



My Workshop

Manual

Class 8

NAME:

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



Password Tracker

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QUR'AN

Class 8

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

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

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 8

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

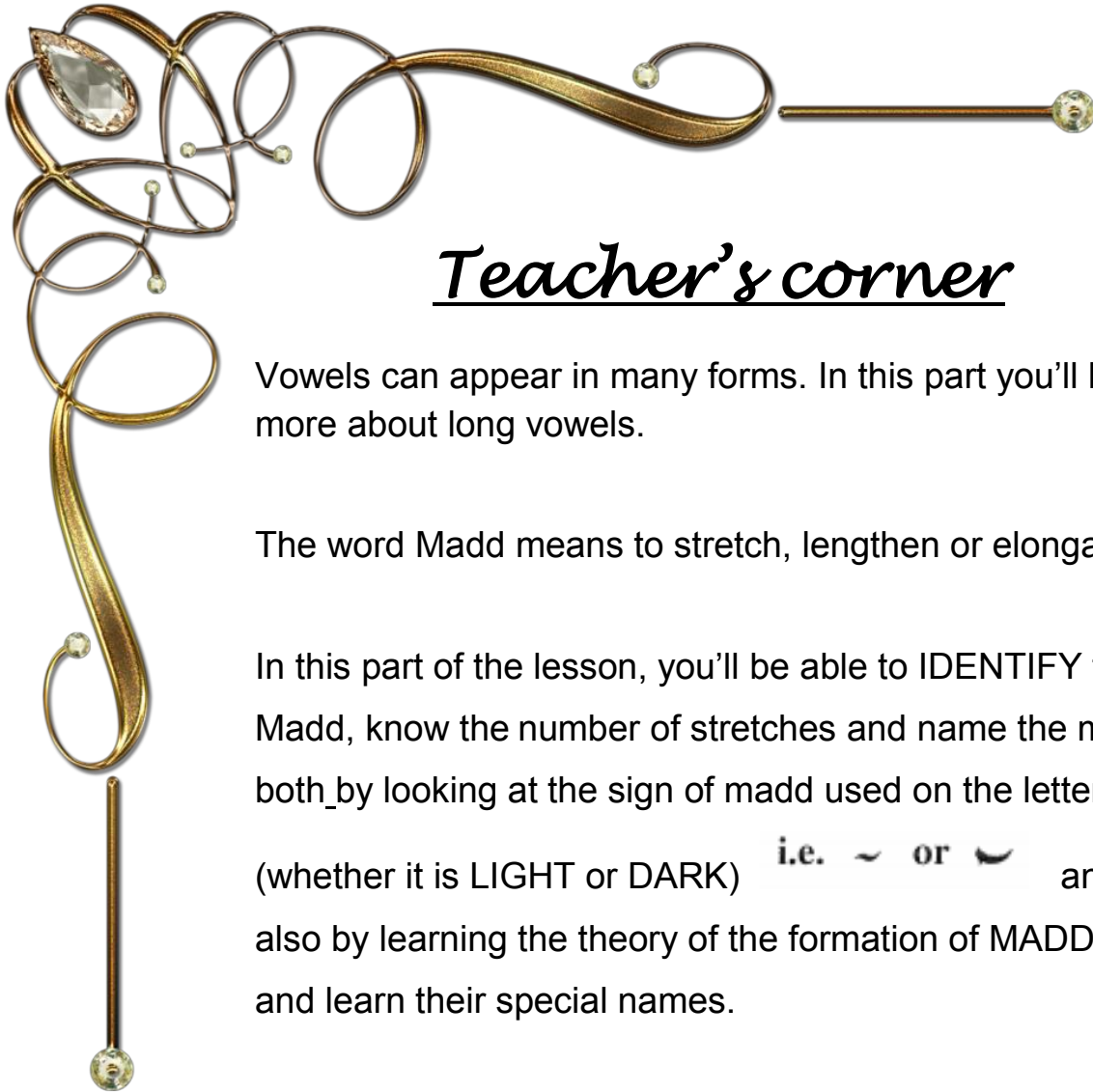
CLASS 8	CLASS 9
Hamd	Hamd
Ikhlāas	Ikhlāas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Jumuah	Fajr

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



Theory

Madd
(The Stretch)



Teacher's corner

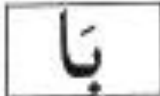
Vowels can appear in many forms. In this part you'll learn more about long vowels.

The word Madd means to stretch, lengthen or elongate.

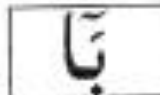
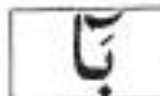
In this part of the lesson, you'll be able to IDENTIFY the Madd, know the number of stretches and name the madd, both by looking at the sign of madd used on the letter (whether it is LIGHT or DARK) i.e. ~ or ˘ and also by learning the theory of the formation of MADDS and learn their special names.

MADDA – The Stretch

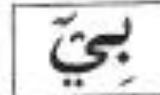
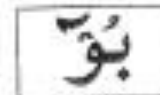
In the previous lessons, you must have learnt about a **SHORT VOWEL** and **LONG VOWEL**, and you know the difference between them. Here you'll learn more about the long vowels.

SHORT VOWEL	-	(Ba)	
LONG VOWEL	-	(Baa)	

Now, a longer and longest vowel sound is read when there is a Madda sign over the long vowel. Thus:

LONGER VOWEL	-	(Baaaa)	
LONGEST VOWEL	-	(Baaaaaaa)	

In the same way the Madda sign can also stretch the sound of a word with Kasra or Dhamma sign. For example:

LONGER	-	Biili	
LONGEST	-	Biiliii	
LONGER	-	Buuuu	
LONGEST	-	Buuuuuu	

Note:

The stretch should be appropriate according to the corresponding Madda sign i.e LONG, LONGER and LONGEST stretch.

What is a Madd/Madda?

A long stroke or curve above a letter is called a Maddah.
It can be a light stroke (thin) or a dark stroke (thick) above the letter.

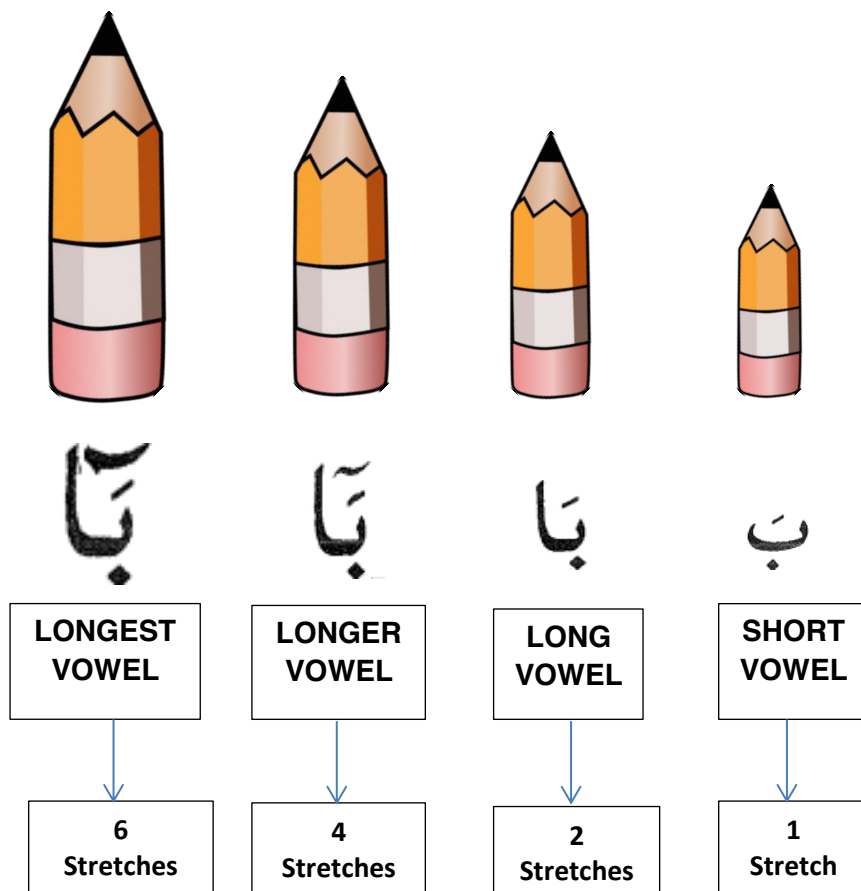
The word 'Maddah' means to stretch/ lengthen or elongate.

Formation of vowels and their length of stretch

Vowels can appear in many forms. In this part you'll learn more about long vowels.

- SHORT VOWEL → 1 stretch
- LONG VOWEL → 2 stretches → (Long Madd)
- LONGER VOWEL or → 4 stretches → (Longer Madd)
- LONGEST VOWEL → 6 stretches → (Longest Madd)

To understand this better, look at the example below.



Each of these LONG VOWELS makes a MADD. In the coming lessons, you'll learn the **SPECIAL MADD TERM** used for these long vowels. For now just learn them as

Long Vowel (Long Madd)

Longer Vowel (Longer Madd)

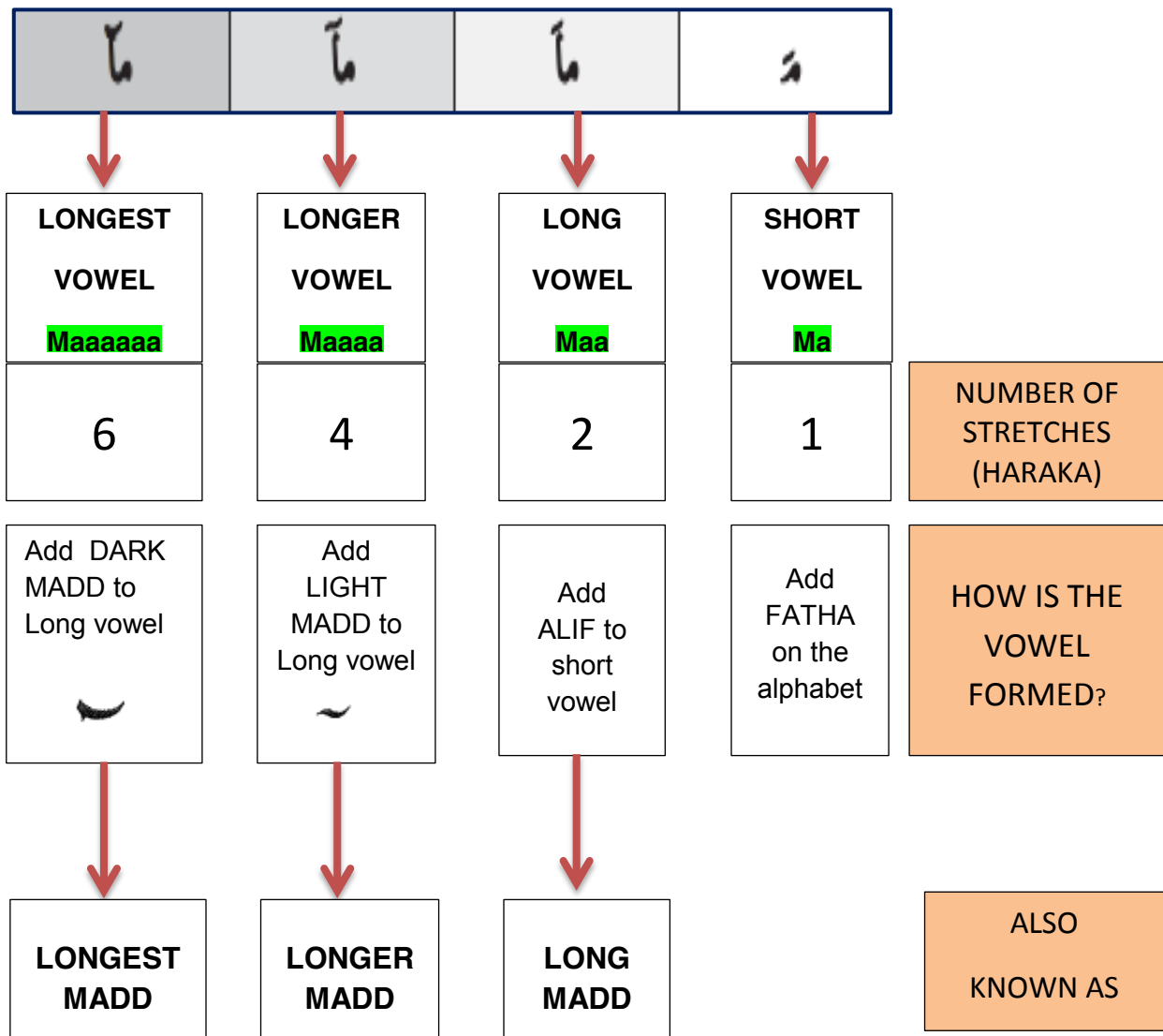
Longest Vowel (Longest Madd)

The making of Vowels

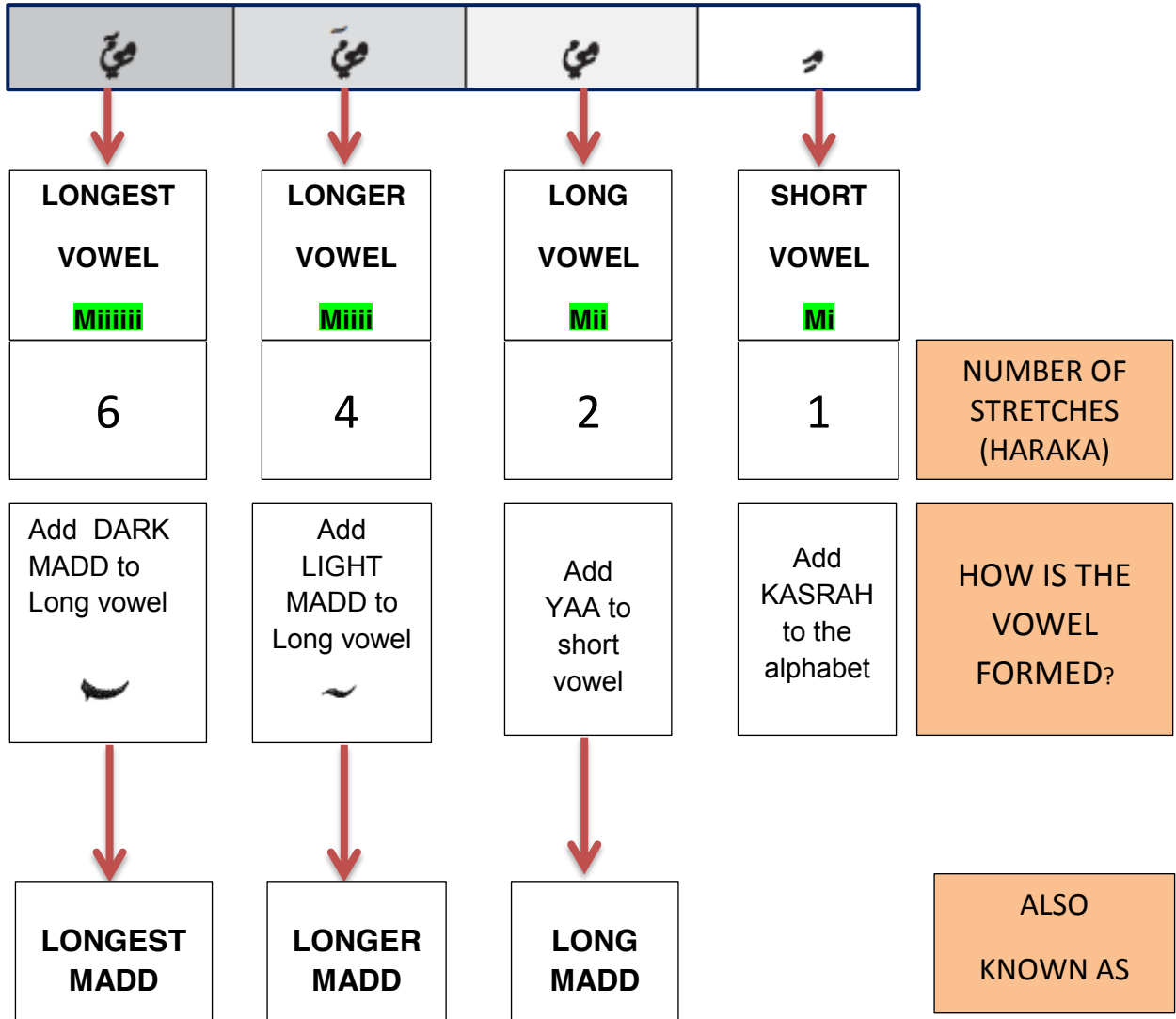
Study this to understand the various forms of vowels, their formation and the number of stretches they have.

