not challenge the existence of God. It just proposes an explanation for the process used by God to create diversity.
5. Muslims reject the idea that human beings evolved from apes.

IN SUMMARY



1. What is the theory of evolution?
2. What is the difference between micro-evolution and macro-evolution?
3. What is Islam's position on evolution?

ACTIVITY

PLACE THE TILES IN THE RIGHT ORDER TO REVEAL A MESSAGE

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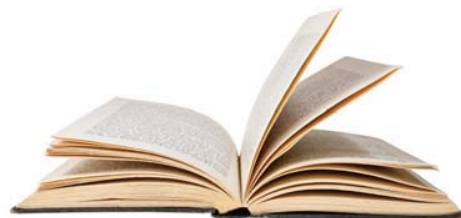
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We are often under the impression that if we are good in this world, Allāh (SWT) will repay us in the Hereafter in the form of rewards, just like the way our parents reward us for getting good results at school by buying us gifts. Likewise, if we are bad in this world, Allāh (SWT) will punish us for our disobedience in Hell. This too is understood in a similar way to a judge passing a sentence for a criminal for committing a certain crime. In other words, although there is a relationship between our actions and the recompense, the two are not one and the same.

However, when we closely examine the Qur'ānic verses and *aḥādīth* of the *Ma'sūmīn* (A) regarding the nature of reward and punishment in the Hereafter, we realise that the truth is much deeper. **In reality, not only is there a relationship between our actions and the recompense, the two are in fact one and the same.**

As human beings act in this world, they are also creating a reality for themselves in the Hereafter. We can therefore think of the Hereafter as a parallel world that exists even now but in a different plane of existence. The inner forms of our actions in this world are the outer, physical realities in the Hereafter.

A good way to understand this reality is with the example of a book. A book has two covers with hundreds of pages in between. When the book is closed, we can see and read the information on the covers, but cannot see the information contained within the book. When the book is opened, we can see the writing on an inner page, but cannot see the information on the covers.



Now think of the actions in this life as information contained in the covers of our book. When we commit these actions, we cannot see the reality of these deeds which are contained inside the book. In the Hereafter, our book will be opened and we will be shown the reality of our deeds. We will enjoy and rejoice over the beautiful realities of our good deeds, but we will be tormented by the ugly realities of our bad deeds.

In the Qur'ān, Allāh (SWT) says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا



The Book will be set up. Then you will see the guilty apprehensive of what is in it. They will say, 'Woe to us! What a book is this! It omits nothing, big or small, without enumerating it.' They will find present whatever they had done, and your Lord does not wrong anyone. [18:49]

LEARNING OBJECTIVES



- 1- To understand that the reward and punishment of Paradise & Hell are actually the manifestations of the reality of our own deeds
- 2- To become acquainted with the Qur'ānic verses & *aḥādīth* that point to this reality

MY NOTES



GROUP ACTIVITY



Discuss in groups how the understanding of the real nature of reward and punishment that you learnt today will impact your everyday life, especially at the time you are tempted to commit sins.



Similarly, in another verse, He says:

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا
كُنْتُمْ تَعْمَلُونَ

On the Day when the punishment envelopes them, from above them and from under their feet, and He will say, "Taste what you used to do!" [29:55]

In other words, human beings do not get "paid" for their good deeds or sins in the next world - they actually create their own Paradise or Hell. This concept of our actions transforming into a physical form is called "**The Embodiment of Deeds**" (*Tajassum al-A'māl*). The good that we create for ourselves in the next world can be multiplied and strengthened through persistence in good work here and the evil realities that we have created for ourselves in the next world can be neutralised or dissolved through repentance (*istighfār* and *tawbah*).

In yet another verse, Allāh (SWT) says:

وَأَنْ لِّئْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ، وَأَنَّ سَعْيَهُ سَوْفَ يُرَى

And that nothing belongs to man except what he strives for, and as for what he strove for, soon shall he see it. [53:39-40]

The verse above does not say that mankind shall see the reward of what they strove for. Rather, it says that they will see their actions themselves.

In fact, the Qur'ān informs us that if we had reached the level of certainty (*yaqīn*) in our faith, we too could see Hell whilst in this world:

كَأَلَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ، لَتَرَوُنَّ الْجَحِيمَ

Nay! if you had known with a certain knowledge, You should most certainly have seen the Hell; [102:5-7]

Regarding the person that backbites someone else, the Qur'ān says that that person is in fact eating the flesh of his dead brother. This is not a metaphor, but the actual reality of backbiting. If we realised this, we would never backbite anyone else again, because of how disgusting its reality is!

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا
تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرَهُتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat

the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allāh, surely Allāh is Oft-returning (to mercy), Merciful. [49:12]

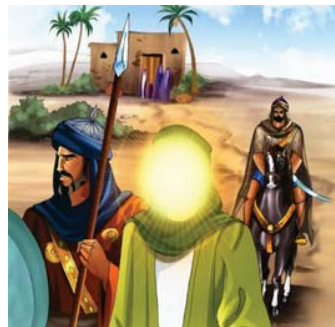
The following *ḥadīth* from the Holy Prophet (S) is also very useful in understanding the reality of recompense and retribution:

When I ascended to the heavens (for Mi'rāj), I entered Paradise and saw in it an open plain and I saw angels constructing (mansions with) bricks of gold and bricks of silver; and sometimes they would stop. I asked them, "Why have you stopped (constructing)?" They replied, "(We wait) until our payment comes to us." I asked, "And what is your payment?" They said, "The words of the faithful: glory be to Allāh (subhān Allāh), and praise be to Allāh (wa al-ḥamdu lillāh), and there is no god but Allāh (wa lā ilāha illallāh), and Allāh is the greatest (wa Allāhu Akbar). When he recites, we build. When he is quiet, we stop."



The following narration is another example of this reality and proof that one who is virtuous is actually in Paradise-like gardens this very moment, even if he appears to be suffering and in a pitiful condition and one who is evil is burning in a Hell-like fire, even if he appears to be living in a palace and enjoying the pleasures and comforts of this world:

When the 'Abbāsīd caliph al-Mutawakkil felt threatened by our 10th Holy Imām (A), he sent his commander to arrest the Imām and bring him to Sāmarrā by force. When the Imām (A) arrived in Sāmarrā, al-Mutawakkil first had him stay at a rundown place called the Inn of Sa'ālik.



Ṣālih b. Sa'īd reports:

I visited Imām al-Hādī (A) on the day he arrived in Sāmarrā. I said to him, "May I be sacrificed for you! In every matter, they are only concerned to extinguish your light and to diminish you such that they have put you to stay in this hideous inn – the Inn of Sa'ālik."

"Here you are Ibn Sa'īd" said the Imām (A), and he indicated with his hand. Suddenly I was amid pleasant gardens and flowing rivers and gardens in which were perfumed plants and beautiful maidens like veiled pearls. My sight became confused and I was very amazed. The Imām (A) said to me, "This is where we are. This belongs to us, Ibn Sa'īd. We are not in the Inn of Sa'ālik!"

IN SUMMARY



1. What is the true relationship between our deeds and the reward and punishment in the Hereafter?
2. Can you explain two verses of the Qur'ān which point to this reality?
3. Why is it the case that our Paradise and Hell are being created this very moment?

DID YOU KNOW?



The Holy Prophet (S) said: "Three things follow a dead person (as he/she is on his/her way to be buried): his family, his wealth and his actions. Two go back and one stays: his family and wealth go back and his actions stay (with him)."

KEY POINTS



1. It is not the case that Allāh (SWT) will reward us for our good deeds like our parents reward us for doing something good.
2. It is also not the case that Allāh (SWT) will punish us for our bad deeds like a judge punishes a criminal by passing a sentence on him in court.
3. Rather, the reward and punishment are the deeper realities of our actions in this world which will be manifested to us in the Hereafter.
4. We cannot see the deeper reality of our action because of the veils on our eyes. The Qur'ān states that if we had reached the level of certainty, we would be able to see the Hellfire today.

03

ACTIVITY

GUESS THE PHRASE!

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

			O		R				R			D			S				
				O			W			N			A			O		E	

Alphabet bank [O,E,U,R,Y,L,N,D,G,T]

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Alphabet bank [A,E,I,O,U,H,W,N,T,L,C,R]

		A		A				M		A		-		'	M				
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Alphabet bank [L,Ā,E,O,N,F,D,M,T,J,S,U,A,L,H]



صُمُّ بُكْمٌ عُمًى فَهُمْ لَا يَرْجِعُونَ



Deaf, dumb (and) blind, so they will not turn back. [2:18]

Their hearts are sealed by Allāh (SWT) once and for all:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۖ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ



Allāh has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them. [2:7]

Such evil people will be made to live in Hell for eternity:

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ، خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا



Surely Allāh has cursed the unbelievers and has prepared for them a burning fire, in which they will remain forever and they shall not find any protector or helper.

[33:64-5]

4) When we speak about the different events of the Hereafter, including Paradise and Hell, it is important to keep in mind that it is impossible for us to truly understand what will happen there and how life will be. This is because the Hereafter is a much grander world governed by totally different laws. Just like it is impossible to explain to a baby in the womb of its mother the nature of this world, it is impossible for us to truly grasp the reality of life in the Hereafter. In fact, the jump between this world and the Hereafter is much greater than the jump for the baby from the womb to this world. Having said that, Allāh (SWT) has described Hell in many verses for us so that we can have some basic sort of understanding of that dreaded reality.