In this part of the lesson, you'll be able to IDENTIFY the Madd, know the NUMBER OF STRETCHES and NAME the Madd by looking at the sign of madd used on the letter (whether it is LIGHT or DARK) i.e. ~ or ˘

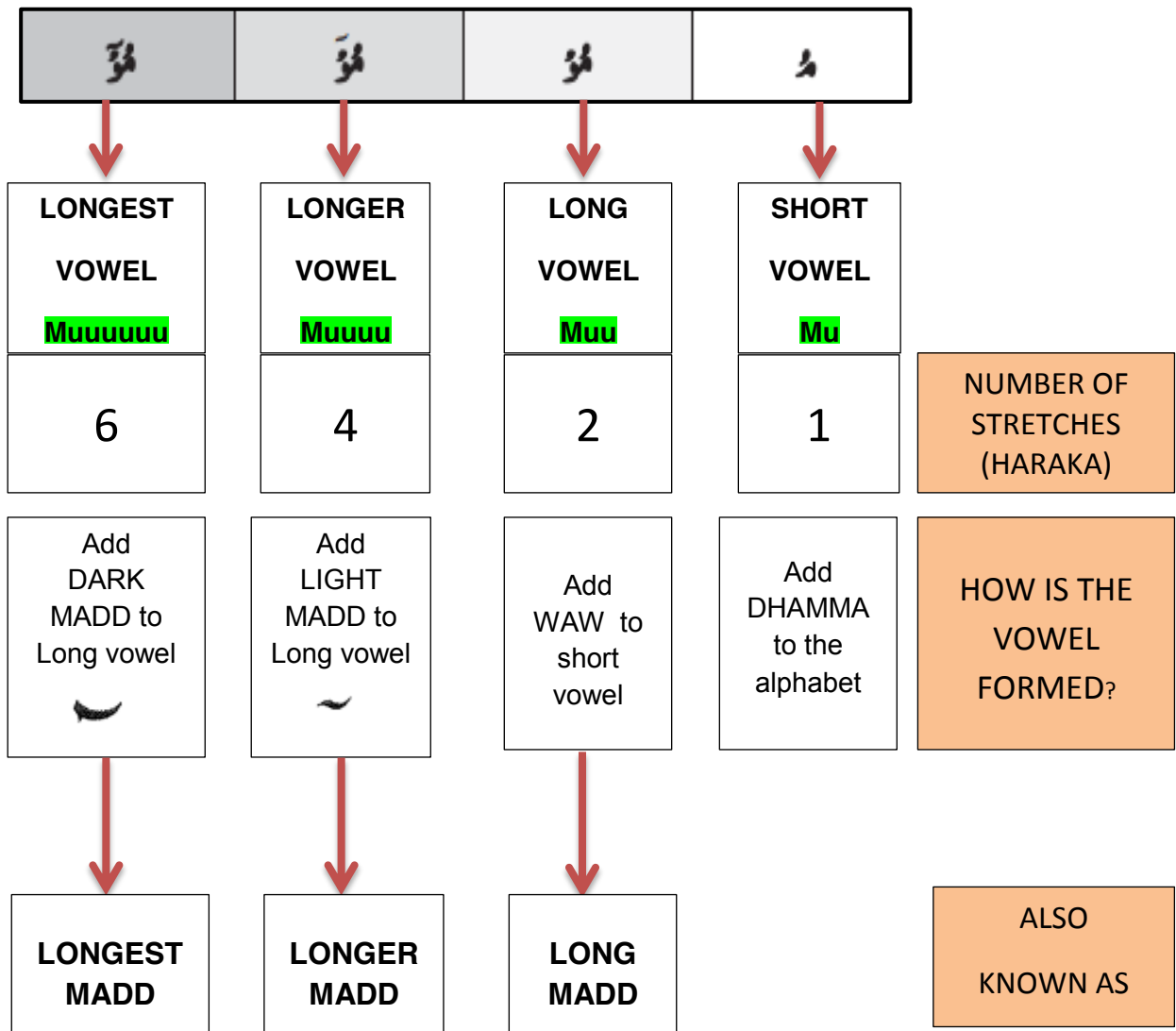
❖ USING FATHA



❖ USING KASRAH



❖ USING DHAMMAH



Exercise

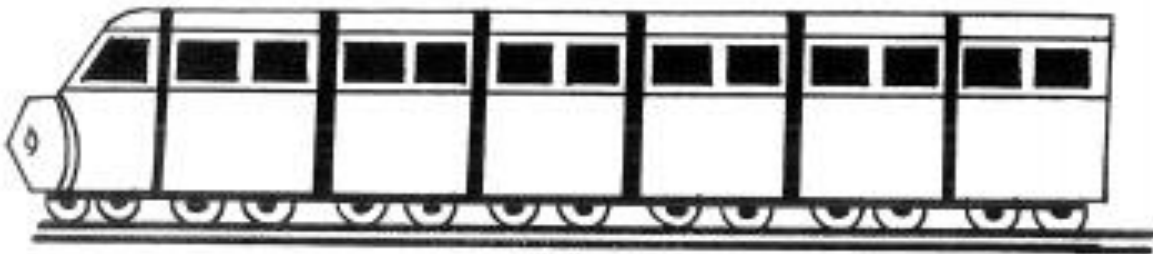
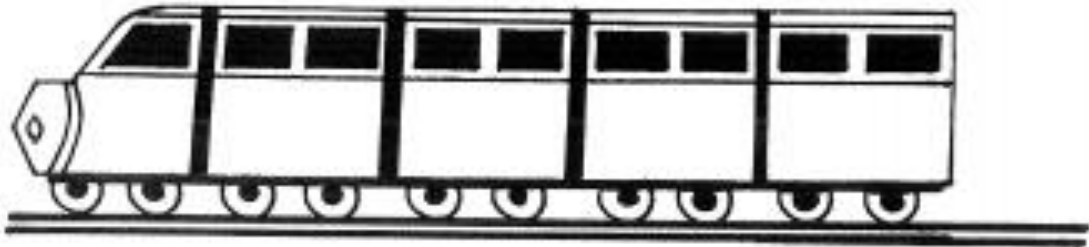
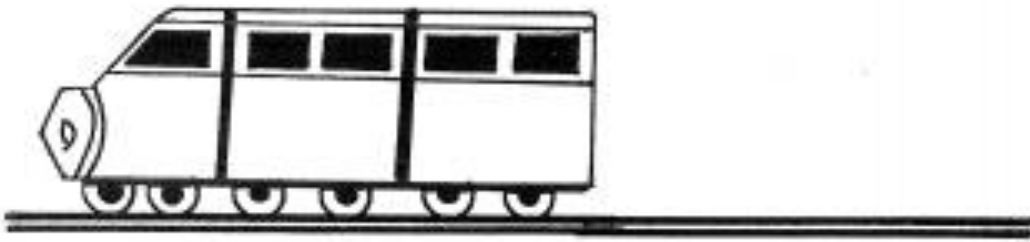
Tick the correct type of vowel

	SHORT VOWEL	LONG VOWEL	LONGER VOWEL	LONGEST VOWEL
مَا				
عَلِي				
عَا				
جَزَا				
يَا				
سَا				
ذَا				
لَا				

Exercise

Put the appropriate letters according to their stretches in the trains.

قَوْ جَا لَوْ نِي حَا فِي عَا سَا طَوْ نَا مَا بَا



Exercise

This requires you to change the given short vowel to the vowels asked for in the columns.

LONGEST VOWEL	LONGER VOWEL	LONG VOWEL	SHORT VOWEL
			عَ
			اَ
			اِ
			اُ
			اِ
			اِ
			اِ
			اِ

Exercise

Circle the right number of stretches in the letters given below.
For example,

ج

ي
☒ 2 ☐ 4 ☐ 6

+

ج

مَا

ا
☐ 2 ☐ 4 ☐ 6

+

م

سَوّ

و
☐ 2 ☐ 4 ☐ 6

+

س

ظ

ا
☐ 2 ☐ 4 ☐ 6

+

ظ

بَي

ي
☐ 2 ☐ 4 ☐ 6

+

ب

هَـ

ا
☐ 2 ☐ 4 ☐ 6

+

هَـ

Exercise

Put the correct madda (LIGHT or DARK) on each of the Arabic words below to form the kind of vowel asked for in the text box

i.e. ~ or ~

LONGER VOWEL	→	جِي
LONGEST VOWEL	→	شَاء
LONGER VOWEL	→	رُو
LONGER VOWEL	→	إِذَا
LONGEST VOWEL	→	جَاء
LONGER VOWEL	→	هُوَ

Exercise

This needs you to tell whether the following are LONG, LONGER or LONGEST VOWELS i.e LONG, LONGER or LONGEST MADD. Also circle the madd letter that you find.

LONG VOWEL (long madd), LONGER VOWEL (longer madd) or LONGEST VOWEL (longest madd)	WORD
	قَوَّآ
	سَتَجِدُنِيَّ
	السَّمَآءِ
	الدُّنْيَا
	يَشْتَهُونَ

Exercise

Read the following words and write whether it is a (LONG VOWEL i.e LONG MADD), (LONGER VOWEL i.e LONGER MADD) OR (LONGEST VOWEL i.e LONGEST MADD).

Copy the Madda letter in the middle column as shown in the example.

LONG, LONGER OR LONGEST	MADDA LETTER	WORD
LONGEST	شَا	مَا شَاءَ ^{e.g}
		سَوَاءٌ
		يَا دَمُ
		نِسَاءٌ
		الَّذِي
		جَاءَتْ

TYPES OF MADD

There are a couple of types of lengthenings called MADD.

In this part of the lesson, you'll be able to IDENTIFY the Madd, know the NUMBER OF STRETCHES and NAME THE **MADD NOT by looking at the sign of madd used on the letter** (whether it is LIGHT or DARK)

i.e. ~ or ~ Rather you will learn the theory of the formation of MADDS and learn their SPECIAL NAMES.

Having learnt the theory, you'll realise that:

MADD ASLI is  LONG VOWEL / LONG MADD (that you learnt earlier)

MADD MUNFASIL is  LONGER VOWEL / LONGER MADD (that you learnt earlier)

MADD MUTTASIL is  LONGEST VOWEL / LONGEST MADD (that you learnt earlier)

1) MADD ASLI – THE ORIGINAL MADD →

This is the **LONG VOWEL / LONG MADD** which you learnt earlier

Letters with FATHA, KASRA and DHAMMA are prolonged if they are followed by their corresponding letters of Madd (alif, yaa, waw) making them long vowels. This is normally 2 stretches.

This type of Madd is called **MADD ASLI** or the **ORIGINAL MADD**

Corresponding <i>Harooful Madd</i>	Harka
ا	ـَ FATHA
ي	ـِ KASRA
و	ـُ DHAMMA

Example:



Exercise

Find and circle MADD ASLI / ORIGINAL MADD (this is the LONG VOWEL) in the following words:

Length of stretch of Madd Asli is : _____

تَعْقِلُونَ

يُوسُفُ

هَذَا

سَاجِدِينَ

السَّمِيعُ الْعَلِيمُ

النَّاسِ

كَافِرُونَ

كَانَ

الْوَحْدُ الْقَهَّارُ

Exercise

In the Surah given below, find the MADD ASLI / Original Madd and CIRCLE them.

(**Remember:** Madd Asli is the LONG VOWEL)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١

مَلِكِ النَّاسِ ٢

إِلَهِ النَّاسِ ٣

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ٥

مِنَ الْجِنَّةِ وَالنَّاسِ ٦

2) MADD MUNFASIL – THE DETACHED MADD

This is the
**LONGER
VOWEL /
LONGER MADD**
which you
learnt earlier

If MADD ASLI is in the end of a word, and the next word starts with a HAMZAH (ء) or ALIF, the letter of madd is stretched to 4 stretches.

This is called **MADD MUNFASIL** or **DETACHED MADD**.

It is represented by  sign.

Example:

إِنَّا أَعْطَيْنَاكَ	ا
إِنَّا أَنْزَلْنَاهُ	
قُوَا أَنْفُسَكُمْ	و
وَأَعْلَمُوا أَنَّ اللَّهَ	
وَفِي أَنْفُسِكُمْ	ى
وَلَوْ عَلَا أَنْفُسَكُمْ	

Exercise

From the words given below, circle the words which have MADD
MUNFASIL – The Detached MADD

(**Remember:** Madd MUNFASIL is the LONGER VOWEL)

لَا أَعْبُدُ

يَسْ

بَيْنَهُمَا

وَسَوَاءُ

أَرْسَلْنَا إِلَيْهِمُ

أُولَئِكَ

مَا أَدْرَاكَ

الصَّالِحَاتِ

Exercise

In the following surah, circle the MADD MUNFASIL / Detached madd (LONGER VOWEL/LONGER MADD).

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ١

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ٢

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٣

نَزَّلُ الْمَلَائِكَةَ وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرِ ٤

سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ٥

What is the name
of this SURAH?

3) MADD MUTTASIL – THE JOINED MADD →

This is the
LONGEST VOWEL
/ LONGEST MADD
which you learnt
earlier

If MADD ASLI is followed by a HAMZAH (ء) in the **same word**, the letter of madd is stretched to 6 stretches.

This is called **MADD MUTTASIL** or **JOINED MADD**

It is represented by  sign.

Example:

إِذَا جَاءَ نَصْرُ	ا
سَوَاءٍ عَلَيْهِمْ	
سُوَّاءٌ أَوْ يُظْلَمُ	و
سُوَّاءُ الدَّارِ	
هَنِيئًا مَرِيئًا	ى
وَجَائِئِ يَوْمَئِذٍ	

Exercise

In each of the verses given below, circle or underline MADD MUTTASIL or The JOINED MADD (also known as Longest Vowel/Longest Madd)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾

وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

(....continued)

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْحُطْمَةُ ﴿٥﴾

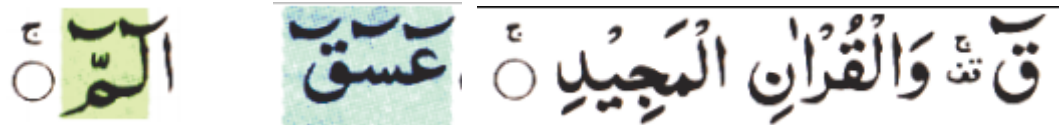
4) MADD LAAZIM – THE COMPULSORY MADD

a) In case of HUROOFUL MUQATTAAT which appear at the beginning of some Surahs, the length of madd is 6 stretches.

This is called **MADD LAAZIM** or **COMPULSORY MADD**

It is represented by  sign.

Example:



b) If a longest Madd  is followed by a letter having TASHDEED/SHADDA, then the length of madd is 6 stretches.

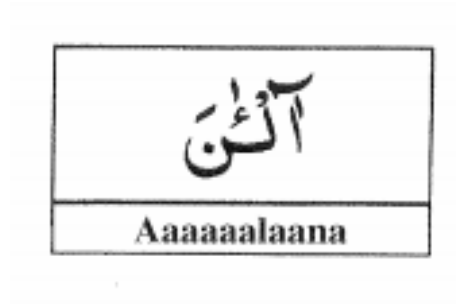
Example:

بِضَائِهِمْ	خَاصَّةً	جَانِ
ضَالًا	رَابَّةً	كَائِنًا

وَالضَّالِّينَ
Waladhaaaaaa...liin

c) If a Longest Madd  is followed by a sakin letter which is in the same word, the length of madd is 6 stretches.

Example:



However, this is the only case in the Holy Quran.

Exercise

Put the right number of stretches in the letters below. An example has been given,

صّ

--

طّسّ

--	--

يّسّ

6	2
---	---

خّمّ

--	--

كّهّيعّصّ

--	--	--	--	--

قّ

--

ظّهّ

--	--

Exercise

Write down the names of ALL the SURAHS in the Holy Quran which have HUROOF MUQATTAAT and hence will be MADD LAZIM

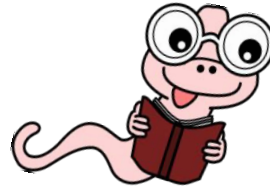
Example:

Name of Surah	Huroof Muqattaat
1) Surah Baqarah	

--	--

Name of Surah	Huroof Muqattaat

Recap on Madd



LONGEST MADD	LONGEST MADD	LONGER MADD	LONG MADD	
6	6	4	2	NUMBER OF STRETCH
			Has either Fatha & Alif, Dhamma & Waaw, Kasrah & Yaa	SIGN ON THE LETTER
Madd Lazim	Madd Muttasil (Joined Madd)	Madd Munfasil (Detached Madd)	Madd Asli (Original Madd)	SPECIAL NAME OF MADD
يَسَّ ضَالًا الَّن	جَاءَ سُوءَ	قُوًّا أَنْفُسِكُمْ وَفِي أَنْفُسِكُمْ	بَا بِ بُو	EXAMPLES
In ONE word	In ONE word	In TWO words	In ONE word	APPEARANCE

Exercise

MIXED EXERCISE

In the verses below, identify the type of Madd and fill in the box below. This could have any of the madds you've learnt so far.



فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

		Write the word(s) having the Madd
		Which type of Madd is this?
		Number of stretches
		Reason behind your answer. Why is it this Madd?

To help you get through this exercise easily, you'll need to know the types of MADD covered so far.

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

	Write the word(s) having the Madd
	Which type of Madd is this?
	Number of stretches
	Reason behind your answer. Why is it this Madd?

يَسَّ

	Write the word(s) having the Madd
	Which type of Madd is this?
	Number of stretches
	Reason behind your answer. Why is it this Madd?

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

	Write the word(s) having the Madd
	Which type of Madd is this?
	Number of stretches
	Reason behind your answer. Why is it this Madd?

إِذْ نَادَىٰ رَبَّهُ، نِدَاءً خَفِيًّا

	Write the word(s) having the Madd
	Which type of Madd is this?
	Number of stretches
	Reason behind your answer. Why is it this Madd?

Exercise

Use the Holy Quran to do this exercise
Refer : 30th Part of Quran.



Write 5 words having :

MADD ASLI

MADD MUNFASIL

Write 5 words having:

MADD MUTTASIL

MADD LAZIM

Exercise

Practice reading the madd correctly. Name which type of MADD it is.

← لِّلْسَائِلِ وَالْمَحْرُومِ

← كَهَيْعَصَ

← مِّنَ السَّمَاءِ مَاءً

← نُوحِيهَا إِلَيْكَ

← حَتَّىٰ إِذَا

← بِرَّادِي

← بِمَا أُنزِلَ

← جَاءَتِ الصَّاحَّةُ

(...Continued)

← إِنَّا أَنْزَلْنَاهُ

← وَأُمَّا السَّائِلَ

← وَمَا تَشَاءُونَ إِلَّا

← إِنَّمَا أَمْرُهُ إِذَا

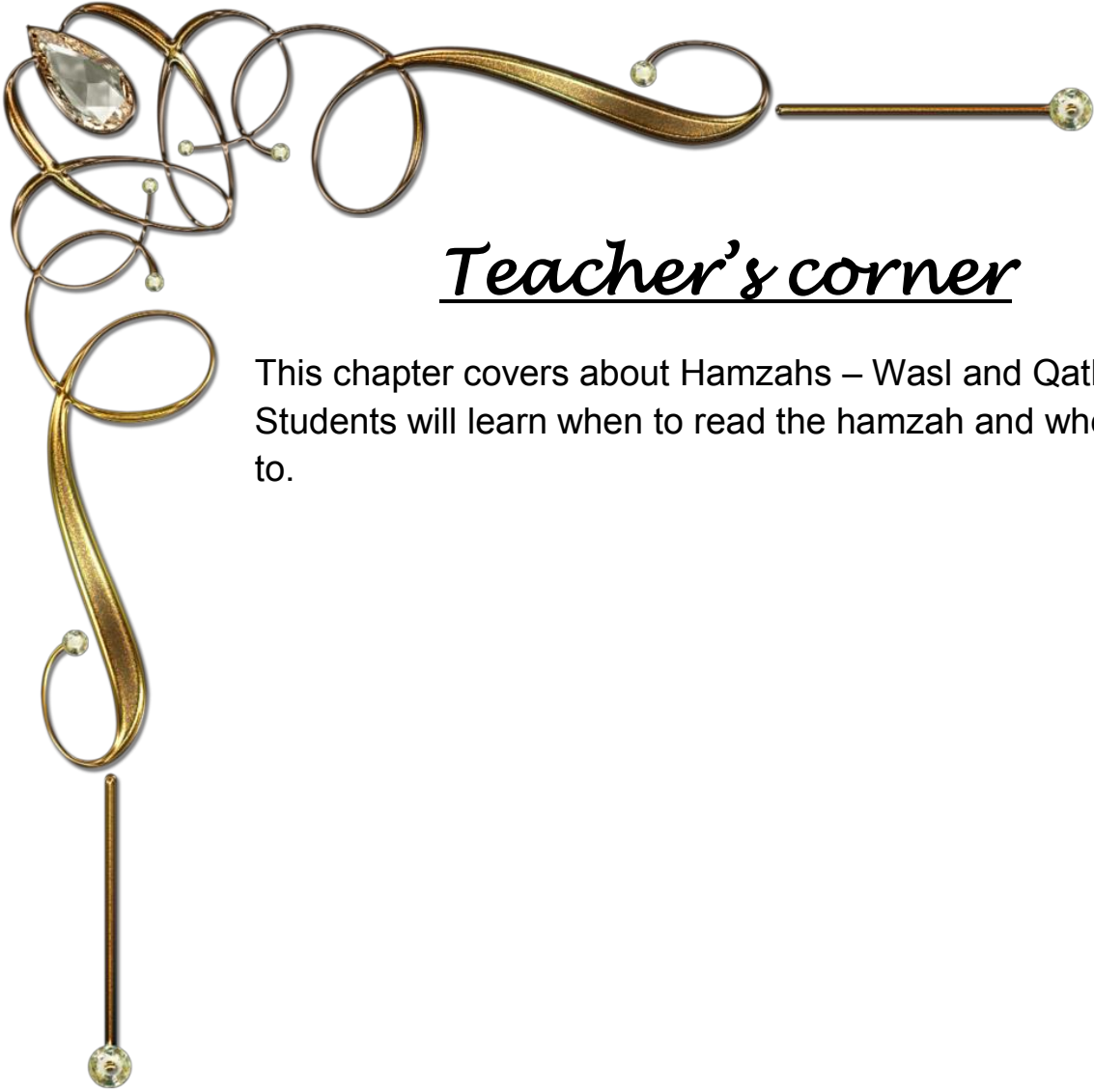
← بِأَسْمَاءٍ هَؤُلَاءِ

← يَا أَبَانَا

← أُمَعَاءَهُمْ

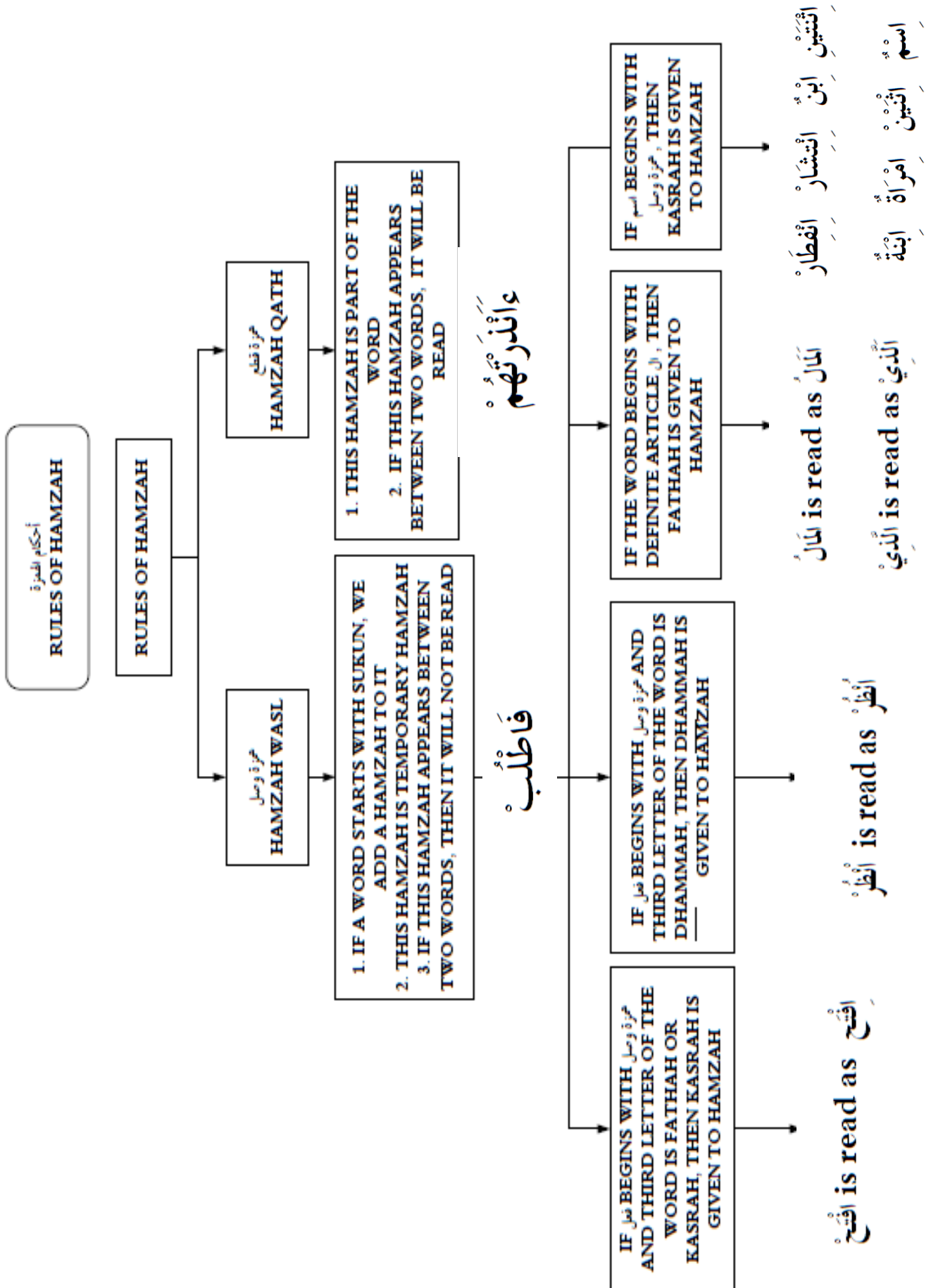
← وَجَدْنَا آبَاءَنَا عَلَى

Rules of Hamzah



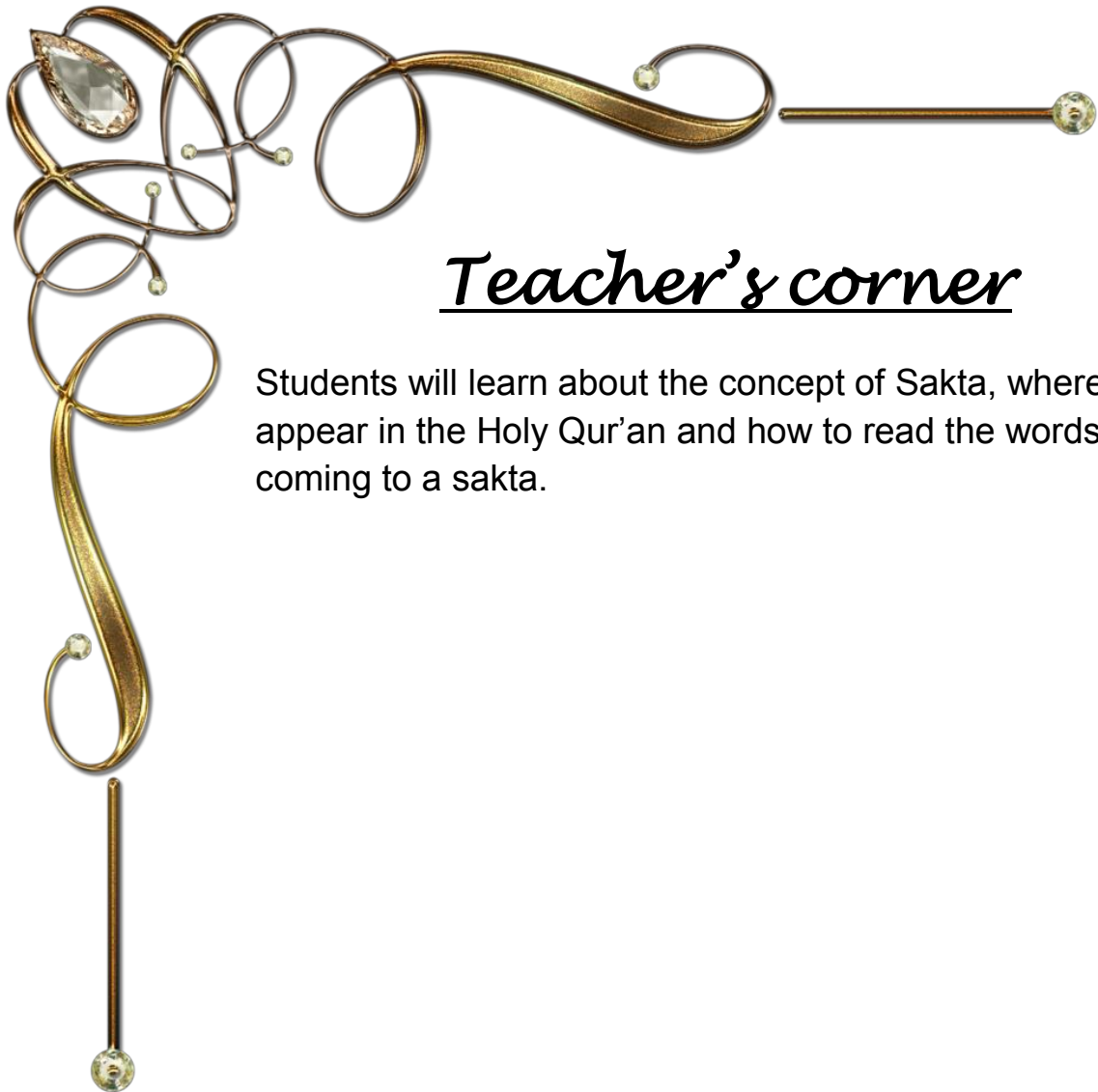
Teacher's corner

This chapter covers about Hamzahs – Wasl and Qath. Students will learn when to read the hamzah and when not to.





Sakta



Students will learn about the concept of Sakta, where they appear in the Holy Qur'an and how to read the words upon coming to a sakta.

أحكام سكّنة
RULES OF SAKTA

SAKTA: STOP THE SOUND BUT
DON'T BREAK THE BREATH



كهف IN SURAH عوجاً

يس IN SURAH من مرقدنا

قيامه IN SURAH قيل من

تتفیف IN SURAH كلاً بل

ACCORDING TO SOME
SCHOLARS

الحاقة IN SURAH مَالِيَهُ هَلَكَ

GENERAL RULE: THERE IS NO SAKTA
AT THE POINT OF STOPPING

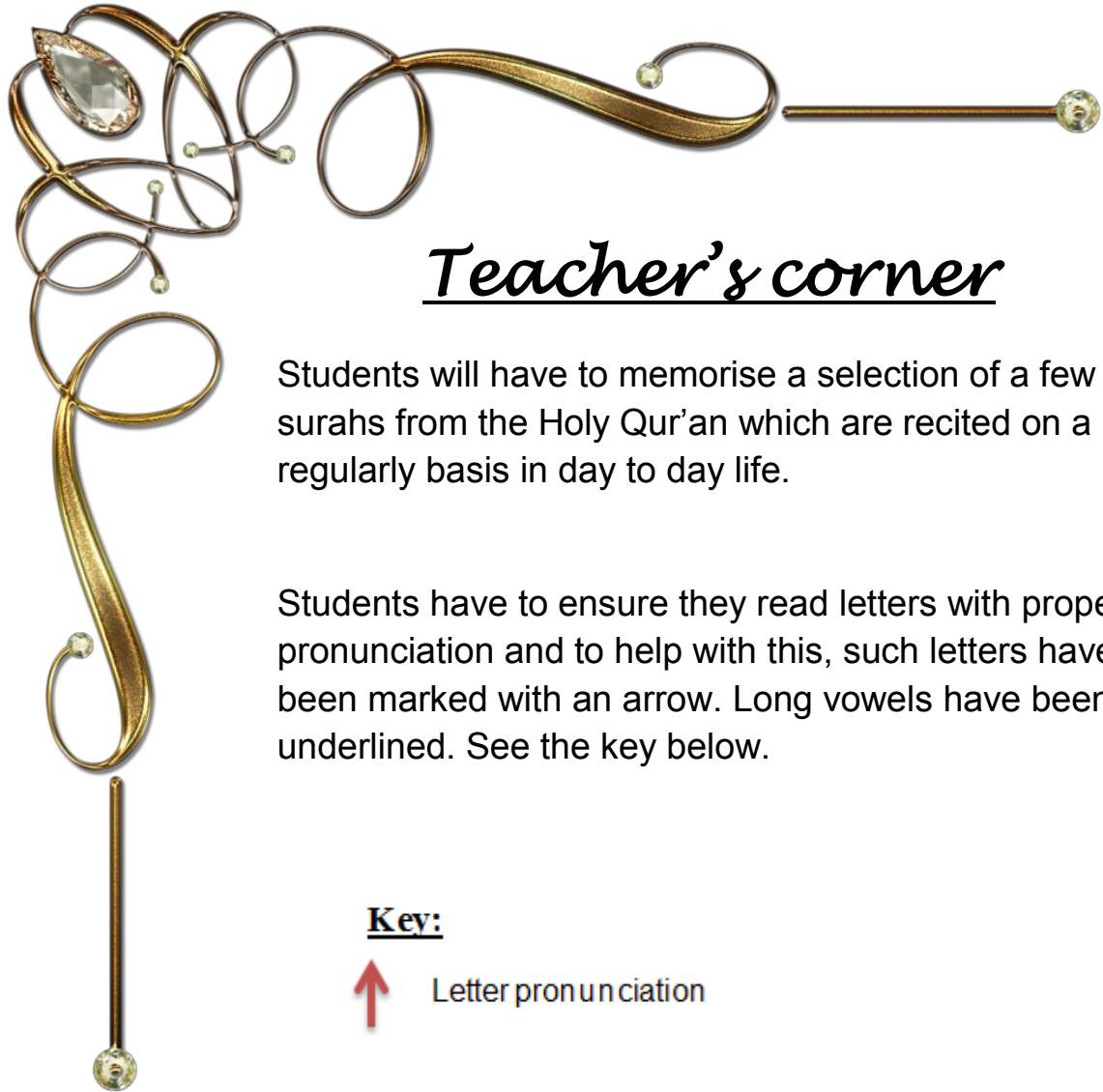
Exercise

Now that you have got the references of the verses of Sakta, use the Holy Qur'an and write these verses below. This will allow you to practise writing Arabic and having written the verses, read them with the rules you have learnt so far. Mark the rules clearly on each verse.

(continuation ...)



Surahs for Sifdh



Teacher's corner

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

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

Key:



Letter pronunciation



Long vowel

Suratul Fatihah - سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { ١ }

Light -rule
ل in Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

Light -rule
ل in Allah

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Rule of stop

Idhaar

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Suratul Ikhlāas - سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

قُلْ هُوَ اللَّهُ أَحَدٌ

Idhaar

Qalqalah

Heavy -rule
ل in Allah

اللَّهُ الصَّمَدُ

Qalqalah

Heavy -rule
ل in Allah

لَمْ يَلِدْ وَلَمْ يُولَدْ

Qalqalah

Rule of stop

Qalqalah

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qalqalah

Idhaar

Idghaam

Suratun Naas - سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
U in Allah

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Ghunna

مَلِكِ النَّاسِ

Ghunna

إِلَهِ النَّاسِ

Ghunna

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Ghunna

Rule of stop

Ikhfaa

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Ghunna

مِنَ الْجِنَّةِ وَالنَّاسِ

Ghunna

Ghunna

Suratul Falaq - سُورَةُ الْفَلَق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Qalqalah

مِنْ شَرِّ مَا خَلَقَ

Qalqalah

Ikhfaa

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Qalqalah

Idhaar

Ikhfaa

وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ

Qalqalah

Ghunna

Ikhfaa

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Qalqalah

Idhaar

Ikhfaa

Suratul Kafiroom - سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light –rule
in Allah

قُلْ يَا أَيُّهَا الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Qalqalah