A GLIMPSE OF JAHANNAM

MY NOTES



- 1) The Qur'an describes Hell as a living creature that shows emotions such as rage. It seeks out sinners and envelops them:

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ، تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ



When they will be cast into it, they will hear it roar as it boils, as though it will burst with rage. Every time a multitude is cast into it, its keepers will ask them: "Did no warner come to you?" [67:7-8]

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ



On that Day We shall ask Hell: "Are you full?" And it will reply: "Are there any more?" [50:30]

- 2) In a *hadith*, Imām 'Alī (A) mentions that Hell has seven different gates leading to different areas of Hell. The punishment in each of these areas will be different in terms of harshness and pain. One of these is called The Crusher (*al-Huṭamah*). It will crush everyone who is thrown inside it and grind them to powder. Then they will be made whole again, just to be crushed again and again. Unlike fire in this world, which can only burn our bodies, the Hellfire also penetrates into our souls and burns it:

كَلَّا ۖ لَيَبْذَنَّ فِي الْحُطَمَةِ ، وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ، نَارُ اللَّهِ الْمَوْقَدَةُ الَّتِي تَطَّلُعُ عَلَى الْأَفْئِدَةِ



No indeed! He will be thrust into the Crusher! What will explain to you what the Crusher is? It is kindled fire of Allāh, which reaches to the hearts. [104:4-7]

- 3) Allāh (SWT) has created angels specifically to torture the inmates of Hell and to stop them from being able to escape from the pits of Hell. These angels are referred to as the *Zabāniyah*:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ



O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allāh in what He commands them, and do as they are commanded. [66:6]



كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ، نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ، فَلْيَدْعُ نَادِيَهُ
سَدْعُ الزَّبَانِيَةِ ،

No! If he does not stop, We shall drag him by his forehead - his lying, sinful forehead. Let him summon his comrades, We shall summon the guards of Hell!
[96:15-8]

4) The people of Hell always continuously suffer from the pangs of hunger and thirst. They will be given boiling hot water, which will make them even more thirsty. As food, they will only have bitter fruits from the tree of Zaqqūm. This tree grows in the bottom of Hell and its fruits will look like the heads of devils. After drinking and eating, they will be taken back to face their punishments.

ثُمَّ إِنَّكُمْ أَهْلُ الضَّالُّونَ الْمُكَذِّبُونَ ، لَا تَكُلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ ،
فَمَالُتُونَ مِنْهَا الْبُطُونَ ، فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ، فَشَارِبُونَ شُرْبَ الْهَلِيمِ

And you who have gone astray and denied the truth, will eat from the bitter tree of Zaqqūm, filling your bellies with it, and drink scalding water, lapping it like thirsty camels.[56: 51-6]

... أَذْلِكَ خَيْرٌ نُزْلًا أَمْ شَجَرَةُ الزُّقُومِ ، إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ،
إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ، طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ، فَإِنَّهُمْ
لَا يَكُلُونَ مِنْهَا فَمَالُتُونَ مِنْهَا الْبُطُونَ ، ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ، ثُمَّ
إِنَّا مَرْجِعُهُمْ إِلَى الْجَحِيمِ

... Is this the better welcome, or the tree of Zaqqūm, which we have made a test for the evildoers? This tree grows in the heart of the blazing Fire, and its fruits are like devils' heads. They will fill their bellies eating from it, then drink scalding water on top of it; then return to the blazing Fire. [37:62-8]

5) Despite all these terrible punishments of Hell and others which haven't been mentioned in this lesson, the worst punishment the inmates of Hell will face will be the feeling of being extremely far from the presence and Mercy of Allāh (SWT).

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

No indeed! On that Day they will be screened off from their Lord [83:15]




 إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي
 الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ
 عَذَابٌ أَلِيمٌ

But those who sell out God's covenant and their own oats for a small price will have no share in the life to come. God will neither speak to them nor look at them on the Day of Resurrection- He will not cleanse them [of their sins] - agonizing torment awaits them. [3:77]

6) Due to this, the inmates of Hell will be constantly overcome with tremendous regret at how they lived their lives:


 كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ
 ...In this way, Allāh will make them see their deeds as a source of bitter
 regret: they shall not leave the Fire. [2:167]

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

And the day when the unjust one shall bite his hands saying: Oh! would that I had taken a way with the Messenger! [25:27]

May Allāh (SWT) protect us
all from such an outcome...



IN SUMMARY

1. How can Hell be viewed in one way as Divine Mercy?
2. How many gates are there leading to different areas in Hell?
3. What is *al-Huṭamah*?
4. Describe the tree of *Zaqqūm*.
5. What is the worse punishment of the inmates of Hell?

DID YOU KNOW?



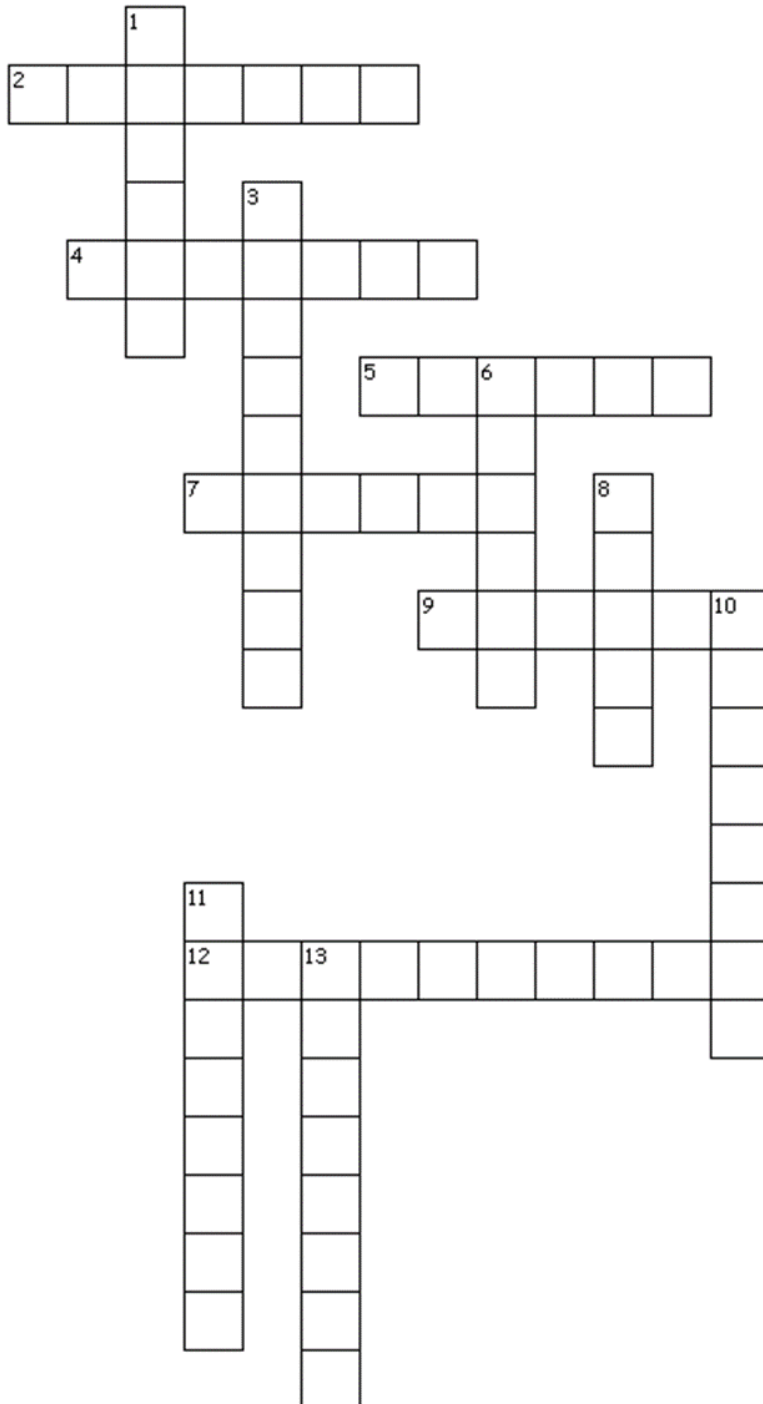
Angel Jibrā'īl (A) said to the Holy Prophet (S): **"If only one garment from among the garments of the people of the Fire was to be hung between the sky and the earth, the people of this world would die of its smell."**

KEY POINTS



1. Just like in this world, all the events and places in the Hereafter are the manifestation of the Divine Names of Allāh (SWT).
2. Hell is where the wrath of Allāh (SWT) is manifested most severely.
3. However, even Hell has elements of Divine Mercy because the punishments therein serve as purifying agents, such that eventually most people will leave Hell and enter Paradise.
4. Some people will remain in Hell for eternity. These are those who have committed so many evil deeds that evil has become part and parcel of their reality. No amount of punishment can remove their evil from them.

ACTIVITY



ACROSS

2. The punishment faced in Hell is due to the _____ of our evil deeds that we committed in this world.
4. One of the gates of Hell is called al-_____.
5. The purpose of Hell is to _____ human beings of their evil deeds.
7. Hell in the Qur'ān is described as a _____ creature that shows emotions such as rage
9. The _____ of the evil-doers are sealed.
12. It is _____ for us to truly understand what will take place in the Hereafter.

DOWN

1. The food of Hell will be the bitter fruits from the tree of _____.
3. Angels created specifically to torture the inmates of Hell are called _____.
6. The inmates of Hell will be constantly overcome with tremendous _____.
8. The worst punishment the inmates of Hell is the feeling of being extremely far from Allāh (SWT)'s _____.
10. The manifestation of the Divine Names of Allāh (SWT) are much _____ in the Hereafter.
11. Hell is a place of ultimate _____ and punishment.
13. _____ is a place where only goodness exists.

1) The Holy Qur'ān refers to the final dwelling place of the righteous people in the Hereafter as *Jannah*. This Arabic word originates from the root word *Ja-na-na*, which refers to something that is hidden from sight. Paradise is referred to as *Jannah*, because of its description as a garden hidden from sight due to being covered with trees. Another possible reason for its name is because this promised garden is hidden from our sights in this world.

Apart from human beings and angels, the third type of intelligent beings described by Allāh (SWT) in the Qur'ān are the *Jinn*. The name *Jinn* originates from the same root as *Jannah*. They are known as such because they too hidden from human sight.



2) The Qur'ān provides us with multiple detailed accounts of the nature of Paradise and the type of life its inhabitants will enjoy. It is the abode of everlasting peace and bliss. There is no pain nor suffering in *Jannah*. No worries, no old age and its inhabitants will never feel any sort of tiredness or boredom. In fact, the Qur'ān is clear that no matter how much we try, we can never even get close to understanding what is awaiting the believers in Paradise:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾

No one knows what delights of the eyes are kept hidden for them as a reward for their deeds. [32:17]

3) As discussed in the last two lessons, the reward and punishment of Paradise and Hell are the manifestations of the reality of our deeds in this world. When we perform good deeds or sin in this world, we only see the apparent forms of our deeds. However, the true beauty or ugliness of our deeds will be shown to us in the Hereafter. Paradise and Hell exist today. We are creating our Paradise or Hell with every action that we perform!

4) Human beings were created to eventually live in *Jannah*. Anything other than *Jannah* is below the worth of the human being, the best of Allāh (SWT)'s creation. He granted human beings the special gift of free will, so that they can perform good deed in this world and create their *Jannah*.

LEARNING OBJECTIVES



1. To understand the nature of Paradise
2. To become familiar with the Qur'ānic verses dealing with the description of Paradise

MY NOTES



CLASS ACTIVITY



Reflect upon the following *ḥadīth*. What do you understand from it? How is the *ḥadīth* relevant to you in your daily life?
Imām al-Bāqir (A): "**Paradise is surrounded by trials and patience. So whoever endures trials in the world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires [of the world] will enter the Fire.**"

MY NOTES



Imām 'Alī (A): *"Verily there is no price for your soul except for Paradise, so do not sell it for anything else."*



However, just like when raw material is used in a factory to manufacture precious items and in the end we are also left with some waste product, the same too goes for human beings who choose to use their free will to perform evil deeds. The only fitting place for this waste product is *Jahannam*.

Imām al-Ṣādiq (A) said: *"The people of the Fire will be kept permanently in the Fire because their intentions in the world were such that if they were to live forever therein, they would disobey Allāh forever. And verily the people of Paradise will be made to remain in Paradise permanently because their intentions in this world were such that if they were to live forever therein, they would obey Allāh forever. So it is due to these intentions that these and those have their permanent residence."*



Then the Imām recited the word of Allāh, the Exalted: *"Say, 'Everyone acts according to his character'"* and said that it means according to their intention.

5) The path to Paradise is through Hell. All of us will pass through Hell:

وَأَنْ مِّنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا



There is not one of you but shall pass by Hell. This is a decree which your Lord will fulfill. [19:71]

The most righteous people described in *sūrat al-Wāqī'ah* as "The Foremost of the Foremost" (*al-sābiqūn al-sābiqūn*), will be kept far from the Hellfire and will quickly pass through to Paradise.

As for the rest, they will need to become cleansed from all traces of evil in them before being fit to enter Paradise. This will either take place through direct Divine Forgiveness and Mercy or through purification via temporary punishment in Hell.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ...



And we shall strip all rancour from within their hearts... [7:43]

Imām al-Bāqir (A): *"Some people will burn in the Fire, until they are burned to ashes [and become pure] - then they will be taken out through intercession."*



Only the most evil of people, who cannot be purified from their evil no matter how much they are punished, will remain in Hell for eternity.

THE DESCRIPTION OF JANNAH

MY NOTES



1) *Jannah* is described in the Qur'an as a beautiful garden where rivers will flow:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ



And such will be the Paradise promised to the God-fearing: rivers will flow beneath it, its fruits will be eternal, and so will be its blissful shade. That is the ultimate destiny of the God-fearing while Fire is the destiny of the unbelievers.

[13:35]

2) The inhabitants of *Jannah* will live in huge palaces made of gold, silver, pearls and rubies, where they will be reclining on their thrones and socialising with other people in *Jannah*:

عَلَى سُرُرٍ مَوْضُونَةٍ ، مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ

On thrones decorated, Reclining on them, facing one another. [56:15-6]



مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى الْجَنَّتَيْنِ دَانٍ

Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach [55:54]



3) In Paradise, people will be reunited with their righteous family members and will be married to the most beautiful heavenly spouses created especially for them, called the *Hūr al-ʿĪn*. Angels will be there to serve and greet the believers:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ، سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۚ
فَنِعْمَ عُقْبَى الدَّارِ



The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate: "Peace be upon you. You merit this reward for your steadfastness. How excellent is the ultimate abode!"

[13:23-4]



DID YOU KNOW?



Imām 'Alī (A) has said:
"Paradise has eight doors: a door through which the prophets and the truthful ones will enter, a door through which the martyrs and the righteous will enter, five doors through which our Shī'ah and our lovers will enter...a door through which the rest of the Muslims will enter, those that bear witness to 'There is no god but Allāh and who do not bear an atom's weight of enmity towards us, the Ahl al -Bayt."

4) There will be various different types of rivers flowing in Paradise. The food and drink will resemble those in this world, but the taste will be far greater than what is available in this world. Eating and drinking from these will also carry immense spiritual pleasure and benefit:

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder. [47:15]

KEY POINTS



1. Jannah is the Arabic word used in the Qur'ān for Paradise. It is the eventual destination of the good-doers.

2. Paradise is a pure place and no evil can enter it. Therefore, all its inhabitants will be purified from their evil before they can enter it. This will either be by direct Divine Forgiveness and Mercy or through temporary punishment in Hell.

3. People will live physical lives in Paradise and the beauty and pleasure of Paradise is beyond our wildest imagination.

4. The greatest joy for the people of Paradise is attaining the Pleasure of Allāh (SWT).

5) Anything and everything the people of Paradise desire would be made instantly available for them:

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدَّعُونَ

They shall have fruits therein, and they shall have whatever they desire. [36:57]

6) Each day the people of Paradise will be shown new manifestations of the Beauty and Majesty of Allāh (SWT) and each day they will continue to get closer to Him. Despite all of the physical pleasures that they will enjoy in Paradise, the greatest happiness for them will come from attaining the Pleasure of Allāh (SWT) (*riḍwān Allāh*), knowing that their efforts in this life paid off and that He is happy with them:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۖ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allāh has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is the pleasure of Allāh; that is the grand achievement. [9:72]

IN SUMMARY



1. Why is the path to Paradise through Hell?
2. How are we creating our Paradise or Hell today with each action we perform?
3. Describe three different features of Paradise.

ACTIVITY

UNSCRAMBLE EACH OF THE CLUE WORDS

Copy the letters in the numbered cells to the matching cells at the bottom.

DOLG	
VEIRSL	 8
NNJI	 6
LMKI	 12
NEOHY	 14
SPREAL	
SUERIB	
NAHANT	
GAERDN	 13
RETSE	 11
RIVRES	
SETROMFO	 7
NORETSH	 9
TURSIF	 15
QIBNAUS	
KISL	
TNDYSIE	 4
HRU	 1
FASTASDTSNESE	 3
NIWLADRAALH	 2
BUYTAE	 5
JAMSYTE	 10

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FIQH

What is *Fiqh*?

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

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

This Chapter Consists Of:

Ṭahārah and Najāsah

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

Furū' al-Dīn

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

Ṣalāh

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

Taqlīd

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

Bulūgh

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

Why Study *Fiqh*?

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

Dear Lord,

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

LEARNING OBJECTIVES



1. The importance of *mustaḥab* prayers
2. The *nawāfil* prayers
3. *Ṣalāt al-layl*

MY NOTES

**THE IMPORTANCE OF PERFORMING MUSTAḤAB PRAYERS**

Allāh (SWT) says in the Qur'ān that He created us so that we may worship Him. Prayer is the most important form of worship and helps us get closer to Allāh (SWT). *Rasūl Allāh* (S) has said that *ṣalāh* is the *mī'rāj* of a *mu'min*. Therefore, if we want to get closer to Allāh (SWT), we must perform *ṣalāh* - not because we *have* to - but because we *want* to out of love for Him.

When we do something *wājib*, we don't have a choice. We have to do it because we are afraid of punishment in the Hereafter. On the other hand, when we do something *mustaḥab*, it is out of choice. Allāh (SWT) loves us even more for that act of sincerity, which is why the reward for *mustaḥab* acts is greater than the reward for *wājib* actions.

Every Muslim must pray 5 times a day. These *wājib* prayers include *fajr*, *ṣuhr*, '*aṣr*, *maghrib* and '*ishā*', making a total of 17 *raka'āt* every day.

In addition to these, there are 34 more *raka'āt* that are not *wājib* but highly recommended to pray every day. These are called the ***nawāfil*** prayers (singular is *nāfilah* prayer).

Imām al-Ḥasan al-'Askarī (A) has said that the signs of a *mu'min* are five:

1. praying 51 *raka'āt* a day (17 *wājib* and 34 *nawāfil*)
2. going for *ziyārah* of Imām al-Ḥusayn (A) on the day of *Arba'in*
3. wearing a ring on the right hand (e.g. '*aqīq* ring)
4. a mark of *sajdah* on the forehead
5. reciting *Bismillāh* loudly in *ṣalāh* (for the two *sūrahs* during *qiyām*).'