Ikhfaa

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

Idghaam

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Qalqalah

Ikhfaa

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

سُورَةُ الْجُمُعَةِ

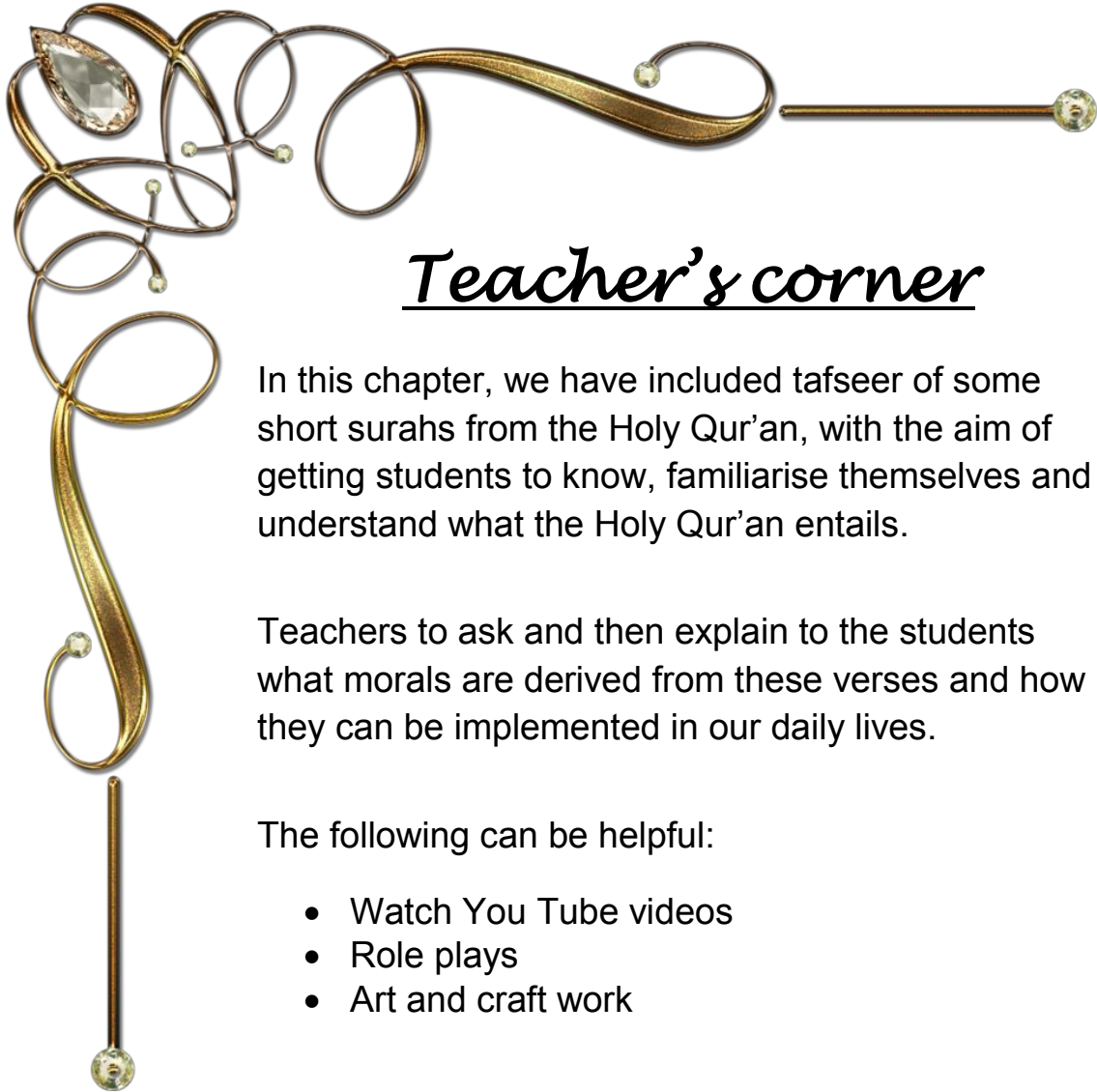
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ
 الْعَزِيزِ الْحَكِيمِ ٢ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
 يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ
 كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ٣ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا
 بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٤ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ٥ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ
 يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ
 كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٦ قُلْ يَا أَيُّهَا
 الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّنَا أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا
 الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ٧ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ

أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ
 مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
 فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ
 لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ
 فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
 لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنفَضُوا إِلَيْهَا
 وَتَرَكَوْكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ

خَيْرُ الرَّازِقِينَ ﴿١١﴾





Teacher's corner

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

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

The following can be helpful:

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

Surah al-Jumu'a, Chapter 62

(Friday)

Section (juz') 28 Number of Verses: 11

General Overview of the Chapter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The Chapter, revealed in Medina, has eleven Verses. One of the fundamental goals of the Chapter is to encourage the Muslims to congregate for the weekly establishment of the Friday prayer.

The Chapter opens with the glorification of Allah and the Prophetic Call and proceeds to suggest that the Muslims are not supposed to be like the Jews to whom the Torah was granted but they failed to act upon it. The Muslims are suggested to leave everything aside upon hearing the call to the prayers and hasten toward the remembrance of Allah. It is enjoined that the blessed Chapter be recited in the first prayer unit on Friday night.

Benefits of learning Suratul Jumua' (62)

Suratul Jumua' consists of 11 ayaat.

It was revealed in Madina and is the 62nd sura of the Qur'an.

It is recommended to be recited on Thursday night (Laylatul Jumua') and on Friday especially in the Zhuhr & Asr prayers. It is one of the recommended Suwer for the 1st rakaat of Salaatul Jumua'.

Benefits

If the Suwer is recited every morning and evening it will keep the reciter safe from the 'whisperings' of Shaytan. It is a means for forgiveness of sins and also protection from danger.

Surah al-Jum'a - Verse 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

1. Whatever is in the heavens and whatever is on the earth glorifies Allah, the Sovereign, the Holy, the All-Mighty, the All-Wise.

The blessed Chapter in question opens with "**glorifies**" (*yusabbih*) to reflect that glorification was, is, and will be for God Almighty. Glorification of God Almighty is the basis of all true Islamic beliefs and doctrines. The blessed Chapter, opening with the glorification of God Almighty, makes a reference to some of the Divine Attributes of His Beauty and Glory as well as His Most Beauteous Names.

Such reference is the prelude of the prospective discussions. The blessed Verse is saying that whatever is in the heavens and whatever is on the earth glorify God Almighty at all times and thereby physically and spiritually glorify Him of all defects and shortcomings.

He is the Lord Who is the Owner, the Sovereign, and free from all defects. He is the Sovereign, the Holy.

Glorification of Allah is a means of salvation. Concerning the Prophet Jonah Yunus (as), the Holy Qur'an says:

"Had he not been from amongst them who glorify Allah. He would have verily remained inside its belly [the fish] until the Day of Resurrection".

It is narrated that when man utters "*Glorified is Allah*," all the angels salute him (sallu 'alayhi kullu malakin).

According to another tradition, while prostrating himself in his prayers and at other times, Imam Sadiq (as) repeated the formula "*Glorified is Allah*" and at times he repeated it five hundred times.

Man is not the only being that praises and worships God Almighty, but all creatures' worship Him at all times. Asked by a certain man to work a miracle, the Noble Prophet (S) took a handful of sand from the ground and the sound of the praises by the sand was heard upon the Noble Prophet's (S) request and Allah's Permission.

The Noble Prophet (S) once said:

"There are many a mount better than their riders, since they praise God Almighty more than their riders."

Allah's Messenger (S) forbade beating animals since they glorify God Almighty.

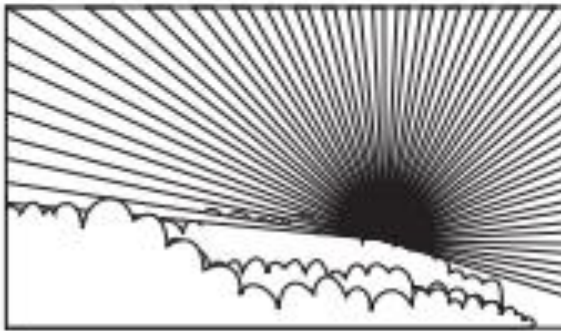
Imam Sajjad (as) narrates from the Commander of the Faithful, Imam 'Ali (as), that he said: *"Birds glorify God Almighty each morning invoking Him to provide them with their daily sustenance."*

It is worthy of note that the world of creation glorifies God Almighty

Aya 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.



The King

Al-Malik conveys the meaning of 'One who is free, by virtue of His own merits and characteristics from depending on anything in existence whilst everything in existence depends on Him.' In other words, nothing in existence can do without Him, whereas everything that exists derives its existence from Him or because of Him.

Everything/everyone is His. He can exercise His authority on anything /anyone under His possession. He is the one and only real King who will remain forever ruling not only over bodies or physical existences but over the heart and souls too.

The aim is to be aware that Allah is the sole and ultimate authority in both creation and legislation. Everything is the outcome of His creation and is held by Him. It must be remembered that the kingdom in question is not just the temporary glory of the world.



Al-Malik - The King

Below is a table where certain things belong to certain people, they own it and have control over it. All the things have been jumbled up.

ACTIVITY:

Colour all things belonging to the cook RED, to the barber BLUE, to the handy man GREEN, to the artist YELLOW and to the farmer BROWN.

Who do you think is the owner of everybody , everything, every soul and the entire Universe?



WHO IS THE KING OF ALL KINGS ???????

Cook	Barber	Handy Man	Artist	Farmer
Scissors	Spaner	Turpentine	Spade	Pans
Hammer	Flour	Screw driver	Canvas	Mirror
Easle	Combined Harvester	Soil	Oven	Fertilizers
Washing up liquid	Oil paints	Trimmer	Saw	Pencils
Seeds	Hair dryer	Spices	Gell	Drill



The Holy

Al-Quddoos is derived from the word 'quds' meaning purity. It means purity in all aspects. That is to say that Allah is pure and free from all flaws, defects, errors, drawbacks, faults.... He is above all human weaknesses.

It means the One who is so pure and holy that His characteristics cannot be perceived by the senses.

How does one apply Al-Quddoos to one's life?

Firstly, we must understand what perfection is for Al-Quddoos is purity in all aspects – in other words perfection.



AL-QUDDOOS

Pure and free from all faults

In your opinion what are / is



A Perfect Friend



A Perfect Fruit



A Perfect World

Allah is pure and perfect (Al Qudoos) because He is ...



AL-QUDDOOS

Pure and free from all faults

Below are 2 pictures. The one on the left is the perfect picture as there are no mistakes in it. There are 10 mistakes in the picture on the right. Can you spot them? Circle the 10 differences.



The Mighty

The root word of this attribute is 'izz' meaning might, power, strength, victory and elevation. Al- Aziz is the one Who Alone has all honour, He is never humiliated – neither imagination nor intellect can conceive Him. He can never be harmed, He is always victorious. It also means The Incomparable.

The Prophet (S.A.W.) used to say "I seek refuge with Your Might, for You Who is the One and only God who never dies, while jinn and humans die".

To apply Al-Aziz to our lives is to be able to seek victory over the elements that keep us from reaching our full potential.



The Wise

Hakeem is a superlative form, a form for the glorification of the One Who has all the Wisdom. Wisdom means the best way of knowing something, utilising the very best of means.

Al-Hakeem is One who is Just in His assessments, Rahmaan in the management of affairs, One Who has determined the measure of everything, One Who places everything in its right place.

When one acknowledges Allah as the Wise, then it follows that he/she will act on His orders without any questions or dispute – that which we call submission. Submission is not the absence of reason, it is a skill in its own right, which, when cultivated, allows us to experience the ultimate.

One who applies AL-Hakeem to his/her life is continuously pursuing the acquisition of knowledge and applying it.

A young man once said to his father that he was not moved by the heart rendering sermons of the scholars because he did not always find them practising the teachings they preached about. He said: "They teach me to abandon the world but they themselves run after it!" His father replied

"It is not wise to turn your attention away from the advice of scholars simply on account of some of their weaknesses and remaining excluded from the benefits of their knowledge. If you shut your eyes the sun cannot show you the way"



The Tea Cup

There was once a couple who were looking to buy something pretty for their house. One day in this beautiful shop they saw a beautiful teacup. "May we see that? We've never seen one quite so beautiful." they said. As the lady handed it to them, the teacup suddenly spoke.

"You don't understand," it said. "I haven't always been a teacup.

There was a time when I was red and I was clay. My master took me and rolled me and patted me over and over and I yelled out, 'Let me alone', but he only smiled, 'Not yet.' "Then I was placed on a spinning wheel, and suddenly I was spun around and around and around. Stop it! I'm getting dizzy! I screamed. But the master only nodded and said, 'Not yet.'

Then he put me in the oven. I never felt such heat. I wondered why he wanted to burn me, and I yelled and knocked at the door. I could see him through the opening and I could read his lips as he shook his head, 'Not yet.' Finally the door opened, he put me on the shelf, and I began to cool. 'There, that's better', I said. And he brushed and painted me all over. The fumes were horrible. I thought I would gag. 'Stop it, stop it!' I cried. He only nodded, 'Not yet.' Then suddenly he put me back into the oven, not like the first one. This was twice as hot and I knew I would suffocate. I begged. I pleaded. I screamed. I cried. All the time I could see him through the opening nodding his head saying, 'Not yet.' Then I knew there wasn't any hope. I would never make it. I was ready to give up. But the door opened and he took me out and placed me on the shelf.



One hour later he handed me a mirror and I couldn't believe it was me. It's beautiful. I'm beautiful.' 'I want you to remember, then,' he said, 'I know it hurts to be rolled and patted, but if I had left you alone, you would have dried up. I know it made you dizzy to spin around on the wheel, but if I had stopped, you would have crumbled. I knew it hurt and was hot and disagreeable in the oven, but if I hadn't put you there, you would have cracked. I know the fumes were bad when I brushed and painted you all over, but if I hadn't done that, you never would have hardened; you would not have had any colour in your life. And if I hadn't put you back in that second oven, you wouldn't survive for long because the hardness would not have held. Now you are a finished product. You are what I had in mind when I first began with you'.

His wisdom always prevails .



Surah al-Jum'a - Verse 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

2. He it is Who sent amongst the unlettered ones a Messenger from amongst themselves to recite unto them His Verses, to foster them and absolve them of polytheism and discord, and teach them the Heavenly Book and Wisdom. And indeed, they had been formerly in manifest error.

This blessed and significant verse treats of Divine Unity and Attributes as well as the Prophetic Call of the Prophet of the Islamic faith (S) interrelated with Divine Might, Wisdom, and Holiness, saying that He is the One Who appointed a Messenger from amongst the unlettered to recite His Verses unto them and purify them in the light of the recitation of these Verses from any kind of polytheism, error, and corruption and also teach them the Book and Wisdom, though they were formerly in manifest error.

The Arabic plural noun umiyyin whose singular form is ummi ("unlettered," attributed adjective from the nominal form umm "mother"), denoting that the noble Prophet (S) did not receive any schooling but what he learned from his mother.

Some scholars maintain that the word ummi connotes "from Mecca," since Mecca was called "the mother of dwelling places" (umm al-qura).

According to a tradition narrated from Imam Sadiq (as), the people of Mecca had neither Scriptures nor a Divinely appointed leader, hence the designation ummi was Divinely attributed to them.

The blessed verse in question summarizes the goal of the Prophetic Call in three sections:

- one is of the preliminary aspect, namely the recitation of Divine Verses;
- purification of the soul and
- teaching the Book and Wisdom

The Noble Messenger of Allah (S) was appointed to foster and educate people in terms of knowledge, ethics, and practice such that by means of the two wings, they may soar into the sky of happiness and proceed on the path toward Allah and attain to proximity with Him. It is also worthy of note that three out of four Qur'anic Verses give the precedence to self-purification and one Verse gives the precedence to teaching over fostering good qualities.

The phrase "**manifest error**" tersely alludes to the Arabs in pre-Islamic times and the error that had cast its shadow on their societies. They were in plain error since they fashioned idols out of stone and wood and resorted to such inanimate objects in time of need. They interred their daughters alive and even took pride in such villainy saying that thus they did not let aliens lay their hands on them.

Their worshipping rituals included clapping and whistling around the House of Ka'ba which was even circumambulated by stark naked women. All kinds of superstitions prevailed over their thought.

They took pride in waging war and shedding blood and plunder and regarded women as worthless merchandise on whom they gambled. Women were deprived of the most basic human rights. Hatred and enmity passed from fathers to their children as a consequence of which shedding blood and slaughter were quite common.

The Noble Prophet (S) came unto them and delivered them out of the shadows of error through the Book and Wisdom. Educating such people and saving them from error and leading them unto the Straight Path is one of the glories of the Islamic faith and one of the manifest miracles of our eminent Prophet (S).

Aya 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

He it is Who raised among the inhabitants of Makka an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,



Rasulullah (pbuh)- Answer to the Dua of Ibraheem (pbuh)

This aya is the answer to the dua of Prophet Ibraheem (pbuh)."

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! and raise up in them a Messenger from among them who shall recite to them Your communications and teach them the Book and the wisdom, and purify them; surely You are the Mighty, the Wise. 2:129

Dua in Arabic means "To call", and "To invoke" and in the Islamic terminology, it means a humble prayer by a modest person to a superior.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
ذَاخِرِينَ سَيَدْخُلُونَ جَهَنَّمَ

And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased. 40:60

Imam Sadiq (A.S.) has said: "Dua" is the shield of a believer. If you keep on knocking the door of Divine Mercy, it will be opened to you." He also said: "If a person desires something which pleases God too, it will be granted during his lifetime."

The Prophet (S.A.W.) has said: "Whenever you recite dua, have this impression that what you ask for is at the door."



The duties of the Prophet (pbuh)

Taught Islam	Taught Us Wisdom	Taught Us the Qur'an	Purified Us

In the boxes above write down how the Holy Prophet (pbuh) carried out his duties.



Rasulullah (pbuh) Prophet Muhammed (pbuh)

- This is the man whom the Encyclopaedia Britannica calls the most successful of all religious personalities of the world. A man who moved not only empires, dynasties, legislations and armies but millions of human beings in the one third of the then inhabited world. More than that he moved beliefs and nufuoss (souls). His ambition was entirely devoted to one cause – that the human being would recognise his/her true potential and recognise their Rabb through themselves.
- He was born an orphan but belonged to the noblest of tribes. His genealogy was accepted as the most righteous yet he would say: "No honour is nobler than humility and kindness (rahma).
- He was always the first to greet others, avoided sitting at prominent places in gatherings so much so that visitors had trouble identifying who he was. He visited the poor and the sick. No housework was too low or undignified for him. He was especially fond of children yet when it came to bravery there was no parallel. He instructed that no war was to be initiated unless one was attacked first and if the enemy lost not to chase the fleeing soldiers. When battle was necessary he would first address the enemy with good words hoping their humanity would shine through.
- He taught that both genders were created for the same purpose – the recognition of their Creator and therefore the realisation of their full potential as human beings – but have been given different tools with which to fulfill their common goal.