The 34 *raka'āt* of *nawāfil* prayers should be performed as follows:

- * 2 *raka'āt nāfilah* before praying *fajr ṣalāh*
- * 8 *raka'āt nāfilah* before praying *ṣuhr ṣalāh*
- * 8 *raka'āt nāfilah* before praying '*aṣr ṣalāh*
- * 4 *raka'āt nāfilah* after praying *maghrib ṣalāh*
- * 1 *rak'ah nāfilah* prayed as 2 *raka'āt* sitting down after '*ishā* *ṣalāh*, and
- * 11 *raka'āt nāfilah* anytime between midnight and *fajr ṣalāh*. This set of prayers is also known as *ṣalāt al-layl*.

Note that the *nāfilah* of *maghrib* and '*ishā*' is prayed after the *wājib ṣalāh* and not before.

ACTIVITY



Create a list of people you would like to pray for in *ṣalāt al-layl*. You may start your list with the name of Imām al-Mahdī (A)

A *mustaḥab ṣalāh* cannot be more than 2 *raka'āt*, so when we have to pray 8 *raka'āt* or 4 *raka'āt nāfilah*, we have to pray it in units of two (just like *ṣalāt al-fajr*).

If we are unable to perform all the 34 *raka'āt* of *nawāfil* prayers, we should try to perform as many as we can.

ṢALĀT AL-LAYL

The 11 *raka'āt* midnight *nāfilah ṣalāh* is called *ṣalāt al-layl* or *ṣalāt al-tahajjud*. It is the most important *nāfilah ṣalāh* and is not attached to any *wājib ṣalāh*. It can be prayed any time between midnight and *fajr*, but it is recommended to pray it just before *fajr* time. Allāh (SWT) says in the Qur'ān:

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

And during a part of the night, pray *tahajjud*, as a *nāfilah* (extra) for yourself. It may be that your Lord will raise you to a position of great glory. [17:79]



Q: How do we perform ṣalāt al-layl?

STEP 1	4 prayers of 2 <i>raka'āt</i> each, making a total of 8 <i>raka'āt</i> . The <i>niyyah</i> for each 2 <i>raka'āt ṣalāh</i> is: 'I am praying 2 <i>raka'āt</i> for <i>ṣalāt al-layl qurbatan ilallāh</i> '
STEP 2	Perform a 2 <i>raka'āt ṣalāh</i> with the <i>niyyah</i> : 'I am praying 2 <i>raka'āt ṣalāt al-shaf' qurbatan ilallāh</i> '. Do not recite <i>qunūt</i> in this <i>ṣalāh</i> .
STEP 3	Pray 1 <i>rak'ah</i> standing with the <i>niyyah</i>: 'I am praying 1 <i>rak'ah ṣalāt al-witr qurbatan ilallāh</i>'. This is the most important part of <i>ṣalāt al-layl</i>. After reciting <i>sūrat al-Fātiḥah</i> and another <i>sūrah</i>, raise your hands for <i>qunūt</i> and recite the following <i>du'ā</i>: 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 وَرَبُّ الْعَرْشِ الْعَظِيمِ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ Then recite seven times: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ Then recite seventy times: اَسْتَغْفِرُ اللَّهَ رَبِّي وَ اَتُوبُ اِلَيْهِ Then say <i>اللَّهُمَّ اغْفِرْ لِي</i> and mention the names of 40 Muslims, either living or dead, asking Allāh to forgive them. Don't forget your parents, siblings and relatives who have passed away. If you do not have any names to mention, you can recite: <i>اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ</i> Then say 300 times: <i>اَلْعَفْوُ</i> Then do the <i>takbīr</i>, go to <i>rukū'</i> and complete the <i>ṣalāh</i> as normal.

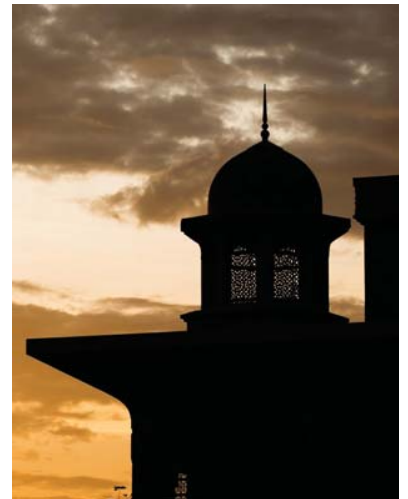
IN SUMMARY

- According to the *ḥadīth* of Imām al-'Askarī (A), what are the 5 signs of a *mu'min*?
- Why is it more rewarding to perform a *mustaḥab* action compared to a *wājib* act?
- What are the *nawāfil* prayers? When do we perform them?
- What is *ṣalāt al-layl*? When is it performed?

DID YOU KNOW?



Imām al-Ḥusayn (A) loved *ṣalāt al-layl* so much that in his parting advice to his sister *Sayyidah Zaynab* he told her to remember him in her *ṣalāt al-layl*.



KEY POINTS



- Performing *mustaḥab ṣalāh* is highly rewarding because we perform them out of love for Allāh (SWT) rather than out of compulsion.
- In addition to the 17 *raka'āt* which are *wājib*, there are a total of 34 *nawāfil* prayers which are highly recommended.
- The most important of these *nawāfil* prayers is *ṣalāt al-layl*.

LEARNING OBJECTIVES



1. Introduction and basic rulings regarding *khums*
2. How to calculate *khums* on savings
3. How to purify wealth that has been mixed with *ḥarām* earnings
4. The recipients of *khums*

MY NOTES



WHAT IS KHUMS?

Just like *ṣalāh* and *ṣawm*, *khums* and *zakāt* are also acts of worship (*‘ibādah*) that are *wājib* on all Muslims. They are not merely taxes on one's wealth. We cannot hope to gain spiritual perfection and the pleasure of Allāh (SWT) unless we spend our wealth for others. Allāh (SWT) says in the Qur'ān:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

You will never become truly righteous until you spend from what you love most. And whatever you spend of anything, indeed Allāh knows it. [3:92]

By paying *zakāt* and *khums*, we show our concern for the poor and needy. These taxes also keep us away from selfishness and greed, and purify our wealth.

The main differences between *khums* and *zakāt* include the items on which they are applicable and their recipients. *Khums* is the right of *Rasūl Allāh* (S) and his family. It plays a very important role in maintaining the Islamic society, in *tablīgh* work (the propagation of Islam) and the independence of the *‘ulamā’* from the influence of governments. It has been mentioned in many *aḥādīth* that one who does not pay it has stolen a share belonging to *Rasūl Allāh* (S)'s family. Allāh (SWT) says in the Qur'ān:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

Know that whatever thing you may come by, a fifth (khums) of it is for Allāh and the Messenger, for the relatives and the orphans, for the needy and the traveller... [8:41]

The *khums* we pay is divided into two equal parts. One part is the share of our living Imām and is called ***Sahm al-Imām***. The other is the share of the poor *Sādāt* (the descendants of *Rasūl Allāh* (S)) and is called ***Sahm al-Sādāt***.

During the *ghaybah* of the Imām, we give the *Sahm al-Imām* to our *Marja'*, who uses it for religious and humanitarian causes. If we know of a worthy cause such as the building of an Islamic centre, helping an orphanage, *tablīgh* work or a humanitarian cause, we can ask our *Marja'* for permission to give our share of *Sahm al-Imām* to that project.

Sometimes charitable organizations and Islamic institutions ask the *Marja'* for permission to collect *khums* for their projects. The *Marja'* will give them a written permission, called an *ijāzah*, to collect *khums*. You can then choose to give them your annual *khums* directly.

ACTIVITY



A person earns £24,000 and has a total expense of £20,500. How much *khums* is she required to pay?

The *Sahm al-Sādāt* can also be given to the *Marja'* who distributes it to the poor *Sādāt*. A poor *Sayyid* is one who lacks the means for one year's respectable living (in accordance to his/her social status). *Khums* is given to *Sādāt* who are Shī'ah Ithnā 'Asharī and who pray and don't sin openly.

HOW IS *KHUMS* CALCULATED?

Khums is a one-fifth (20%) tax that all *bāligh* Muslims are required to pay. It is applicable on several items but the most common ones are one's annual savings and when *ḥalāl* wealth or property has become mixed up with *ḥarām* wealth.

Khums applies to all earnings including profit from business, salaries and wages. Calculating *khums* can be very confusing if we don't have a fixed *khums* date. The first step is to select a fixed date of our choice when we will calculate our *khums* every year.

We should then calculate our total income and subtract from this total income all our expenses for that year. Whatever remains is our savings as we did not use it during the year. We should then pay 20% of our savings as *khums*. The remaining 80% is ours to keep and no further *khums* will be applicable on it in subsequent years.

Even if a person has an ongoing debt like a mortgage, they still need to pay *khums* on their savings. They can however reduce how much *khums* they pay by paying more towards their mortgage and settling any other ongoing loans and debts before the *khums* becomes due.

If a person has earned wealth unlawfully (e.g. by gambling) and it is mixed with his lawful wealth and he/she has no idea how much is lawful and how much is unlawful, this wealth can be purified by paying *khums* once on the whole amount. Thereafter it can be assumed that the remaining 80% is *ḥalāl*. Of course this doesn't change the fact that the person has committed a sin by acquiring the wealth unlawfully and is obligated to repent and undo the *ḥarām* act if possible e.g. return wealth to the rightful owner if stolen or taken unlawfully.

DID YOU KNOW?



There is no *khums* on the following items among others:

- *Mahr* (dowry), that is *wājib* for a husband to give to his wife at the time of marriage
- The earning or property of a child who is not *bāligh*
- Inheritance



KEY POINTS



1. *Khums* is one of the *Furū' al-Dīn* and an act of *'ibādah*.
2. *Khums* has two parts: *sahm al-Imām* (share of the Imām of our time) and *sahm al-Sādāt* (share of the poor and needy descendants of Rasūl Allāh (S)).
3. We should give our *khums* to our *marja'* who will then utilise it in the right way for Islamic and humanitarian causes.
4. We can also give our *khums* to those who have an *ijāzah*, to collect *khums*.