The Qur'an

Ahadith on the excellence of reciting and memorising the Qur'an
 Imam Sadiq (pbuh) said: "A believer should not die before learning the Qur'an, or trying to learn it." (Usul-e-Kafi, vol.2, Pg.607)

The Prophet (pbuh) said: "Those who recite Qur'an and those who listen to it, deserve equal virtuous reward." (Al-Faqlh vol4, p.399, Amali-e-Saduq, Ma'ul-Akhbar, p.177-178, Khesal, vol.1, p.7)

The Prophet (pbuh) said: "Allah will not punish such heart that contains Qur'an". (Amaali-e-Tusi, vol.1, p.5-6)

Imam Sadiq (pbuh) said "Whoever memorises the Qur'an and inspite of his bad memory works hard to learn it, is entitled to a double reward one for the memorization and the other for the hard work." (Kaafi, vol.2, p.606, Sawaab-ul-Aamaal, p.127)

The Prophet (pbuh) said: "The number of stations in the heaven conform with the number of verses in the Quran. When a reciter of the Quran will enter the heaven, he will be told: "Ascend and need, for every verse has a station, There is no station above the station of one who knows the whole Quran by heart." (Bihar ul Anwar Vol 92 P.22)

Imam Ali (pbuh) has reported that the Prophet (pbuh) said: "Reciting the Quran in daily prayers is better than reciting it at other times, and reciting the Quran at other times is better than other forms of remembering Allah. And remembering Allah is better than giving to charity which again is better than fasting. And fasting is a shield against hellfire". (Bihar ul Anwar Vol 92 P.19)



Reported from Imam Musa bin Ja'fer (al Kadhimi) A.S. that the Prophet (pbuh) was asked about the verse: "And recite the Qur'an in slow, measured tones" (al Muzzammil V 4). He said: "Pronounce it clearly, do not render it incoherently like scattered pebbles, nor recite it like poetry. Pause at its wonders, and allow it to move your heart. And when you start reciting, you must not be concerned with the ending of the chapter. (Nawadir al Rawandi: 30)



Surah al-Jum'a - Verses 3-4

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ
 ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

3. And a Messenger unto another group who have not yet joined them. And He is the All-Mighty, the All-Wise.

4. That is Allah's Grace which He bestows on whom He wills and regards worthy of it. And Allah is the Owner of Mighty Grace.

The Prophetic Call of the Noble Prophet of the Islamic faith (S) is not only addressed to his contemporaries but it embraces all men from different races and regions and no one is able to impede the dissemination of the Islamic faith in future.

The verse is saying that he is appointed to proclaim his Prophetic mission unto other believers who have not joined former converts yet. Later generations were fostered through the teachings of the Noble Prophet (S) and used the pure springhead of the Holy Qur'an and Muhammadan traditions (sunna) as they were also embraced by the great Prophetic Call. Thus, the Verse in question includes all the peoples from Arabs and non-Arabs who came into being following the Noble Prophet's (S) Companions.

It is narrated that upon the recitation of the blessed Verse, the Noble Prophet (S) was asked regarding the identity of such people. The Noble Prophet (S) put his hand on Salman's shoulder, saying:

"If faith happens to be on the star of Thuraya, proverbial for being farthest from the earth, men from this group, namely Persian, will attain to it."

Since such things all spring from Divine Might and Wisdom, Verse 3 closes by saying that He is the All-Mighty, the All-Wise.

Verse 4 makes a reference to such great Divine Grace, namely the Noble Prophet's (S) Prophetic Call and his teachings, saying:

"That is Allah's Grace which He bestows on whom He wills and regards worthy of it. And Allah is the Owner of Mighty Grace."

It is worthy of note, however, that the expression "**on whom He wills**" does not imply that God Almighty bestows His Grace and Mercy upon everyone without measure, but His Will is accompanied by His Wisdom, as it is reflected in the first Verse of the blessed Chapter in question by the Divine Attributes All-Mighty and All-Wise.

Elaborating on such Divine Great Grace, the Commander of the Faithful, Imam 'Ali (as) in his Nahj al-Balagha says:

"Look at the Divine Graces bestowed upon this community when His Messenger (S) was appointed to proclaim his Prophetic Call unto them and thereby unified them. Behold that such Great Bounty was bestowed upon all of them and the rivers of His Graces flow onto them and the true religion with its Blessings embraced them. They are embraced by such Bounties and live happily thereby."

Aya 3

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ
الْحَكِيمُ

And others from among them who have not yet joined them; and
He is the Mighty, the Wise.



When asked who the people were that Allah referred to in this aya; Rasulullah (pbuh) placing his hand on Salman Al-Farsi (pbuh) said: "Even if faith was near the Pleides * human beings from amongst those would certainly find it."

*On cold winter nights one of the most noticeable star groups is the Pleides, an open star cluster. The unaided eye can see 6 stars, which are all brighter than magnitude 6. It is alleged that in ancient times 7 stars were easily seen, implying that one star has dimmed since then. It is more likely that clearer skies, and better eyesight, account for this legend.

It is meant that one need not have been in Makka to benefit from Islam, but that wherever one was, if one desired the truth, one would find it.

The term 'aakhareena' (i.e. the others), means all the other people who would later embrace Islam.

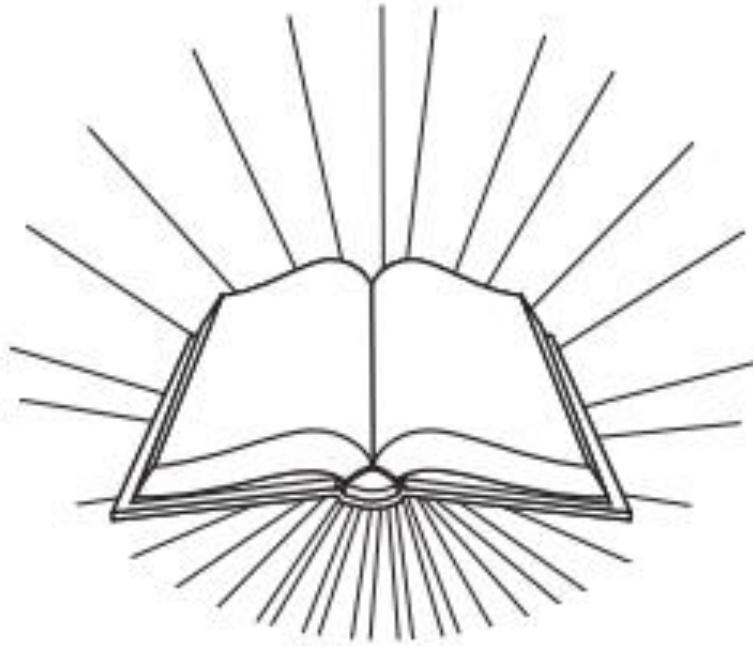
By extension therefore, Islam and thus the Qur'an is for all time. Imam Ja'fer As-Sadiq (pbuh) has said: "The Qur'an is living, its message never dies. It turns like the turn of day and night, it is in motion like the sun and moon. It will embrace the last of us, the way it embraced the first of us".



Aya 4

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ

That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.



The aya before states that Allah is Mighty and Wise and therefore knows who to grant His grace to. Nobody can stop another from receiving the grace of Allah.

Some poor people came to the Prophet (pbuh) and said that the rich had been blessed with wealth and thus could do more good like freeing slaves, giving to charity and performing Hajj... but they could not afford it and therefore could not earn that mush 'thawaab'.

The Prophet (pbuh) said :

"You recite 100x Laa Ilaha Illallah and celebrate the unity- oneness of Allah and it will be better than freeing a slave, or giving away 100 horses ...in the way of Allah "

When the rich heard this they began doing the same and the poor once again came to the Prophet (pbuh) saying that the rich too were following in what he had instructed.

The fadhl (grace) of Allah is therefore guidance (religion) – the knowledge of tawheed.



The Blessings of Allah

"AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NOT BE ABLE TO COMPUTE THEM....."

Circle the things for which you will say Alhamdulillah. Draw and/or write more things for which you will do shukr.

	Parents	 Qur'an & Ahadith
Bad Manners	 Body Parts e.g. ear...	Ruh
	Ma'sumeen	



Surah al-Jum'a - Verse 5

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بُئْسَ
مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

5. The similitude of those who were entrusted with the Torah, but who subsequently failed in it, is as that of a donkey which carries huge burden of books [though they fail to understand them]. How bad is the example of the people who deny Allah's Àyat ("Verses, Signs"). And Allah guides not the people who are wrong-doers.

The preceding verses talked of the Prophetic Call, but the Verse in question deals with the Jews who could recognize the Noble Prophet (S) on the basis on their Scripture, the Torah, but they were too obstinate to acknowledge his Prophetic Call. The Arabic word asfar is the plural form of sifr connoting a book that reveals the truth.

The Torah consists of different books each of which, termed sifr, resembles a Qur'anic Chapter. This verse criticizes the Jews but it also alludes to the Muslims warning them against hearing the Qur'anic Verses but failing to act upon them.

According to some traditions, the Jews said that Muhammad's Prophetic Call was not addressed to them. Thus, Verse 4 is warning them that had you had read your Scripture carefully and have acted upon it, you would not have said such words, since the Torah bears the glad tidings of the Prophetic Call of the Noble Prophet of the Islamic faith .

Verses 5 and 6 are saying that those upon whom the Torah was sent and they were entrusted with it but failed to understand and act upon it resemble a donkey carrying the burden of books, but it may merely feel the burden. It is not different for it to carry rocks and wood or books containing the most precise secrets of Creation and the most fruitful lessons for a better life.

Such obstinate people contented themselves with the recitation of the Torah without reflecting upon its contents and acting upon them, the similitude of such people is the animal proverbial for ignorance. It is the most telling similitude for those who claim to know something but fail to act upon their pretended knowledge, since they carry the burden of knowledge without being blessed by its blessings.

Those who deal with the words of the Holy Qur'an without being aware of its contents and fruitful lessons are like those mentioned herein. It is a warning to the Muslims to be aware such that they do not end up like the Jews.

Such Great Divine Bounty is not for merely keeping at home without reading it and reflecting upon it or pass beneath it before traveling or send it with a mirror to a new home. Thus, they degrade their Scripture to such extent. Their utmost efforts may be to recite it beautifully and commit it to heart without any reflection in their individual and social life through reflecting upon its Verses and acting upon its Injunctions.

The similitude proceeds to say that the people who denied Divine Verses and Signs will have a dire fate. Such people are likened to donkeys since they denied Divine Verses and Signs by their words and deeds.

Similarly, we read elsewhere in the Holy Qur'an concerning the Jews:

"Is it that whenever there came unto you a Messenger against your concupiscent desires, you turned arrogant? Some [of the Messengers] you denied and some you slew."

Verse 5 closes with a brief sentence:

"And Allah guides not the people who are wrong-doers."

It is true that Guidance is Divine Work, but it requires a certain background, which is the spirit of seeking the Truth that should be engendered by man and wrong-doers are far from it.

Finally, it would be of interest to read some traditions concerning the Jewish scholars and others who failed to act upon their knowledge: It is narrated from Imam Sadiq (as) that the preaching and admonitions of the scholars who fail to act upon their knowledge are effaced from the hearts in the same manner that rain drops fail to stay on rocks.

It is narrated from Imam Sajjad (as) that it was mentioned in the Bible that a scholar who failed to act upon his knowledge would not accumulate anything but disbelief and being far from God Almighty.

In Mizan al-Hikma it is narrated from the Imam that a scholar who fails to act is likened to a candle from whose light other benefit but he perishes himself.

Aya 5

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا
 كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
 الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الظَّالِمِينَ

The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.



The 'Bani Israil' were entrusted with the Tawraat (Torah) through Prophet Musa (pbuh). They added their own customs and distorted it corrupting their thoughts and thinking themselves as the chosen ones of Allah - to be the exclusive bearers of the divine law. They also thought they were exempt from any punishment.

They held the Tawraat but they failed to act upon it's teaching and thus the simile to the donkey who bears the burden but does not act on it. The same example applies to us as Muslims if we have the Qur'an with us but do not act on it's teachings.

The Qur'an in the opening ayaat of Suratul Baqara calls itself "Guidance for humankind" and demands that people live by its commands. Islam is a complete way of life.



Utilising The Qur'an

The Qur'an is a complete code of life, but how much of it do we utilise.

Activity: Complete the table below:

Guidance from Qur'an	Qur'an Reference	Do I follow it?
Do not backbite	49 : 12	
Do not waste time	93 : 1,2	
Be kind to your parents	17 : 23	
Be mindful of your Salaat	107 : 5	
Do not say mean things to others	2 : 104	
Give the best to others when you give them a gift	2 : 267	
Do not follow the saitan, he is your open enemy	36 : 60	
Qur'an is a healer and a guide	10 : 57	
Importance of Friday Salaat	62 : 9	

If we do not act according to the Qur'an we are not the same as the donkey who bears the burden but does not act on it????



Surah al-Jum'a - Verses 6-8

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا
 الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ
 وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
 قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ
 وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

6. Say: "O you Jews! If you pretend that you are friends of Allah, to the exclusion of other people, then long for death if you are truthful [so that you may receive the Rewards apportioned by Allah for His Friends].

7. But they will never long for it, because of what they have done before [e.g. distortion of the Scripture and concealment of the Noble Prophet's (S) virtues]. And Allah is All-Aware of the wrong-doers.

8. Say: [O Prophet (S)!] "Indeed, the death from which you flee will surely meet you, then you will be sent back to [Him], the Omniscient of the unseen and the seen, and He will inform you of what you have done."

The Jews regarded themselves as the chosen nation and expected preferential treatment. They even claimed to be the sons of God and at times considered themselves as His intimate friends, as it is reflected the Holy Qur'an:

"And the Jews and the Christians says: "We are the children of Allah and His loved ones [even if they intended a figurative sense of the word]."

Treating of such unfounded ambitions entertained by those to whom the Scripture had been sent though they failed to act upon it, the Holy Qur'an is asking the Noble Prophet (S) to say unto them that if they imagined to be God's friends and different from other people and they were true in their claims, then they could yearn for death, since friends yearn for meeting their friends.

We know that the spiritual meeting with God Almighty will happen on the Day of Resurrection when the mundane veils will be cast and the dusts of concupiscent desires subside. Then, man may see the elegant countenance of the beloved and set foot in His proximity and find his way into the Friend's Confines. If they are true in their claims to be His intimate friend, why are they immersed in the mundane life and are fearful of death. Entertaining such fear reflects that their claims are unfounded.

Verse 7 makes a reference to the main cause of their fear of death, saying that because of what they have already done, they never yearn for death. However, God Almighty is All-Aware of the wrong-doers. The point is that man fears death because of two reasons.

Firstly, he does not believe in the Hereafter and regards death as a monster of non-existence and the shadows of perdition. In such case, it would be natural to fear death and flee from non-existence. Secondly, one may believe in the Hereafter, but he is fearful to attend the Great Tribunal on the Day of Resurrection because of the evil deeds committed in this world. Since the Jews believed in the Day of Resurrection and the hereafter, they were afraid of death owing to their evil deeds.

The Arabic plural noun ***dhalimin*** ("**wrong-doers**") covers a broad semantic range encompassing all the evil deeds committed by the Jews ranging from slaying the eminent Prophets sent by God Almighty for their guidance to their accusations, transgression of bounds and rights, plundering people's possessions, and all ethical corruptions.

Verse 8 is saying that entertaining such anxiety and fear may not solve any problems, since death is in store for all human beings.

Thus, the Holy Qur'an says:

"Say: [O Prophet (S)!] "Indeed, the death from which you flee will surely meet you, then you will be sent back to [Him], the Omniscient of the unseen and the seen, and He will inform you of what you have done."

The law of death is one of the most general and all-encompassing laws of this world. The eminent Prophets and the Archangels all die and nothing shall remain but the Pure Divine Essence, as it is reflected in the Holy Qur'an:

"Whatever is on the earth will perish and the Countenance of your Lord full of Majesty and Glory shall remain forever."

Death, attending the Divine Just Tribunal and taking care of the records of the past deeds are of the certain laws of this world and God Almighty is All-Aware of all His servants' intentions and deeds. Thus, the only way to put an end to such fear is to purify ones heart from sinful impurities and refraining from committing evil deeds. One whose record is clean will not fear of the audition of his records.

Thus, Imam 'Ali (as) says:

"By Allah! The son of Abu Talib [i.e. 'Ali (as)] loves death more than his mother's breast"

and when the most wretched Ibn Muljam struck him a blow on his head and thereby split it, he cried:

"By the Lord of the Ka'ba, I was saved."

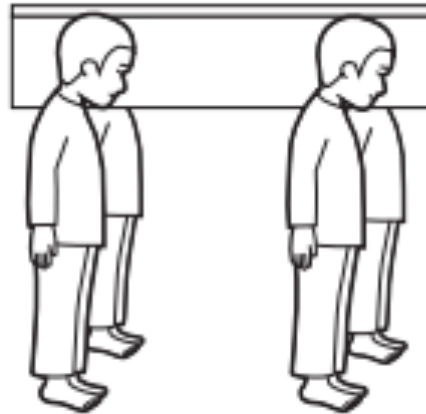
He elsewhere says that death is sweeter than honey [particularly for the friends of God Almighty who are virtuous and are close unto Him].

Aya 8

The two creations of existence



Birth



Death

Activity: Complete the columns below:

How do we prepare for the birth of a baby

1. Paint the spare room
- 2.
- 3.
- 4.
- 5.

How do we prepare for death

1. Buy and keep our kafan
- 2.
- 3.
- 4.
- 5.

Death is not something to be afraid of, if you have performed your duties well and you love your Lord than of course you will not fear death but rather long for it.



Baaqiyatus Saalihaat

Death is not the end of everything. Allah is HAYY (Alive) and we can also be ever living if we perform deeds in this world by which people will always remember us.

Below are some examples of good deeds by which you can be remembered. Draw or write about those deeds with which may remember you.

Be kind to orphans



Teach others what you know



Try to help fellow Mu'mineen



Visit the sick



Surah al-Jum'a - Verse 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

9. O you who believe! When the call is proclaimed for the Friday prayer, hasten toward the remembrance of Allah and leave off business. That is better for you if you did but know!

Friday is accorded particular attention in the Islamic faith and many a tradition reflect such significance. It is narrated from the Noble Prophet (S) that Friday is the lord of the days of the week and possesses the most elevated rank before God Almighty. Friday is the day of helping the deprived and the poor and it is narrated that Muslim are supposed to expend alms on Friday. The Lord of the Age, the Twelfth Imam (as) will end his Occultation and will arrive on Friday.

The Noble Prophet (S) says:

"God Almighty renders good deeds many folds and effaces evil deeds on Friday and promotes the ranks of the believers, wards off afflictions, and answers the prayers of the believers on Friday. Whoever visits the tomb of his parents or either of them, his sins shall be forgiven and his name will be recorded with the righteous".

It is worthy of note that the preceding verses treated of concise discussions on Divine Unity, Prophetic Call, the Hereafter, and criticism of the Jews; and the verse in question deal with one of the most significance obligations of the Muslims that is of great significance and constitutes one of the main goals behind the Revelation of the blessed Chapter in question and it is the Friday prayer and some of its laws.

The Verse addresses all Muslims saying:

"O you who believe! When the call is proclaimed for the Friday prayer, hasten toward the remembrance of Allah and leave off business. That is better for you [than trade] if you did but know!"

The passive verbal form nudiya ("is called") connotes prayer call, since there is no call in the Islamic faith but that to establishing prayers. Thus, upon hearing the prayer call, it is incumbent upon Muslims to leave off trade and hasten toward the remembrance of God Almighty.

The clause **"That is better for you" (dhalikum khayrun lakum)** connotes that the establishment of Friday prayer and leaving off business at that time entails significant benefits for the Muslims if they truly reflect upon it, since God Almighty is Needless of others and is Most Gracious toward all people. It also alludes to the philosophy and the benefits of the Friday prayer.

It is noteworthy, however, that leaving off trade encompasses any activity interfering with the remembrance of God Almighty. Another point worthy of note is that the Arabic word jum'a originally denotes congregation which ad hoc connotes the congregation of people for the establishment of the Friday prayer; though the connotation of the word is not restricted to what is mentioned.

Some Qur'anic exegetes maintain that the expression that procurement of daily sustenance after the establishment of the Friday prayer entails Divine Satisfaction and Blessings. It is narrated that the Noble Prophet (S) visited the marketplace after the establishment of the Friday prayer.

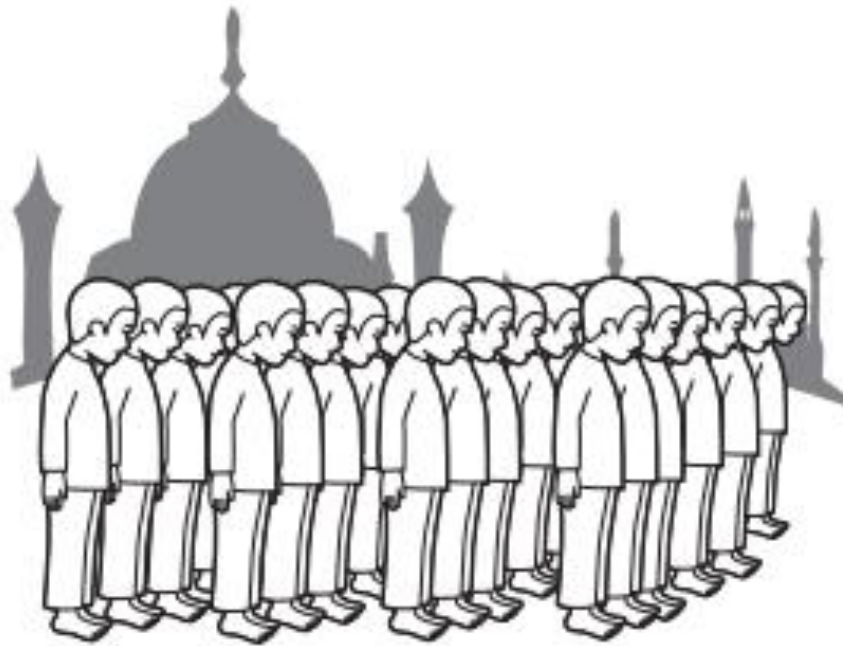
The imperative sentence **"Hasten toward the remembrance of Allah" (wa 'dhkuru 'Ilah kathiran)** denotes that man is supposed to remember God Almighty against the abundant Blessings bestowed upon him.

Some Qur'anic exegetes maintain that the word **"remembrance" (dhikr)** herein connotes "thought, reflection" (fikir) as it is narrated that one hour of thinking is better than one year of worshipping.

Aya 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ
يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.



Daily prayers are said individually or in the local mosque. On Jumua' Muslims within the radius of about 5 miles attend one congregational prayer.

The first Jumua' prayers were held at Quba - 3.5 miles from Madina. When the Prophet (pbuh) arrived at Quba on his way from Makka - Hijrah he first arranged for the building of a mosque there. Then he delivered a sermon and offered the Friday prayers before proceeding to Makka.

Salatul Jumu'ah is simply the same as Salatul Zhuhr on the day of Friday (Jumu'ah) - however it has a few differences from the regular salaa that we perform.

Salatul Zhuhr that is four Rak'at whilst Salatul Jumu'ah is two Rak'at. It is wajib that it is prayed in Jama'a and in which ever locality the Salatul Jumu'ah is established.



Friday Yawmul Jumua'

Conditions for Friday Salaat



Method of praying Friday Salaat

Activity: Zahid would like to pray salaah Juma. Can you please help him by putting the correct actions below in the right order.

TASHAHUD	2 nd RUKU	1 st set of SAJDAH
1 st QUNOOT	SALAAM	2 nd QUNOOT
1 st RUKU	2 nd set of SAJDAH	NIYAAT
1 st QIRA'AT	2 nd QIRA'AT	



The Day of Jumua'

Things to do on the day of Jumua'

1. Recite Suratul Jumua'

2.

3.

4.

5.

6.

7.

8.



Surah al-Jum'a - Verse 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا
اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

10. Then when the prayer is ended, you are free to disperse through the land and seek Allah's Bounty and remember Allah much that you may be saved.

Worldly possessions are Divine Bounties in Qur'anic terms. Thus, the verse is saying that after the establishment of the Friday prayer, return to your trade.

The Noble Prophet (S) is narrated as saying that whoever devotedly remembers God Almighty in the marketplace and place of trade while people neglect their obligations and merely attend to their business, such person devotedly attending to the remembrance of God Almighty will receive the rewards one thousand virtuous good acts and will be granted with Divine Forgiveness.

The verse is saying that when the prayer comes to an end, you are free to disperse in the land, invoke God Almighty for bestowing His Bounties upon them, and remember Allah at all times so that you may attain to salvation.

The injunctive "**Seek Allah's Bounty**" and similar Qur'anic expressions often times connote seeking daily sustenance and engagement in trade and business, but it is clear that the semantic range of such expressions are broad and trade and business are included in it. Therefore, some Qur'anic exegetes maintain that such expressions connote visiting the ailing and the believer and gaining knowledge.

Aya 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ

But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.



After the Friday prayers the believers are advised to seek the grace of Allah. It is said that this means visiting other brothers in faith, visiting the sick, seeing to the needs of the needy and doing good to others. Imam Ja'fer As-Sadiq (pbuh) has said that charity given on Friday is rewarded by Allah 1000x.

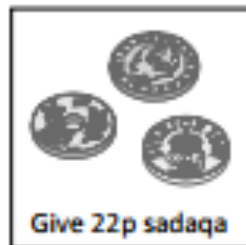


Thawab

"The thawab of deeds on Friday is twice as much. So avoid sins and do more good deeds to get more thawab." Prophet Muhammad (pbuh)



You get the thawab of 2 smiles



Give 22p sadaqa

You get the thawab ofp sadaqa



Help mum clean one room

Get the thawab of cleaning..... rooms



Recite one sura of Qur'an

Get the thawab of reciting suwer



Surah al-Jum'a - Verse 11

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ
مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

11. And when they see some merchandise or some amusement, they disperse headlong to it and leave you standing [while reciting your sermon]. Say: "That which Allah has [of Bounties and Blessings] is better than any amusement or merchandise! And Allah is the Best of providers."

According to the exegetic sources, once the Noble Prophet (S) was reciting the sermons of the Friday prayer when a caravan of tradesmen entered Medina while beating their drums. Most of the Muslims left the Noble Prophet (S) leaving his sermon unfinished. It was on that occasion that the verse was revealed to censure their unworthy act.

The verse merely criticizes the Muslims for leaving the Noble Prophet rather than leaving the sermon and the prayer incomplete. Showing disrespect to the divinely appointed leader is worse than leaving the sermon and the prayer incomplete. The verse, addressed to the Noble Prophet (S), is saying that what is with God Almighty is better than amusement and trade and God Almighty is the Best Provider.

The Blessings and Rewards that will fall into the shares of the Muslims for their attending the Friday prayer, listening to the Noble Prophet's (S) sermons and admonitions, and the spiritual education derived from them are not to be compared with anything else and if they fear that their daily sustenance be severed, they are wrong since God Almighty is the Best Provider.

The adverb of manner **qa'iman ("standing")** reflects that the Noble Prophet (S) recited the sermons of the Friday prayer while he was standing. Also, it is narrated on the authority of Jabir ibn Samura that he never saw the Noble Prophet to recite the sermons while sitting and whoever says that he seated while reciting the sermons, reject his claim.

Significance of the Friday Prayer

It is narrated from Allah's Messenger (S) that one who joins the Friday congregation prayer out of faith and for Allah, his sins will be forgiven and he will proceed with a new life.

According to a Prophetic tradition, in his Ascension the Noble Prophet of the Islamic faith (S) noticed that angels invoked God Almighty to forgive the sins committed by those Muslims who perform the Friday major ablution (ghusl) and establish the Friday congregation prayer.

Once the Noble Prophet (S) was inquired:

"O Allah's Messenger! I have repeatedly prepared myself to go on pilgrimage to Mecca but I have failed to do so."

The Noble Prophet replied:

"It is incumbent upon you to establish the Friday prayer, since it is the pilgrimage to Mecca for the needy."

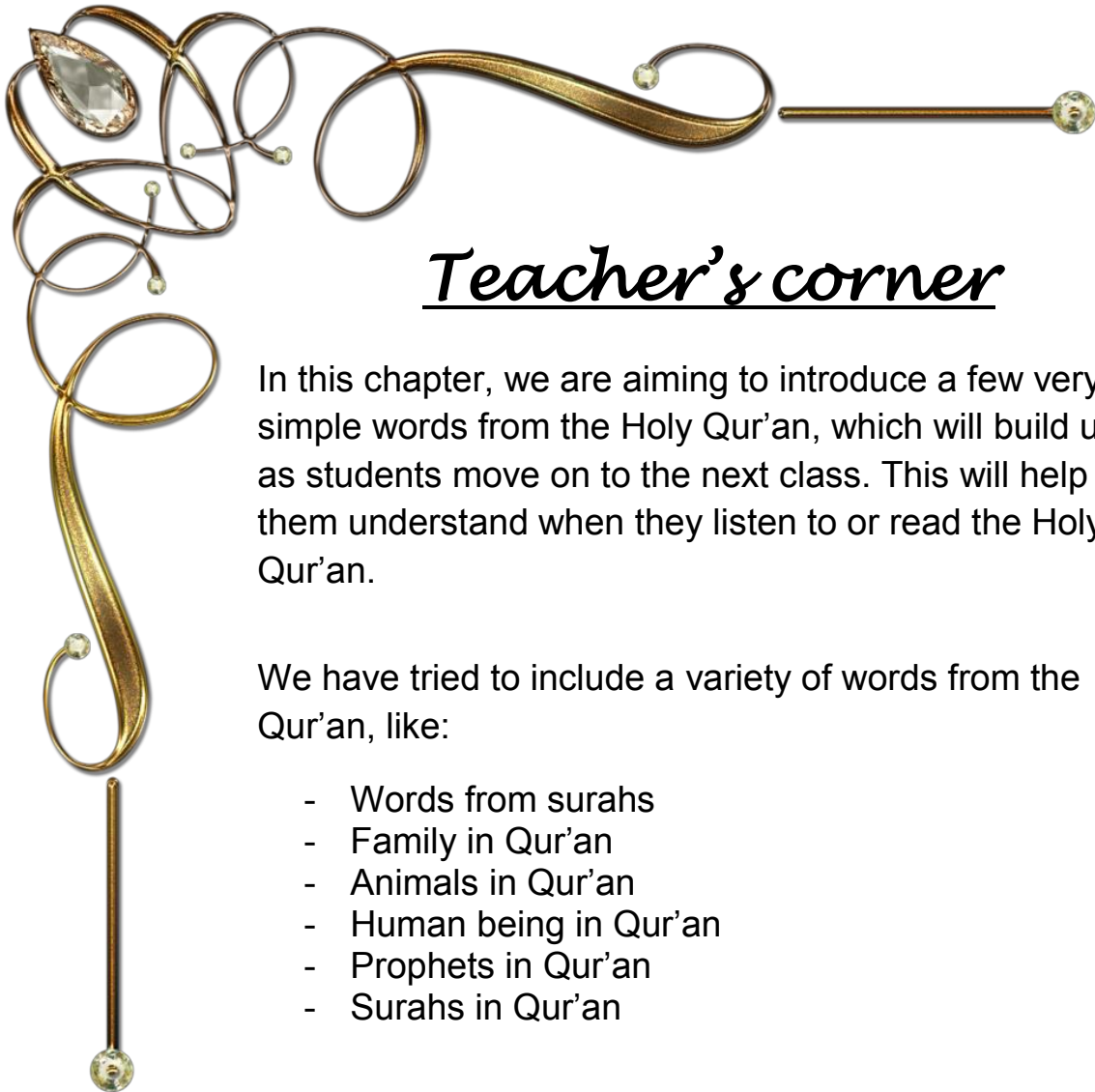
The tradition reflects that many Blessings of the pilgrimage to Mecca may be received through the establishment of the Friday congregation prayer.

At the time of Occultation of the Twelfth Imam (as), it is an optionally incumbent duty (wajib takhyiri; opting between the establishment of the Friday congregation prayer or the noon congregation prayer) in which case failing to establish it is not reprehensible in case its establishment be neither degraded nor denied.

Finally, it should be borne in mind that the blessed Chapter opens with the Prophetic Call of the Noble Prophet of the Islamic faith (S) and it closes with the abandonment of the Noble Prophet (S) serving as a warning to the believers.



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

1 - 30

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

1



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

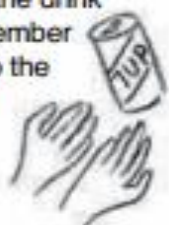
Mnemonics (pronounced ne-monik) is a memory aid in the form of a word, phrase or story. It is derived from a Greek word 'mnemonikon' – an art of memorisation.

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).

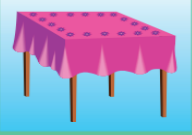
Aristotle wrote, as the first sentence of one of his books, "In order to think we must speculate with images."

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.

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

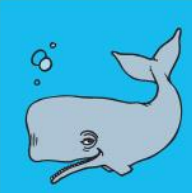


9

سورة يونس

Yunus

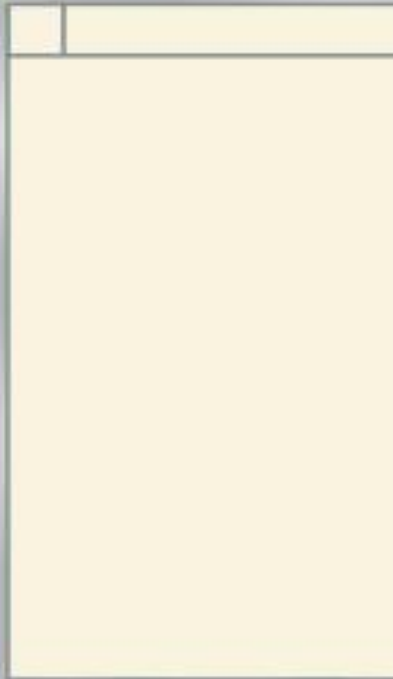
Jonah



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

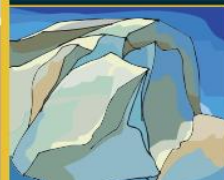
Ibraheem



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. *Hajj*
The 2 'j' of Hajj could be hooked to look '2'.

29 Ankabut (The Spider)

Draw 2 mutant spiders with 9 legs each.



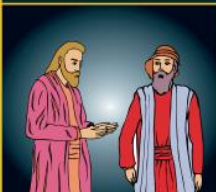
30 Rum (The Romans)

X is the Roman symbol for 10, so XXX is 30 in Roman numerals.