IN SUMMARY



1. What is *khums*? Why should we pay *khums*?
2. How is *khums* calculated?
3. What are the two parts of *khums*? Who are the recipients of each of these parts?
4. What is an *ijāzah* for *khums*?

LEARNING OBJECTIVES



1. Introduction and basic rulings regarding *zakāt*
2. How to calculate *zakāt*
3. The recipients of *zakāt*

MY NOTES



WHAT IS ZAKĀT?

Zakāt and *khums* are not merely Islamic taxes. They are acts of *'ibādah* and are part of *Furū' al-Dīn* (the Branches of Religion) that are *wājib* on all Muslims. The literal meaning of the word *zakāt* is 'something which purifies'. *Zakāt* purifies our wealth by making those less fortunate share in a portion of it. Through *zakāt* and *khums*, we can achieve a relatively just and fair distribution of wealth in society. In an Islamic society all must live together as one family and share their wealth. Every member of society should have the means to live decently. If one group lacks it, it is the duty of the others to support them.

Allāh (SWT) says in the Qur'ān:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ
مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ



And maintain the prayer (ṣalāh) and give the zakāt. The good that you send ahead for your souls, you shall find it (waiting for you) with Allāh. Indeed Allāh sees best what you do. [2:110]

In this verse, Allāh (SWT) is telling us that we should not think even for a moment that we are losing the wealth that we give away in the form of *khums* and *zakāt*. In fact, it is an investment we are making for our *ākhirah* (life in the Hereafter) because when we die and go to the next life, we will see our good deeds there and enjoy their rewards. *Zakāt al-Māl* is an annual tax that must be paid on certain items such as specific agricultural produce and livestock, and on gold and silver currency. It is *wājib* on nine items. If a person has any of these items beyond a certain quantity for over a year, then they must give *zakāt* on those items.

The nine items on which *zakāt* is *wājib* are:



WHEAT



BARLEY



GRAPES/RAISINS



DATES



GOLD COINS



SILVER COINS



CAMELS



CATTLE



SHEEP & GOATS

ACTIVITY



Read verse 9:60 and list the eight groups of people who can receive *zakāt al-māl*

The amount of *zakāt* to be paid varies depending on the item, quantity and type of crop or livestock. The amount of *zakāt* to be paid on gold and silver coins is 2.5%. If *zakāt* has been paid once on a quantity, it does not have to be paid again every year.

WHO ARE THE RECIPIENTS OF ZAKĀT?

The following āyah of Qur'ān tells us whom to give *zakāt*:



إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي
الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Sadaqāt (zakāt) are only for the poor and needy, those employed to collect zakāt, those whose hearts are to be reconciled, for the freeing of slaves, those in debt, in the way of Allāh, and for the traveller. This is an obligation from Allāh, and Allāh is All-knowing, All-wise. [9:60]

Zakāt can therefore be distributed to any of the following eight groups:

1. **Fuqarā'**: The needy - those who are unable to meet their annual expenditure.
2. **Masākīn**: The poor - Those who live even below the level of the needy.
3. **'Amilīn**: The salary of those who are employed to collect *zakāt*.
4. **Mu'allafat al-Qulub**: Those non-Muslims whom *Rasūl Allāh* (S) or the Imām or his representative think advisable to help from *zakāt* so as to gain their sympathy and support for Islam and Muslims.
5. **Riqāb**: To free the slaves. Islam greatly emphasises the freeing of slaves so that slavery can be abolished.
6. **Ghārimīn**: Those in debt to help pay off their debts if they are having difficulty repaying them.
7. **Fī Sabīl Allāh**: To help in religious matters and anything that is done in the way of Allāh e.g. building a masjid, school, improving roads etc.
8. **Ibn al-Sabīl**: A traveller who has run out of money and does not have the means to return home.

In all the cases above, the recipient of *zakāt* must be a *Shī'ah Ithnā 'Āsharī* Muslim who is not a reputed sinner and who is not a dependant of the person paying the *zakāt*. The *zakāt* of a non-sayyid should not be given to a sayyid unless he/she is in dire need and the *khums (sahm al-sādāt)* given to him/her is not sufficient. The *zakāt* of a sayyid can be given to help a non-sayyid. When the Imām is present, *zakāt* should be given to him. During the *ghaybah* of the Imām, if a person cannot find anyone deserving to receive the *zakāt*, it may be given to the *Marja'* or his agents (*wukalā'*) who will then give it to those who deserve it.

IN SUMMARY



1. What is the literal meaning of *zakāt*?
2. When we pay *zakāt*, we don't lose that money. How is this possible?
3. What are the nine things on which *zakāt* is *wājib*?
4. Who are the 8 groups of people who are eligible to receive *zakāt*?
5. How much *zakāt* should be paid on gold and silver currency?

DID YOU KNOW?



Besides *Zakāt al-Māl*, there is also a specific *Zakāt* that is paid every year on the day of 'Īd al-Fiṭr. It is given at the end of the month of Ramaḍān to help the poor. This *zakāt* is also *wājib* on every *bāligh*, sane Muslim and is called *zakāt al-fiṭr* or simply *fiṭrah*.

KEY POINTS



1. *Zakāt* is an Islamic tax which is *wājib* on certain items. The literal meaning of *Zakāt* is to purify. *Zakāt* purifies our wealth and ensures a more equal distribution of wealth in society.
2. *Zakāt al-māl* is *wājib* on 9 items including wheat, barley, dates, grapes or raisins, cattle, sheep or goats, camels, gold and silver coins.
3. The recipients of *Zakāt* have been mentioned in the Qur'ān.

LEARNING OBJECTIVES



1. What should we do at the time of death?
2. What is *sakarāt al-mawt*?
3. An introduction to Islamic funeral rites.

MY NOTES

ISLAMIC FUNERAL RITES

Death is a certainty that no one can escape from. We have known right from a young age that we are here on this earth only for a short period of time. One day we will die so that we can go to the next world, which is our eternal home. Therefore, one who has prepared for the Hereafter will not fear death but in fact look forward to it.

Allāh (SWT) says in the Qur'ān:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنْ
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Every soul shall taste death, and you will indeed be paid your full reward on the day of resurrection. Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but a delusion. [3:185]

Imām Muḥammad al-Bāqir (A) has said that the soul of a deceased *mu'min* is asked during *ghusl al-mayyit*, "Would it please you to be returned to the body?" Its reply will be, "What am I to do with more suffering, loss and grief?!"

This means the next world is far more beautiful and comforting for a *mu'min* compared to the life of this world. The time when a person is about to die is called the time of *iḥtiqār* in Arabic, and the pangs and anguish they may feel are referred to as *sakarāt al-mawt* (the pangs of death).

Before death, Muslims should:

- *Ensure they have prepared a will. They should inform their heirs where to find the will and it should be read before the funeral rites and burial as it may have specific instructions that need to be taken into account.
- *Ask for forgiveness from all around and especially from those who they know may be upset with them. They should also ask Allāh (SWT) for forgiveness of sins and for the intercession of *Rasūl Allāh* (S) and his *Ahl al-Bayt*. Recite the *kalimah*, *istighfār*, *ṣalawāt* and any *āyāt* of the *Qur'ān* they know, as much as possible.
- *If they have their own *kafan*, they should inform those around where to find it.
- *A dying man should inform his eldest son or nearest of kin about any missed *ṣalāh* and fasts and if *ḥajj* was *wājib* but not done as well as any outstanding *khums* and *zakāt*. He should ask for all this to be settled as soon as possible and before inheritance is distributed. A woman can also ask her next of kin to fulfil any missed *wājibāt* and in particular if she has any debts that need to be settled.

ACTIVITY



Perform a role play in class to show what you would do and how you would behave in the presence of someone who was about to die.

It is *wājib* to place a dying person such that his/her feet are facing towards *qiblah*. The *mayyit* should also be kept with its feet facing *qiblah* until *ghusl al-mayyit* has been performed. After the *ghusl*, the body should be placed in such a way that the right shoulder of the deceased is pointing towards *qiblah*.

WHAT SHOULD THOSE AROUND A DYING PERSON DO?

If a person is struggling and facing difficulties and pain in the moment of death, it is recommended to place his/her body where he/she used to perform *ṣalāh* and to recite for them *Du‘ā’ al-‘Adīlah*. Help the dying person to recite the *shahādatayn* and if they cannot, then it is recommended to pronounce the *shahādatayn* over the dying person as follows:

نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ نَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

We bear witness that there is no god but Allāh. And we bear witness that Muḥammad is his servant and His Messenger.

There are several recommended *ad‘iyā’* that a dying person can recite or those near him/her can recite. It is also recommended that as much Qur’ān as possible should be recited for the dying person’s comfort, especially *sūrat Yāsīn*, *sūrat al-Ṣāffāt*, *sūrat al-Aḥzāb*, *āyah* 254 of *sūrah al-Baqarah* and *āyah* 54 of *sūrat al-A‘rāf*. If possible, these should be recited near the head of the person.

It is *makrūh* to:

- * leave a dying person all alone
- * sit near the dying person in the state of *janābah* or *ḥayḍ* (for women)
- * place hands or any object (especially heavy objects) on the stomach or body of the dying person
- * talk too much or cry too much in the presence of the dying person

As soon as a person passes away:

- * Close their eyes and lips and straighten their arms and legs
- * Remove any jewellery on the body that may be difficult to remove later when the body becomes cold
- * Cover the whole body with a cloth
- * If it is during the night, do not leave the body in darkness
- * Inform people of the demise, especially the immediate relatives and local residents who can attend the funeral

It is strongly recommended that the last funeral rites including *ghusl*, *takfīn* and burial should not be delayed unless there is an unavoidable reason causing the delay.