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

سورة الانبياء
al-Anbiya'
The Prophets



سورة الحج
al-Hajj
The Pilgrimage



سورة المؤمنون
Mu'minun
The Believers



سورة النور
al-Nur
The Light



سورة الفرقان
al-Furqan
The Criterion



21

22

23

24

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

Words covered in the previous year(s)

PROPHETS MENTIONED IN THE QUR'AN BY NAME

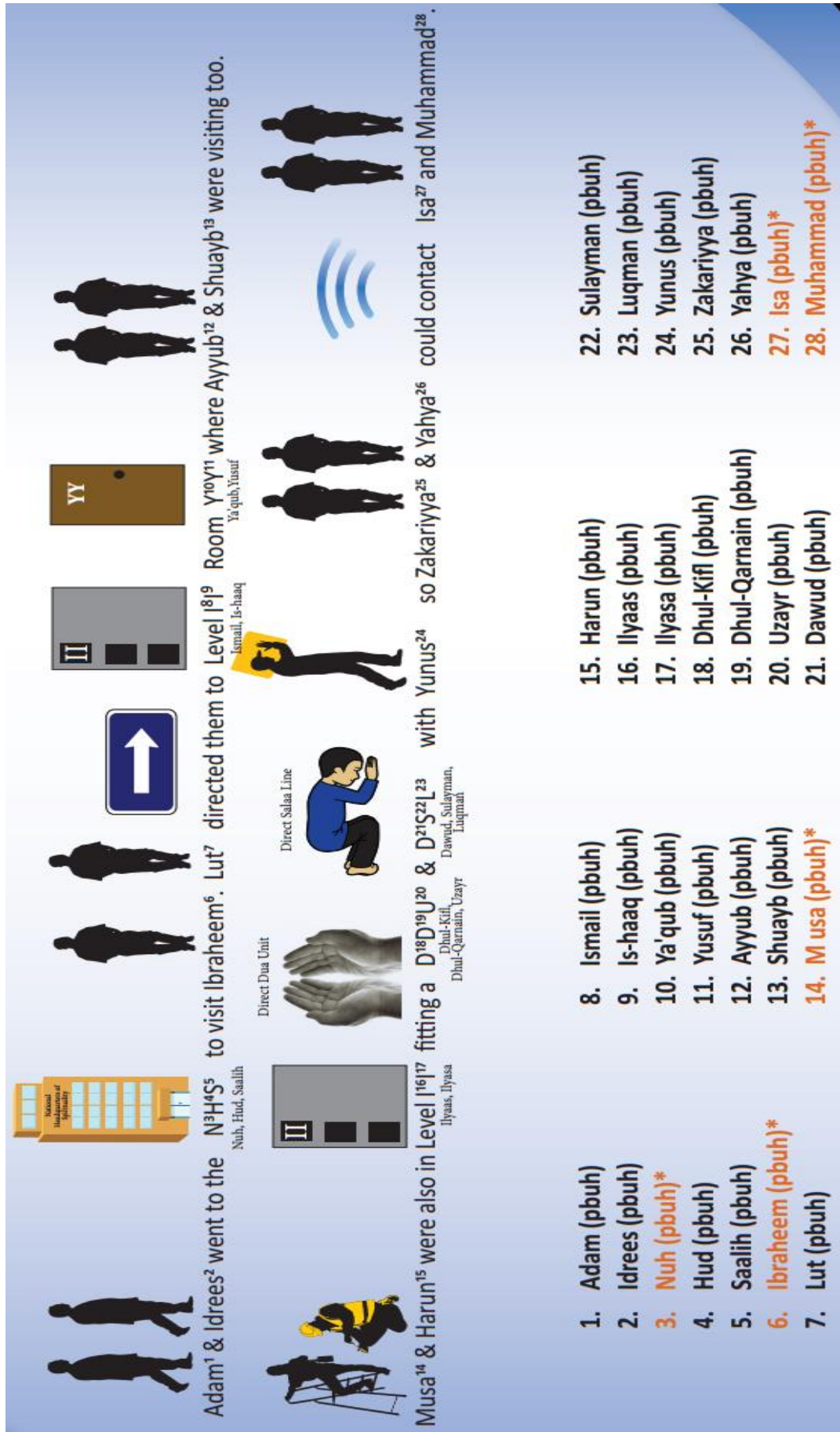
- | | |
|------------------------------|---------------------------------------|
| 1. Adam (pbuh) | 15. Harun (pbuh) - Aaron |
| 2. Idrees (pbuh) - Enoch | 16. Ilyas (pbuh) - Elijah |
| 3. Nuh (pbuh) - Noah | 17. Ilyasa (pbuh) - Elisha |
| 4. Hud (pbuh) | 18. Dhul Kifl (pbuh) - Ezekiel |
| 5. Saalih (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

AMBIYA (PROPHETS MNEMONIC)

MENTIONED IN THE QUR'AN



***Ulul Adham Prophets**

The Human Being in the Qur'an 2



يَدٌ

Yad

Hand



شَفَاةٌ

Shifa

Lips



أَنْفٌ

Anf

Nose



بَطْنٌ

Batn

Belly



رَأْسٌ

Ra's

Head



أُذُنٌ

Udhun

Ear

The Human Being in the Qur'an

Complete the word search below:

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

Insaan

Fam

Wajh

Anf

'Ayn

Batn

Lisaan

Ra's

Qadam

Udhun

yad

The Human Being in the Qur'an

Match the picture with the correct arabic name.



عَيْنٌ



لِسَانٌ



شِفَاءٌ



بَطْنٌ



وَجْهٌ



أَنْفٌ



أُذُنٌ



إِنْسَانٌ



قَدَمٌ



يَدٌ



رَأْسٌ

The Human Being in the Qur'an 1



إِنْسَانٌ

Insaan

Human Being



وَجْهٌ

Wajh

Face



عَيْنٌ

'Ayn

Eye



لِسَانٌ

Lisaan

Tongue



قَدَمٌ

Qadam

Foot

Animals in the Qur'an 2



خِنْزِيرٌ

Khinzeer

Pig



حِمَارٌ

Himaar

Donkey



حِصَانٌ

Hisaan

Horse



هُدْهُدٌ

Hudhud

Hud Hud



تُعْبَانٌ

Thu'baan

Snake

Animals in the Qur'an 1



فَيْلٌ

Feel

Elephant



جَمَلٌ

Jamal

Camel



بَقَرَةٌ

Baqara

Cow



خَرُوفٌ

Kharoof

Sheep

Family in the Qur'an



أَبٌ
أُمٌّ

Ab

Father

Umm

Mother



إِبْنٌ

Ibn

Son



بِنْتُ

Bint

Daughter



أَخٌ

Akh

Brother



أُخْتُ

Ukht

Sister



بَيْتٌ

Bayt

Home

O! يَا, يَا أَيُّهَا

Shaytan شَيْطَان

Hell جَهَنَّمَ

Light نُور

Path صِرَاط

Say



قُلْ

QUL

قُلْ هُوَ اللَّهُ أَحَدٌ

One



أَحَدٌ

AHAD

قُلْ هُوَ اللَّهُ أَحَدٌ ١

Mother



أُمُّ

UMMUN



FIQH

Class 8

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

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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 reasons for our belief in One God
2. An introduction to the two types of *shirk*
3. To become familiar with examples of hidden *shirk*

MY NOTES



CAN THERE BE MORE THAN ONE GOD?

As Muslims, we believe that Allāh (SWT) is the one and only source of all creation. For this reason, a Muslim is also known as a **monotheist** (*muwahhīd*), i.e. a believer in one God. Regarding this, the Holy Qur'ān says:

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ



Say: Allāh is the Creator of all things, and He is the One, the Almighty. [13:16]

Someone who believes in and worships more than one God is known as a **polytheist** (*mushrik*). Such a person suffers from "manifest polytheism" (*al-shirk al-jalī*).



When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one Intelligent Designer. The whole universe is governed by the same laws of nature. The same gravity that keeps us on the Earth, is the same gravity that keeps the Earth orbiting around the Sun, which is the same gravity that keeps the Sun in the Milky Way.

Look at all the organisms around you in this world. They have all been created with the same coding system, called DNA, which determines whether something ends up becoming a tree or a lizard, a mosquito or a human being. Had there been more than one God, each of the Gods would have had their own way of designing and creating, but we not see this.

Pointing to this reality, the Holy Qur'ān states:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ



Had there been any gods in the heavens and the earth apart from Allāh, the order of both the heavens and the earth would have gone to ruins. Allāh, Lord of the Throne, is far above what they attribute to Him. [21:22]

ACTIVITY



Discuss three possible scenarios where you might fall into the trap of hidden *shirk* and what you could do to avoid falling into it.

When we look at all the prophets that have come in the past, all of them called people to worship the same one God. Hence we see so much similarity between Islam, Christianity and Judaism. Had there been more than one God, each of the Gods would have sent their own messengers and representatives, but once again, we do not see this.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
وَمُهَيِّمًا عَلَيْهِ



MY NOTES



We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them. [5:48]

In reality, there is no true rational reason to believe in the existence of more than one God.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِنْ شُرَكَائِكُمْ
مَنْ يَفْعَلُ مِنْ ذَلِكَ مِمَّنْ شَيْءٌ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ



It is Allāh who created you and provided for you, who will cause you to die and then give you life again. Which of your 'partners' can do any one of these things? Glory be to Allāh, and exalted be He above the partners they attribute to Him. [30:40]

THE HIDDEN SHIRK

1) Although we, as Muslims, claim to believe in and worship only one God, the Qur'an still refers to most of us as **polytheists** (*mushrikūn*):

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ



And most of them do not believe in Allāh without associating others (with Him) [12:106]

2) The *shirk* that is being referred to in the verse above is called "**hidden polytheism**" (*al-shirk al-khafiyy*). It is a hidden form of *shirk* because it is not easily noticed by us and others that we are suffering from this *shirk*. This is because this type of *shirk* originates from incorrect intentions for our actions.

A common example of *al-shirk al-khafiyy* is when someone prays, fasts, behaves and talks nicely, but does this to **show off to others**. In other words, **his/her intention is for the sake of other than Allāh (SWT)**.

3) The Holy Prophet (S) often warned us about the seriousness of committing this type of *shirk*.

He was once asked: "How could one obtain the salvation of the Day of Judgement?"

He answered: "**Salvation is that you should not try to deceive Allāh; in case He should**





return your deception to you; for anyone who tries to cheat Allāh, will be cheated by Him and He will take faith away from him. In this case the human being ends up deceiving his/her own self, but does not know."

He was then asked: "How does a person try to deceive Allāh?"

He answered: "A person performs what Allāh has ordered him/her, but he/she is concerned about other than Him."

4) Someone once came to the Holy Prophet (S) asking for the interpretation of the following verse of the Qur'ān:

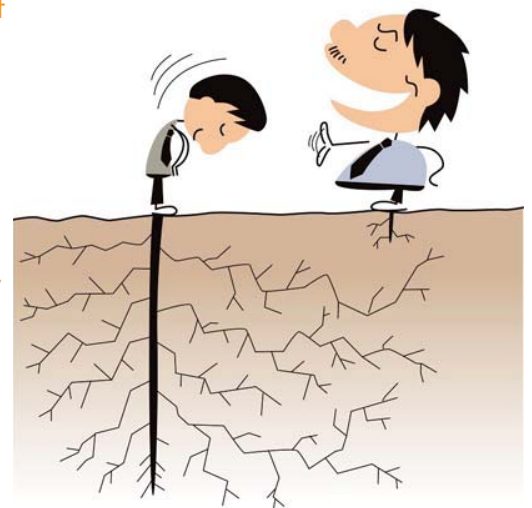
قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

Say: I am only a mortal like you; it is revealed to me that your god is one Allāh, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord. [18:110]

The Holy Prophet (S) replied that this refers to physically worshipping Allāh (SWT), yet with the intention to show off to others:



"Anyone who prays to show off is a mushrik (someone who associates partners with Allāh, i.e. a polytheist); anyone who gives alms to show off is a mushrik; anyone who fasts to show off is a mushrik; anyone who sets out for Hajj (pilgrimage) to show off is a mushrik; anyone who performs any duty which Allāh has commanded to show off is a mushrik; and Allāh will never accept the work of him/her who shows off."



5) Another very common cause of hidden *shirk* is when we obey or follow someone despite knowing that doing so will result in disobeying Allāh (SWT). In other words, we give preference to what someone wants us to do over what Allāh (SWT) wants from us.

For example, some of our friends are going to a *ḥarām* gathering like a night club and they tell us to join them. We know that Allāh (SWT) does not want us to go to such places, but we still end up going. In this example, we have given preference to what our friends want us to do over what Allāh (SWT) want from us!

6) In fact, when we consciously commit any sin, we are also committing *shirk*. This is because we are giving preference to our own desires over the command of Allāh (SWT). Sometimes when we are alone and we think that no one is watching us, we do things we are not supposed to do or look at things are not allowed to look at. In all such cases, we have given preference to our own wants and desires over Allāh (SWT). **In reality, we have made our desires our God and we are worshipping our own desires instead of Allāh (SWT):**

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ



Have you seen him who takes his low desires for his god? [25:43]

7) A third common form of hidden *shirk* is when we consider anyone other than Allāh (SWT) as the cause of good things coming to us. **Explaining this type of *shirk*, Imām al-Ṣādiq (A) says:**



"It is about him who says: If such and such were not there, I or my family would have perished or afflicted by misfortune. As you can see, he creates a partner for Allāh who provides for him and protects him."

The system of cause and effect has been created by Allāh (SWT). He works through this system when interacting with His creation. Allāh (SWT) is the one who provides us with food and clothes through the means of our parents. He is the one who cures us when we are sick through the means of medicine. However, we often forget that He is the original source of all these favours and more. Instead, we often only acknowledge the immediate causes for the blessings that come to us, while in reality they are only the means through which Allāh (SWT) provides for us.

8) Prophet Ibrāhīm (A) reached a very lofty level of proximity to Allāh (SWT) even compared to other prophets, such that he was given the title *khalīl Allāh*, meaning "The Close Friend of Allāh". One of the reasons why he reached such a high level is because he always acknowledged Allāh (SWT) as the true cause for all his blessings. The Holy Qur'ān quotes a beautiful conversation he had with his people, who were idol worshippers:

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ، إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ، قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ



And recount to them the story of Ibrāhīm: when he asked his father and his people: "What do you worship?" They said: "We worship idols, and are ever devoted unto them."





قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ، أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ، قَالُوا بَلْ
وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ، قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ، أَنْتُمْ وَأَبَاؤُكُمْ
الْأَقْدَمُونَ ، فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

He asked: "Do they hear you when you call them or do they cause you any benefit or harm?" They answered: "No; but we found our forefathers doing so."

Thereupon, Ibrāhīm said: "Have you seen (with your eyes) those whom you have been worshipping, you and your fathers before you? They are all enemies to me; all, except the Lord of the Universe."

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ، وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ، وَإِذَا مَرِضْتُ
فَهُوَ يَشْفِينِ ، وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ، وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي
يَوْمَ الدِّينِ

The One who created me and who guides me; who gives me food and drink, and who, when I am ill, heals me; who will cause me to die and then will again restore me to life; who, I hope, will forgive me my sins on the Day of Judgment."

[26:69-86]

9) Imām Ja'far Al-Ṣādiq (A) was once sitting with his companions and eating some grapes placed before them. A beggar appeared and asked for alms. The Imām (A) took some grapes to give him, but the beggar refused to accept it and asked for money instead. Imām (A) told him to excuse him as he did not have money at this time.



Soon after, another beggar appeared. The Imām (A) again took some grapes and offered them to him. The beggar accepted it and said, "I am thankful to the Lord of universe who provided me with sustenance."

On hearing these words, the Imām (A) told this beggar to wait and gave him two more handfuls of grapes. The beggar once again thanked Allāh (SWT). The Imām

(A) once again told him to wait and then turning to one of his companions and asked him to loan him some money. The man searched his pockets and produced nearly twenty Dirham. The Imām (A) then gave this to the beggar. The beggar thanking God for the third time said, *"Thanks are exclusive to God. O God! You are the Giver of the good, and You have no partner."*

On hearing these words, the Imām (A) took off his garment and gave it to the beggar. Now, the beggar changed his tone and started thanking the Imām (A) himself, without thanking Allāh (SWT) as well. Then the Imām (A) did not give him anything more and the beggar went away.

The Imām (A)'s companions who were present mentioned that they thought that **had the beggar continued thanking God in the same manner as before, the Imām (A) would have continued giving him more and more. But when he changed his words and started praising and thanking the Imām (A) instead of Allāh (SWT), the Imām (A) did not continue his assistance.**

10) We should always show our appreciation and be thankful to the people who benefit us, because they are the agents through whom Allāh (SWT) has provided us.  **The 4th Holy Imām (A) has said:**

"Allāh will ask His servant on the Day of Resurrection: 'Did you thank so and so?' The servant will reply: 'No, but I thanked You instead, O Lord.' Allāh (SWT) will say: 'You have not thanked Me as long as you have not thanked him/her.'"

However, when thanking someone for something, we should always keep in mind that the true source of the blessing is Allāh (SWT). In the above mentioned story, when the beggar acknowledged Allāh (SWT) as the source of blessings, the Imām (A) kept giving more. However, when the beggar forgot Allāh (SWT) and saw the Imām (A) as the source, the Imām (A) stopped giving him anything more.

IN SUMMARY



1. Why can there not be more than one God?
2. What are the names of the two types of *shirk* and what are the differences between the two?
3. Gives three examples of hidden *shirk*.

DID YOU KNOW?



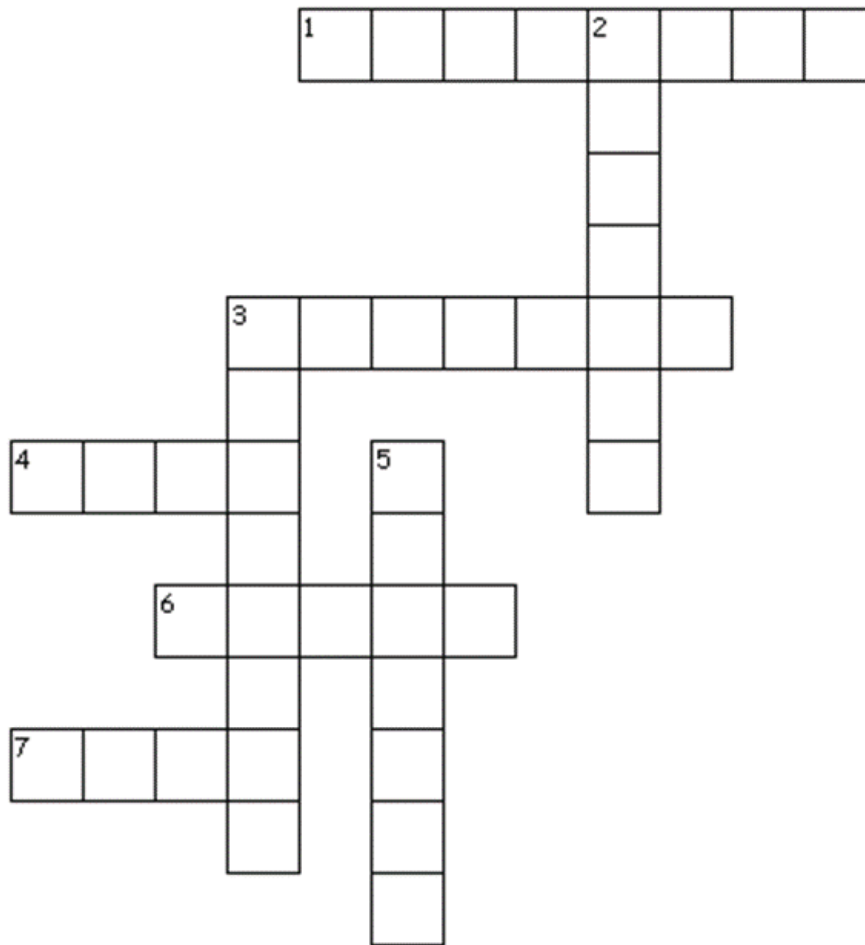
When we look at Hinduism, which is known today as a polytheistic religion, we see that their most ancient texts affirm the existence of the One True God, who is the source of all creation and that this One God has no physical form. Hinduism became polytheistic much later in its history.