IN SUMMARY

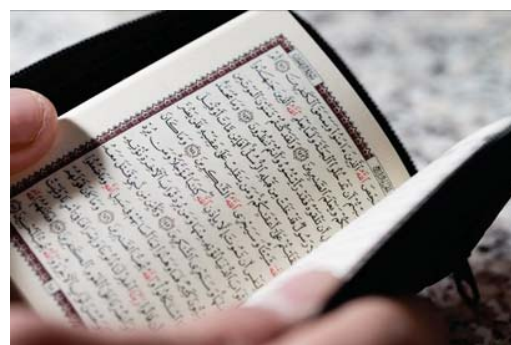
1. What does the Qur’ān say about death?
2. What are the things that a dying person should do?
3. What is *iḥtiḍār* and *sakarāt al-mawt*?
4. What should those around a dying person do? What *makrūh* actions should they keep away from?

DID YOU KNOW?



Rasūl Allāh (S) has said, “**The world is a paradise for the faithless and a prison for the faithful (mu’min).**”

The opposite is true for the life after death.



KEY POINTS



1. Death is a certainty. Allāh (SWT) says in the Qur’ān that every soul shall taste death. We should therefore prepare for death so that we are ready for it when it comes.
2. A dying person should ensure they have written a will and make known to their heirs any outstanding debts or *wājibāt* that they have missed so that these can be fulfilled on their behalf.
3. It is *wājib* to place a dying person in such a way that the feet are facing *qiblah*.

LEARNING OBJECTIVES



1. An introduction to Islamic funeral rites
2. How to perform *ghusl* for a *mayyit*
3. An explanation on *takfīn* and *ḥunūṭ*.

MY NOTES

**ISLAMIC FUNERAL RITES**

The *ghusl*, *kafan* (*takfīn*), and burial (*tadfīn*) of a Muslim is an obligation on every *bāligh* sane Muslim. However, it is a communal duty (*wājib al-kifāʾī*). This means that if it is carried out by one or a group of people in the community, the rest are free of its obligation, but if it is carried out by none, all are held responsible.

All of the above mentioned rites should, as a matter of precaution, be performed with the permission of the guardian (*walī*) of the deceased. The *walī* of a wife is her husband, and of the father is the eldest son. In all cases the *walī* is the nearest adult male relative who inherits the most according to Islamic law. If the dead person has appointed someone to arrange his/her last rites, that person is to be considered the *walī* in these matters.

Q: How is *ghusl al-mayyit* performed?

The person who gives *ghusl* to a *mayyit* must be a *Shīʿah Ithnā-ʿAsharī* Muslim, aware of the rules regarding *ghusl al-mayyit*, *ʿāqil* (of sound mind), *bāligh* and of the same gender as the dead person (or a spouse).

Ghusl al-mayyit must be done with the *niyyah* of *qurbatan ilallāh*. It is *ḥarām* to charge a fee for performing the *ghusl* for a corpse. If someone undertakes it for the sake of money, it will be *bāṭil*. However one can charge for providing the facilities or materials necessary for performing the *ghusl* (i.e. the place, water, *kafan* etc.)

It is *wājib* to wash the *mayyit* three times in the following sequence:

1. With water mixed with *sidr* leaves (the leaves of a berry or lotus tree).
2. With water mixed with camphor.
3. With pure (*muṭlaq*) water.

The manner of *ghusl al-mayyit* is exactly as any *ghusl* (like *ghusl* for *janābah*) using the sequential method (*al-ghusl al-tartībī*). If a person dies in the state of *janābah* or *ḥayḍ*, it is not necessary to give them *ghusl* for that. The *ghusl al-mayyit* will suffice.

It is *mustaḥab* that:

- * At least two persons should be engaged for giving *ghusl*. One should pour water on the dead body, while the other should change its sides.
- * The soles of the feet of the dead body should face *Qiblah*.
- * *Ghusl* should be given in a covered place and not under the open sky.
- * The main person giving *ghusl* should be on the right side of the body, and before each of the three *ghusls*, they should wash their own arms up to the elbows.
- * All involved in washing the body should recite supplications and ask for the forgiveness of the dead person throughout the *ghusls*.
- * When the *ghusls* are over, the dead body should be dried with a towel before starting the *takfīn* (putting on the *kafan*).

ACTIVITY



Watch a video demonstration of *ghusl*, *takfīn* and *tadfin*

HUNŪT AND TAKFĪN

Ḥunūṭ means rubbing camphor on the seven parts of body that touch the ground during *sajdah*. *Ḥunūṭ* is *wājib* and should be performed after *ghusl al-mayyit*.

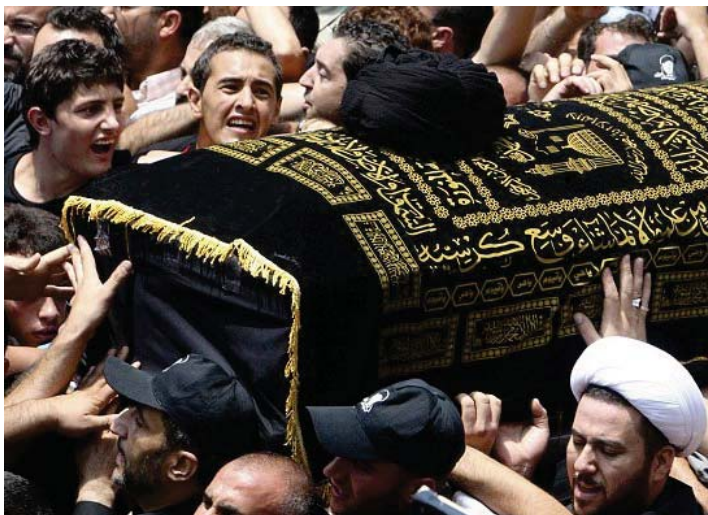
It is also *mustaḥab* to place two pieces of fresh, green twigs in the grave with the dead body. These two twigs are called the *jaridatayn* and are usually placed on either side of the arms of the deceased or on either side of the grave or coffin.

Takfīn is done after the *ghusl* is over, the body is dried and *ḥunūṭ* has been done. It is *mustaḥab* that the *kafan* should be white cotton cloth. The *wājib* parts of the *kafan* are 3 pieces of cloth which should all be large enough to enable them to wrap generously around the body:

1. A cloth for the waist covering the body from the navel (just below waist line) down to the knees.
2. A shirt cloth covering the *mayyit* from the shoulders to the thighs.
3. A cloth wide enough to wrap around the whole body, and long enough to be tied at the head and the feet of the *mayyit*.

These three pieces of the *kafan* are *wājib*, although there are some other recommended pieces. Those who are involved in giving *ghusl*, *takfīn* and *tadfīn* should learn all the detailed rules regarding these processes.

It is recommended that a person should purchase his or her own shroud while alive, or should mention in his or her will the source of his or her shroud. Otherwise it may be provided out of the original wealth of the deceased.



IN SUMMARY

1. Islamic funeral rites are *wājib al-kifā'ī*. What does this mean?
2. What are the three types of water required for *ghusl al-mayyit*?
3. What are the *mustaḥab* acts whilst performing *ghusl al-mayyit*?
4. What is *ḥunūṭ*?
5. What are the three *wājib* pieces of cloth for *kafan*?

DID YOU KNOW?



A dead body is *najis* before *ghusl al-mayyit* is performed. Therefore, a person who touches a *mayyit* before or during *ghusl* should perform *ghusl mass al-mayyit* (*ghusl* for touching a *najis* dead body).

KEY POINTS



1. The *ghusl*, *takfīn*, and *tadfīn* of a Muslim is *wājib al-kifā'ī* on every *bāligh* sane Muslim.
2. Islamic funeral rites should be performed with the permission of the *walī* of the deceased.
3. *Ghusl al-mayyit* involves washing the *mayyit* three times: first with water mixed with berry leaves, then with water mixed with camphor and lastly pure water.
4. After *ghusl*, *ḥunūṭ* should be performed, followed by *takfīn*.

LEARNING OBJECTIVES



1. How to perform *ṣalāt al-mayyit*
2. An explanation on *tadfin*.

MY NOTES

**SALĀT AL-MAYYIT**

Ṣalāt al-mayyit is *wājib* for all adult deceased Muslims and for children who are six years of age or older as long as at least one of their parents is Muslim. If the deceased child was not six years old but knew what *ṣalāh* was, then, as *iḥtiyāt wājib*, *ṣalāt al-mayyit* should also be performed.

The *ṣalāh* for the dead person should be performed after *ghusl al-mayyit*, the *ḥunūṭ*, and the shrouding (*takfīn*). Even though this *ṣalāh* is *wājib al-kifā'i*, it is highly recommended and there is great spiritual reward for as many Muslims as possible to join in the *ṣalāh*.

Ṣalāt al-mayyit is different from other prayers. It is not necessary to perform *wuḍū'* before this *ṣalāh*, or for the clothes or body to be clean (*tāhir*), though it is recommended that those who perform this *ṣalāh* should be in a state of ritual purity (*ṭahārah*) and should have done *wuḍū'*. A woman in the state of *ḥayḍ* (menses) can pray *ṣalāt al-mayyit* but she should stand alone and not join the lines in the congregation.

It is *wājib* that the *mayyit* should be placed on its back in front of the people performing *ṣalāt al-mayyit*, with its right shoulder facing *qiblah*. It is recommended that those performing *ṣalāt al-mayyit* should stand barefoot. Before the *ṣalāh*, it is recommended that instead of the *adhān*, the people should be called to the prayer by calling out '*al-Ṣalāh*' al-three times.

After making the *niyyah* of offering *ṣalāt al-mayyit* for the deceased, *qurbatan ilallāh*, five *takbīrs* should be done, each followed by a certain *du'ā'*. It is recommended to raise one's hands up to the ears during each *takbīr*. The Imām of the congregation should read the supplications aloud, and those in the congregation should repeat them quietly.

After 1st takbīr:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness there is no god but Allāh and Muḥammad is Allāh's Messenger

After 2nd takbīr:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allāh, bless Muḥammad (S) and the progeny of Muḥammad (S)

After 3rd takbīr:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allāh, forgive all the faithful – men and women

ACTIVITY



List down the differences between *ṣalāt al-mayyit* and other ritual prayers.

After 4th takbīr:
if it is a man:

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ
O Allāh, forgive this dead body

if it is a woman:

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتَةِ
O Allāh, forgive this dead body

The 5th takbīr marks the end of the *ṣalāt al-mayyit*. The *mayyit* is now ready to be taken away for burial.

AN ISLAMIC BURIAL

There are many *aḥādīth* stressing the importance of attending funerals. It gives honour to the Muslim who has passed away, comforts the family and loved ones, reminds us of the next world, reminds us of our own mortality and how we too will one day be washed, shrouded, prayed over and buried by others. There is great *thawāb* in attending a funeral.

It is *mustaḥab* that when the coffin is taken to the grave, it should be placed on the ground several metres away from the grave, then brought a few metres nearer to the grave, and for a second time placed on the ground, then brought nearer and placed by the side of the grave.

The *mayyit* should be lowered into the grave gently whilst reciting this *mustaḥab du'ā'*: "*O Allāh, hollow out the earth on his/her two sides, raise up his/her actions, and cause him/her to encounter the pleasures of Paradise from You.*"



MY NOTES



DID YOU KNOW?



Imām Ali (A) once accompanying a funeral when he heard someone laughing. He got angry and said, “Is it that death is only for others? Is it that we will never die? Is it that those whom we see departing on their journey of death will come back to us? We lay them down in their graves and then enjoy their estate!”

The *mayyit* should be laid into the grave on its right side so that the face is towards the *qiblah* and its back is not on ground, but on the side wall of the grave. The right cheek should be on the ground and the head placed on a pillow made of earth.

The person placing the *mayyit* in the grave should place his hands on the shoulders of the *mayyit* and then recite the *talqīn*. The shoulders of the *mayyit* should be firmly shaken each time the name of the deceased is mentioned in the *talqīn*. The person reciting it should try and recite it close to the ear of the *mayyit*. The *talqīn* is recited in Arabic and can be found in the *risālah* of the *marjaʿ*.

After the recital of the *talqīn*, the people present, except the near relatives of the deceased, should push soil into the grave. They should push the soil in with the back of their hands (palm facing down), and say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We are from Allāh, and to Him we shall return [2:156]

KEY POINTS



1. *Ṣalāt al-mayyit* is different from other *ṣalawāt*. It consists of five *takbīrs*, with a *duʿāʾ* between every two *takbīrs*.
2. *Wuḍūʾ* or *ṭahārah* is not required for *ṣalāt al-mayyit* although it is preferable.
3. Instead of reciting the *adhān*, people should be called to perform the *ṣalāh* by calling out *al-ṣalāh* three times.
4. A *mayyit* should be placed on its right side in the grave, with its face facing *qiblah* and its head on a pillow of sand.
5. The *talqīn* should then be recited in Arabic whilst holding the shoulders of the *mayyit*.
6. After the grave is covered with soil, those present should put their fingers into the soil and recite the *tanzīl*.

Then some water should be poured on the grave and those present should thrust their fingers in the soil (such that it leaves finger marks) and recite *sūrat al-Fātiḥah* and *sūrat al-Ikhlāṣ* once, followed by *sūrat al-Qadr* seven times. This is called *tanzīl*. They should seek Allāh (SWT)'s forgiveness for the deceased.



IN SUMMARY



1. How is *ṣalāt al-mayyit* different from other ritual prayers?
2. What are the benefits of attending a funeral?
3. How should a *mayyit* be placed in the grave?
4. What is *talqīn*?
5. What is *tanzīl*?

CONSUMPTION OF ALCOHOL AND DRUGS IS FORBIDDEN IN ISLAM

Islam forbids us from using any substance that causes us to lose control of our minds, become irrational and behave like animals. This is not only humiliating and degrading, but also detrimental to society as it leads to domestic violence, family break-ups, depression, addiction, crime, accidents and fatality among other things.

Allāh (SWT) forbids alcohol in the Qur'ān:

يَسْأَلُونَكَ عَنِ الْحُمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ...

They ask you concerning wine and gambling. Say, 'There is a great sin in both of them, and some profit for people, but their sinfulness outweighs their profit...' [2:219]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

O you who have faith! Indeed wine, gambling, idols and the divining arrows (a form of gambling) are uncleanness from Shayṭān's work, so avoid them, so that you may be successful. [5:90]

Although the word *khamr* in these verses is commonly translated as wine, it refers to all forms of alcoholic drinks such as beer, spirits, wines and so on regardless of their quantity, purity or whether their effect is strong or weak, immediate or delayed.

Imām Ja‘far al-Šādiq (A) was once asked if it was permissible to take alcohol in small quantities that wouldn’t cause intoxication. He said: *“Absolutely not. Anything that intoxicates in large quantities is ḥarām even in small quantities.”*



LEARNING OBJECTIVES



1. Why are intoxicants *ḥarām* in Islam?
2. What are the negative effects of intoxicants on individuals and society?
3. What are the basic Islamic rulings on intoxicants?

MY NOTES



ACTIVITY



What are the negative effects of alcohol on society?

MY NOTES



For example, driving can cause the death of innocent people. Similarly, children whose mothers take alcohol in pregnancy are born with its harmful effects.

Imām Ja'far al-Ṣādiq (A) explained why alcohol is condemned in Islam. He said: *"Alcohol is the root of all evil and sin. A person who drinks alcohol loses his sanity. At the time he is drunk, he does not know Allāh (SWT), does not fear committing any sin, does not respect anyone's rights and does not stop from committing evil openly. The spirit of piety and faith departs from him and only the impure and vicious spirit, which is far off from the mercy of Allāh (SWT) remains in his body. Allāh, His angels, His prophets and the true believers curse such a man, and his daily prayers are not accepted for forty days."* 

The use of recreational drugs is also *ḥarām* in Islam, because they too are intoxicants and have similar effects to alcohol.

BASIC RULINGS REGARDING INTOXICANTS

Alcohol is *najis al-'ayn* and makes other things *najis*. Anything that comes into contact with alcohol (that is for drinking and not for industrial use) becomes *najis* and must be made *ṭāhir* using water. Industrial alcohol that is used to make things like perfume is not considered *najis*.

Food containing even small amounts of alcohol is *najis* and cannot be consumed, even if the alcohol has "evaporated" in the cooking process. This is because even though the effects of alcohol may no longer be there in the food, it has become *najis* and cannot be eaten. It is also not permissible to consume alcohol for medicinal purposes.

If we buy anything with alcohol or someone gives us a gift with alcohol (e.g. chocolates or cake with rum), we cannot even give it to a non-Muslim and must throw it away.

Sitting at a table where alcohol is served is not permissible. When we go out with non-Muslim friends from college or work, it is important that we do



not sit with them if they are drinking alcohol. We should avoid any restaurant that has a bar, sells alcohol or even permits people to bring their own alcohol.

It is not permissible to grow crops for alcohol production, produce it, buy or sell it. In fact, all aspects of alcohol trade from the time crops, such as grapes and barley, are grown on the farm to the consumption of the alcoholic drink by the end user is forbidden in Islam. This includes distributing, advertising and profiting from companies that deal in alcohol production.

Islam forbids all types of intoxicants, including drugs. By 'drugs' we do not mean medicines, but recreational drugs that are taken to alter a person's state of mind. They are usually addictive and alter mood and behaviour (just like alcohol). Examples of such drugs include opium, heroin, cocaine and marijuana.

Sometimes pain-killers are taken in larger quantities or stronger doses to give the same effect as narcotics. Such usages is also considered *ḥarām*.



DID YOU KNOW?



Rasūl Allāh (S) cursed ten groups of people who have anything to do with alcohol:

1. Those who cultivate a crop with intention of producing alcohol from it
2. Those who crush the fruit to make wine
3. Those who transport it
4. Those who take delivery of it from the supplier
5. Those who sell it
6. Those who buy it
7. Those who serve it
8. Those who drink it
9. Those who sit at a table where alcohol is drunk
10. Those who use the income earned from alcohol

KEY POINTS



1. Consuming alcohol as well as dealing in any stage of its production, distribution, sale and consumption. is *ḥarām* in Islam.
2. Alcohol is the root of many evils and leads a person to sin.
3. Alcohol abuse destroys lives and leads to family breakdown. The habit is also addictive and difficult to give up.
4. We should not sit at a table where alcohol is served.

IN SUMMARY



1. What does the Qur'ān say about alcohol consumption?
2. Is it permissible to use alcoholic drinks in small quantities which do not cause addiction?
3. What are the ten groups of people that *Rasūl Allāh* (S) has cursed due to their involvement in alcohol?

LEARNING OBJECTIVES



1. What is *Hijjat al-Islām*?
2. What are the conditions for *Hajj* to become *wājib*?
3. What are the main acts of 'Umrah al-Tamattu' and *Hajj al-Tamattu*?

MY NOTES

**HIJJAT AL-ISLĀM**

Hajj is one of the *wājib* acts of worship (*ibādāt*) in Islam. It refers to the annual pilgrimage to Makkah that is performed every year in the month of *Dhū'l-Hijjah*, the last month in the Islamic calendar. Participation in *Hajj* is *wājib* on all Muslims at least once in their lifetimes, as long as they fulfil the following conditions:

- * ***bulūgh*** (puberty)
- * ***‘aql*** (sanity)
- * ***istitā‘ah*** (affordability)

The conditions of *istitā‘ah* are wealth (one should be able to afford it), health (one should be physically healthy to make the journey to Makkah and participate in *hajj*) and transport (including availability of visas).

Those who wish to go for *hajj* should:

- * ensure they have no debts to pay. If they owe money to anyone they should pay it back first or ask their permission to pay it later.
- * ensure the money for *Hajj* is clean and from *halāl* earnings. This is by ensuring that any *wājib* taxes like *khums* and *zakāt* have been paid.
- * prepare a will just in case they die before returning home; and ensure the executor(S) of their will who is not travelling with them knows where to find the will if they need to.
- * it is recommended to give *ṣadaqah* before setting out on the journey.

The annual *hajj* (*hijjat al-Islam*) is made up of two parts:

1. '**Umrah al-Tamattu**' (that can be done anytime between 1st *Shawwāl* and 8th *Dhū'l-Hijjah*), and
2. '**Hajj al-Tamattu**' (that must be done from the 9th to 13th *Dhū'l-Hijjah* of the same year as the '*Umrah al-Tamattu*').

Pilgrims have to start their *hajj* at any one of five specific locations away from Makkah. These five places are called ***miqāt***. At the *miqāt*, a pilgrim puts on a special dress called the ***iḥrām***, makes the *niyyah* for *hajj* and recites the ***talbiyyah*** as follows:

Labbayk, Allāhumma labbayk. Lā sharika laka labbayk

At Your service (here I am) O Allāh, at Your service. There is no partner for You. At Your service.

The *iḥrām* for men is two pieces of unstitched cloth: One piece to cover from the waist to the knees and the other for the upper body. Men cannot cover their head or feet. For women, *iḥrām* is a simple long dress with *hijāb*. It is recommended for the *iḥrām* to be white, both for men and women. From the *miqāt*, pilgrims head to Makkah to perform '*Umrah al-Tamattu*' which consists of ***tawāf*** (going round the Ka'bah seven times), a two *raka'āt* ***ṣalāh*** after ***tawāf***, ***sa'ī*** (running between the hills of *Ṣafā'* and *Marwah*) and ***taqṣīr*** (clipping hair or finger nails).

ACTIVITY



Can you recall any similarities between the acts of *Hajj* and the lives of *Nabī Ibrāhīm* (A) and his son *Nabī Ismā'īl* (A)?

HAJJ AL-TAMATTU'

The **wājib** acts in *Hajj al-Tamattu'* (the 2nd part of the annual *Hajj*) are:

1. Making the **niyyah** for *Hajj al-Tamattu'* and wearing the **ihrām** in Makkah before heading out to 'Arafah.
2. **Wuqūf** (stopping) at '**Arafah**, an open plain outside Makkah, and staying there on the 9th of *Dhū'l-Hijjah* from *zuhr* until *maghrib*.
3. Spend the night at **Mash'ar**, a place between 'Arafah and Makkah (also called Muzdalifah).
4. Going to **Minā** after sunrise on the 10th of *Dhū'l-Hijjah* (*Īd al-Adhā*). At Minā, a pilgrim has to do **Ramī al-Jamarāt** by throwing pebbles at the last *Jamarah* (The *Jamarāt* are three stone pillars or walls that symbolise *shayṭān*), perform the **sacrifice** of an animal and shave the head (**ḥalaq**) or clip some hair from the head (**taqṣīr**). Women are not allowed to shave their head, but for men it is highly recommended to do so.
5. Staying at Minā for the next two nights and throwing pebbles at all three *Jamarāt*.
6. Return to Makkah to perform **tawāf** of the *Ka'bah* seven times. This is called **Tawāf al-Hajj**.
7. Offering a **two rak'ah ṣalāh** after **tawāf** near *Maqām Ibrāhīm*.
8. Performing **Sa't** between the hills **Ṣafā'** and **Marwah**.
9. Performing **Tawāf al-Nisā** (another **tawāf** around the *Ka'bah*).
10. Offering two **rak'at ṣalāh** for **tawāf al-Nisā'** near *Maqām Ibrāhīm*.



This marks the end of *Hajj al-Tamattu'* and a pilgrim can then remove his or her **ihrām**. It is important to note that in the state of **ihrām**, there is a list of about 25 things which are **ḥarām** for the pilgrim. One should become familiarised with this list before going for *Hajj* or '*Umrah*. Before leaving Makkah, it is **mustaḥab** to do a final **tawāf** called **Tawāf al-Widā'** followed by 2 **rak'at** near *Maqām Ibrāhīm*. Whenever a person goes for '*Umrah* or *Hajj*, it is also highly recommended to go to Madīnah and visit *Rasūl Allāh* (S) and members of the *Ahl al-Bayt* (A) buried in Jannat al-Baqī near the Masjid al-Nabawī.

IN SUMMARY

1. What is *Hijjat al-Islām*? What are the conditions for it to become **wājib**?
2. What are the **miqāt**? What three things must a pilgrim do at one of the **miqāt**?
3. What acts does '*Umrah al-Tamattu'* consist of?
4. What is *Ramī al-Jamarāt*?
5. What are the three places outside Makkah where the pilgrim has to go during *Hajj al-Tamattu'*?

DID YOU KNOW?



It is highly recommended to go to Makkah for '*Umrah* in other months besides *Hajj* in *Dhū'l-Hijjah*. When performing '*Umrah*, it is **wājib** to enter Makkah in **ihrām** and perform '*Umrah al-Tamattu'* which consists of **tawāf**, a two **rak'at ṣalāh** after **tawāf**, **sa't** and **taqṣīr**. *Hajj al-Tamattu'* is only done in *Dhū'l-Hijjah*, so for '*Umrah* pilgrims do not go to 'Arafah, Muzdalifah (Mash'ar) or Minā.

KEY POINTS



1. The annual pilgrimage to Makkah in the month of *Dhū'l-Hijjah* is called **Hijjat al-Islām**.
2. It is **wājib** on all sane and **bāligh** Muslims to perform *Hajj* at least once in their lifetime if they have the **istitā'ah** (affordability, health and possibility of travelling to Makkah).
3. *Hijjat al-Islām* consist of two parts: '*Umrah al-Tamattu'* and *Hajj al-Tamattu'*.
4. Pilgrims must first go to one of the **miqāt** to put on the **ihrām**, make **niyyah** for *Hajj* and recite the **talbiyyah**.



Wudhoo and Salaah Learning guide



sharikatul-hussain.org



Sharikatul Hussain Saturday Workshop

Wudhoo and Salaah Assessment

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

Total marks out of 50

(Assessment = 45 marks Bonus = 5 marks)

Marking Criteria

Juniors:

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

Seniors:

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



WUDHOO

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



ADHAAN & IQAMAH

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



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SALAAH

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

KEY: * BOLD = Wajib * LIGHT = Mustahab



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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**



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

KEY: * BOLD = Wajib * LIGHT = Mustahab

SURATUL FATEHA:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ()

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

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ()

Praise be to Allah, the Sustainer of the creation.

الرَّحْمَنُ الرَّحِيمُ ()

The Compassionate, the Merciful.

مَالِكِ يَوْمِ الدِّينِ ()

Master of the Day of Judgement.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ()

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

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ()

Guide us on the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ()

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

SURATUL IKHLAS:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ()

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

قُلْ هُوَ اللَّهُ أَحَدٌ ()

Say: Allah is One - the Eternal Being.

اللَّهُ الصَّمَدُ ()

Allah is He Who is independent of all being.

لَمْ يَلِدْ وَلَمْ يُولَدْ ()

He begot none, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ()

And none in the creation is equal to Him.

Ta'leem for Tarbiyah



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GUIDELINES

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS A

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

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS B

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

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS C

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

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

BOYS



TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS D

Band D - BOYS			
AGE 10 - 11 YEARS			
YEAR	OUTCOMES		LESSON NO
1	To recite or recall the following from memory:		
	1	Acts of <i>salah</i> that are <i>rukn</i> and <i>ghayr rukn</i>	1D04
	2	The meaning of the <i>dhikr</i> of <i>salah</i> : The 2 <i>surahs</i> , <i>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/ salah</i> , ask parents to send a video clip of their child doing <i>wudhu/</i> praying <i>salah</i> , which the teacher can review and assess

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS E

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

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS F

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

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

TA'LEEM FOR TARBIYAH

Wuḍū' Assessment

Name

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

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

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

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

TA'LEEM FOR TARBIYAH

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

TA'LEEM FOR TARBIYAH

3 Rak'ah Ṣalāh Assessment – Boys

Name

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

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

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

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

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

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

TA'LEEM FOR TARBIYAH

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

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

TA'LEEM FOR TARBIYAH

Qirā'ah section continued..

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

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

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

Sajdah section continued..

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

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

TA'LEEM FOR TARBIYAH

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

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

Ghusl Checklist

Name

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

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

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

Following are a list of the steps they should mention.

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

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

GIRLS



TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS D

Band D - GIRLS				
AGE 10 - 11 YEARS				
YEAR	OUTCOMES		LESSON NO	EXAMPLES FOR ASSESSMENT
1	To recite or recall the following from memory:			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
	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	

Band D - GIRLS				
AGE 11 - 12 YEARS				
YEAR	OUTCOMES		LESSON NO	EXAMPLES FOR ASSESSMENT
2	To recite or recall the following from memory:			E.g: For rules related to <i>qasr salah</i> , prepare a written quiz
	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>			

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS E

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

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS F

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

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

TA'LEEM FOR TARBIYAH

Wuḍū' Assessment

Name

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

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

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

TA'LEEM FOR TARBIYAH

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

TA'LEEM FOR TARBIYAH

3 Rak'ah Ṣalāh Assessment – Girls

Name

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

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

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

Ghusl Checklist

Name

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

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

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

Following are a list of the steps they should mention.

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

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



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