KEY POINTS



1. A Muslim is known as a **monotheist** (*muwahhīd*), i.e. a believer in one God.
2. When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one intelligent Designer.
3. Although we, as Muslims, claim to believe in and worship only one God, we can still suffer from **hidden polytheism** (*al-shirk al-khafiyy*).
4. Three common examples of hidden *shirk* are: 1) worshipping Allāh (SWT), but in order to show off to others; 2) purposely committing sins; 3) regarding anyone or anything other than Allāh (SWT) as the source of any blessings.

ACTIVITY PAGE



ACROSS

1. We should always be _____ to people who have helped us. However, we should always remember that Allāh (SWT) is the true Provider.
3. A Polytheist in Arabic is a _____.
4. Anyone who prays to _____ off to others is committing hidden *shirk*.
6. Considering anyone other than Allāh (SWT) as the cause of good things is a form of _____.
7. Manifest polytheism in Arabic is al-shirk al-_____.

DOWN

2. Hidden polytheism in Arabic is al-shirk al-_____.
3. A believer in one God is a _____.
5. "...and do not join anyone in the _____ of his Lord." [18:110]

GOING FOR THE ZIYĀRAH OF THE AHL AL-BAYT (A)

02

Going for *ziyārah* refers to visiting the burial place of the Holy Prophet (S) and his blessed family and progeny (A), be it in modern day Saudi Arabia, Iraq, Iran, Syria or elsewhere. The *Ma'sūmīn* (A) have placed great emphasis in the importance of going for *ziyārah* and the reward one gains as a result.

WHY DO WE GO FOR THE ZIYĀRAH OF THE AHL AL-BAYT (A)?

1) Through going for *ziyārah*, we aim to pay our respects to these special servants of Allāh (SWT) and renew our pledges with them of being their sincere followers. We reflect upon their lives, their teachings and their sacrifices for the sake of Allāh (SWT) and try to implement these in our own lives back at home.

2) Going to *ziyārah* provides us with a much needed time out from our busy lives in order to build ourselves spirituality in the proximity of the holy personalities, such that we can return home spiritually charged and more able to face the many tests that await us.

As is described in the following verse, by undertaking this journey, we are fleeing to Allāh (SWT) and His Messenger (S):

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

and whoever goes forth from his house fleeing to Allāh and His Apostle, and then death overtakes him, his reward is indeed with Allāh and Allāh is Forgiving, Merciful. [4:100]



LEARNING OBJECTIVES



1. Why do we go for the *ziyārah* of the *Ahl al-Bayt* (A)?
2. What do we do when on *ziyārah*?

MY NOTES



ACTIVITY



In pairs, discuss your experiences from your last journey for *ziyārah*. If you have not been, discuss why you would like to go.



3) The shrines of these holy personalities are very special places. In our *aḥādīth*, we are told that thousands of angels are continuously descending to these places and then ascending back to the heavens. When we ask for our prayers from these holy places, they are accepted much faster.

In the Qur'ān, we also learn the effects of praying from these special places. Prophet Zakariyyah (A) really wanted a child, but he had reached an old age and his wife was not able to have children. When he saw the special favours that Allāh (SWT) gave Sayyidah Maryam (A) at her prayer place, he used this special location in order to make his own prayers for a child. His prayers were immediately answered:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا
دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّى لَكَ
هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

Her Lord graciously accepted her and made her grown in goodness, and entrusted her to the charge of Zakariyyah. Whenever Zakariyyah went in to see her in her sanctuary, he found her supplied with provisions. He said, "Mary, how is it you have these provisions? and she said, "They are from God: God provides limitlessly for whoever He will."

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ
سَمِيعُ الدُّعَاءِ

There Zakariyyah prayer to his Lord, saying, "Lord, from Your grace grant me virtuous offspring: You hear every prayer."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

The angels called out to him, while stood praying in the sanctuary, "God gives you news of Yahya, confirming a Word from God. He will be noble and chaste, a prophet, one of the righteous." [3:37-9]

4) Just because these holy personalities are not physically alive anymore, doesn't mean they can't hear us and know our situation. The Qur'ān is very clear that those who die in the way of Allāh (SWT) are alive and sustained by Him:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Think not of those slain in the way of Allāh as dead. Indeed they are living, (and) are provided sustenance from their Lord [3:169]

When we go for the *ziyārah* of the *Ahl al-Bayt* (A), we are required to seek permission to enter their shrines by reciting the *idhn al-dukhūl* (permission to enter). One of the things we say in this is the following:

اَللّٰهُمَّ اِنِّيْ اَعْتَقِدُ حُرْمَةَ صَاحِبِ هٰذَا الْمَشْهَدِ الشَّرِيفِ فِيْ غَيْبَتِهِ كَمَا
اَعْتَقِدُهَا فِيْ حَضْرَتِهِ ، وَاَعْلَمُ اَنَّ رَسُوْلَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ اَحْيَاءٌ
عِنْدَكَ يُرْزَقُوْنَ ، يَرَوْنَ مَقَامِيْ ، وَيَسْمَعُوْنَ كَلَامِيْ ، وَيَرُدُّوْنَ سَلَامِيْ ،
وَاَنَّكَ حَجَبْتَ عَنِّيْ سَمْعِيْ كَلَامَهُمْ ، وَفَتَحْتَ بَابَ فَهْمِيْ بِلَذِيْدِ مُنَاجَاتِهِمْ

O Allāh, I hold (as an article of faith) this honoured place of pilgrimage as sacred, despite his (i.e. the Holy Prophet or Imām) physical absence, just as I was certain of his sanctity while he was physically alive. I know that Your messenger and Your representatives (peace be upon them) are alive, receiving sustenance from You.

They see my current position, hear my words and answer my Salām. Although You have made me unable to hear their speech, you have opened the door of my understanding, such that I may hold intimate conversations with them.



IN SUMMARY

1. What should we pray for when we go to *ziyārah*?
2. Why is it important to go for *ziyārah*?
3. Why would our prayers be accepted much faster during *ziyārah*?

DID YOU KNOW?



On the day of 'Arafah, the angels descend to the Shrine of Imam al-Husayn (AS) and listens to the prayers of the *zuwwār* before they go to the plains of 'Arafah to hear the prayers of the *ḥujjāj*.

KEY POINTS



1. Through going for *ziyārah*, we pay our respects and renew our allegiance to the *Ma'sūmīn* (A). We reflect on their lives and try to implement their teachings in our life. We get to work on ourselves spiritually while we are away from our busy lives.
2. At these special places, prayers are accepted much faster due to their physical proximity to the most beloved personalities to Allāh (SWT).
3. The holy personalities are spiritually alive and can hear us. This is why we ask permission to enter into their presence and send them our *salām*.

ACTIVITY PAGE

Guess the place and the name of all the holy personalities that are buried in each of the images below. There may be more than one personality associated with each image.

HINT: There are a total of 16 personalities to be guessed!



1: _____



2: _____

3: _____



4: _____



5: _____



6: _____

7: _____



8: _____

9: _____



10: _____

11: _____

12: _____

13: _____

14: _____



15: _____



16: _____

The words *Tawassul* and *Shafā'ah* are both often translated into English as "intercession". This concept refers to asking any of *Ma'şūmīn* (A) to pray on our behalf to Allāh (SWT) to forgive our sins or to grant us our needs. When we ask for intercession in this world, it is referred to as *Tawassul* and the intercessor is our *wasīlah*. If we ask for intercession in the Hereafter, it is called *Shafā'ah* and the intercessor is our *Shafī'*.

TAWASSUL

Some people at times question why we perform *Tawassul*. Why should we need to ask for our needs through the *Ma'şūmīn* (A)? Should we not be asking from Allāh (SWT) directly?

1) It is **not** the case that we cannot or should not ask from Allāh (SWT) directly. We certainly can. In fact, we should be in the remembrance of Allāh (SWT) continuously throughout the day and we should be speaking to Him as much as possible. Allāh (SWT) is the closest to us and asks us to call Him:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way. [2:186]

Similarly, in many of the supplications taught to us by the *Ma'şūmīn* (A), such as Du'ā' Kumayl, we speak and pray directly to Allāh (SWT).



LEARNING OBJECTIVES



1. Understand the difference between *Tawassul* and *Shafā'ah*.
2. Understand the role and importance of *Tawassul* and *Shafā'ah*.
3. Be acquainted with various Qur'ānic verses relating to *Tawassul* and *Shafā'ah*.

MY NOTES



ACTIVITY



Using verse 4:64, can you think of one reason why people go for the *ziyārah* of the Holy Prophet (S) and the *Ahl al-Bayt* (A)?



2) However, Allāh (SWT) has also taught us another way to reach Him and to get our prayers answered:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! be careful of (your duty to) Allāh and seek means of nearness (wasīlah) to Him and strive hard in His way that you may be successful. [5:35]

3) The first to use *wasīlah* was Allāh (SWT) Himself. Allāh (SWT) decided to guide us through the means (*wasīlah*) of the Ma'sūmīn (A). By performing *Tawassul*, we are using this very means to get back to Him. The Holy Prophet (S) and the *Ahl al-Bayt* (A) are the closest and most beloved of all creatures to Allāh (SWT). By requesting them to pray to Allāh (SWT) on our behalf, Allāh (SWT) accepts our prayers faster, for their sake.

In our everyday lives, we also often use *Tawassul* to get what we want. For example, when we do something wrong and our dad is angry with us, he is likely to forgive us faster if we go through our mum and ask her to request dad to forgive us.



4) In fact, in the Qur'ān, Allāh (SWT) tells us that if we sought forgiveness from Allāh (SWT) and then also requested the Holy Prophet (S) to pray for forgiveness on our behalf, Allāh (SWT) will then forgive us:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And We did not send any apostle but that he should be obeyed by Allāh's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allāh and the Apostle had (also) asked forgiveness for them, they would have found Allāh Oft-returning (to mercy), Merciful. [4:64]

5) Even if the Holy Prophet (S) and the Imāms (A) have physically passed away, they are spiritually alive. They can still see our deeds and hear our supplications, in the same way as when they were physically alive. Allāh (SWT) says in the Qur'ān:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

And reckon not those who are killed in Allāh's way as dead; nay, they are alive (and) are provided sustenance from their Lord [3:169]

6) A good example of requesting the *Ma'şūmīn* (A) to be our *wasā'il* (plural of *wasīlah*) to Allāh (SWT) is Du'ā' al-Tawassul, which is recommended to be recited on Tuesday nights.



DID YOU KNOW?



For the *Ma'sūmīn* (A) to be able to do *Shafā'ah* for us on the Day of Judgment, there are certain conditions that we must fulfill. According to a *ḥadīth* of Imām Ja'far al-Ṣādiq (A), those of us who do not give importance to our *ṣalāh*, will not be able to benefit from the *Shafā'ah* of the *Ma'sūmīn* (A) on the day we will need it the most!

SHAFĀ'AH

1) The Qur'ān tells us that the Day of Judgement will be a very difficult time for those who disobeyed Allāh (SWT) in this world. For this reason, we often hope and pray for the *Ma'sūmīn* (A) to do *Shafā'ah* for us on the Day of Judgement so that we may enter *Jannah*.

2) The idolaters of Makkah used to also believe that the idols they worshipped would do *Shafā'ah* for them on the Day of Judgement. The Qur'ān clearly rejects this idea in many places. For example:

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۖ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allāh's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you. [6:94]

3) Being able to intercede for others on the Day of Judgement is a very special position that Allāh (SWT) grants to only those who are close to Him, such as the *Ma'sūmīn* (A). Not everyone has this privilege:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

On that Day none will have the power to intercede for them except those who received a sanction from the Most Compassionate Lord. [19:87]

KEY POINTS



1. *Tawassul* refers to asking any of *Ma'sūmīn* (A) to pray on our behalf to Allāh (SWT) to forgive our sins or to grant us our needs.

2. *Shafā'ah* refers to the *Ma'sūmīn* (A) interceding on our behalf on the Day of Judgment such that we may enter *Jannah*.

3. Allāh (SWT) tells us in the Qur'ān to use *wasīlah* to reach Him.

4. Only certain special servants of Allāh (SWT) will have the authority to do *Shafā'ah* for others on the Day of Judgment.

IN SUMMARY



1. What is the difference between *Tawassul* and *Shafā'ah*?
2. Why do we use the *Ma'sūmīn* (A) as our intercessors with Allāh (SWT)?
3. Apart from our 12th Holy Imām (A), how can the rest of the *Ma'sūmīn* (A) help us since they are no longer physically alive?
4. What is one of the conditions for us to be able to benefit from *Shafā'ah*?

ACTIVITY PAGE

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

WORD BANK

AHLALBAYT
DAYOFJUDGEMENT
DUA
FORGIVENESS
INTERCESSION
JANNAH
MASUMIN

NEARNESS
SALAH
SHAFAAH
TAWASSUL
TUESDAY
WASILAH
ZIYARAH

LEARNING OBJECTIVES



1. To understand that this world is temporary and everyone will be accountable for their deeds.

2. To realise that belief in the Hereafter is an innate concept.

MY NOTES



1- THE HEREAFTER GIVES MEANING TO THIS LIFE

When we look around us, we see that everything in this world, from the biggest mountains to the smallest insects, have been created for a purpose. The sun provides us with light and warmth that we need in order to live. The air around us provides us with the oxygen we need to breathe. Even when we look at our own body parts, our mouth,



ears and nose, all carry out their own functions. All this shows us that we have a very Wise Lord, who always creates everything for a reason. How then is it possible for this Wise Lord to create His best creation - the human being - without any reason, such that we live in this world without having to achieve anything? Allāh (SWT) asks us in the Qur'ān:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

What! Did you then think that We had created you in vain and that you shall not be returned to Us? [23:115]

Our belief regarding the Day of Judgement and our life in the Hereafter, gives meaning to our current life in this world. We understand that this world is a test for us from Allāh (SWT) and that we have to use our short time in this world to prepare for our true life in the Hereafter. The more good deeds we do in this world, the greater our reward we be in the Hereafter and the more sins we commit, the greater our punishment will be. Allāh (SWT) tell us regarding this in the Qur'ān:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ



On that day mankind will come forth in scattered groups to be shown their deeds

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Then anyone who has done an atom's weight of good shall see it

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And anyone who has done an atom's weight of evil shall see it [99:6-8]

ACTIVITY



Allāh (SWT) says to us in the Qur'ān: **"Look then at the signs of Allāh's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things."** [30:50]

How does reflecting upon the life cycle of trees in this world remind us of the resurrection?

2- DIVINE JUSTICE

When we look at the world around us, we often see a lot of injustice and imbalance. In many places around the world, millions of people are suffering and go to sleep hungry. Many of those people whom Allāh (SWT) has given a lot of money, do not want to share their wealth with poor people. Every day we also hear about innocent people being killed throughout the world. When we see all of this, we immediately realise that this world is often not a very just place. However, we also know that Allāh (SWT) is most Just. He has created this world as a test for all humans, so

everyone is free to make their own choices. Some people use their free will to worship Allāh (SWT), serve His creation and prepare for the Hereafter. Others choose to abuse their free will and commit evil in this world.



However, it is on the Day of Judgement that Allāh (SWT) will show His great Justice and everyone will be held accountable for their deeds. Allāh (SWT) says in the Holy Qur'ān:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ

نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ



Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked?

[38:28]



إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ
لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ
شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

It is to Him you shall all return—that is a true promise from God. It was He who created [you] in the first place, and He will do so again, so that He may justly reward those who believe and do good deeds. But the disbelievers will have a drink of scalding water, and agonizing torment, because they persistently disbelieved. [10:4]

MY NOTES



DID YOU KNOW?



The Holy Prophet (S) said:
"Increase the remembrance
of the demolisher of
desires." He was asked, "O
Messenger of Allāh, what is
the demolisher of desires?"

He said, "Death, for the
greatest of believers are
those who remember death
the most and are the most
prepared for it."

3- BELIEF IN THE HEREAFTER IS INBUILT IN THE FITRAH

When the human being looks within and reflects on the nature of life, he or she will find a deep yearning and want to live forever. It is very difficult for us to accept the idea that after death we will simply perish and no longer exist. This yearning for eternal life exists within us, because Allāh (SWT) has created human beings to live forever in our true home in the Hereafter and He has made this want inbuilt into the *fiṭrah* of every human being.

Do you remember a very happy moment in your life which you really wished would stay forever? This internal want exists deep within us because it is part of our *fiṭrah* and will become a reality for the righteous servants of Allāh (SWT) in *Jannah*, where happiness will truly stay forever.

Very interestingly, *Shayṭān* also knew about this want to live forever that is inbuilt inside every human being. For this reason, when he was trying to make our great-grandfather, Ādam (A), disobey Allāh (SWT), he exploited this same want inside Ādam (A)'s *fiṭrah*, in order to make him to eat from the forbidden tree:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ



وَمُلْكٍ لَا يَبْلَى

*But Satan whispered to Ādam, saying, "Ādam, shall I show you the tree of
immortality and power that never decays?" [20:120]*

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا



وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينِ أَوْ تَكُونَا مِنْ

الْخَالِدِينَ

*Satan whispered to them so as to expose to them what had been hidden from
them of their evil inclinations: he said, "Your Lord only forbade you this tree to
prevent you becoming angels or immortals," and swore to them, "I am giving you
sincere advice" - he lured them with lies... [7:20]*

KEY POINTS



1. It is not possible for Allāh (SWT) to create everything around us for a Wise purpose, yet create the best of His creation, the human being, without a purpose.

2. Belief in the Hereafter gives meaning to this life. We will be held accountable for our deeds.

3. Allāh (SWT) has given us free will in this world. On the Day of Judgement, He will manifest His Justice and those who were wronged in this world will be recompensed for their suffering.

4. It is ingrained in man's *fiṭrah* to want to live forever. This will be materialised in the Hereafter.

IN SUMMARY



1. How does belief in the Hereafter give meaning to this life?
2. Why is the Hereafter necessary to establish Divine Justice?
3. How is the belief in the Hereafter ingrained in our *fiṭrah*?

ACTIVITY PAGE

- 1) Go through the passage below and fill in the blank spaces using the words in the bubbles below.
- 2) Write down the numbers under each of the words in the bubbles below in the order they appear in the passage and use the table to guess the mystery word!

Allāh (SWT) created everything in this _____ (world) for a purpose. Therefore, every _____ (human being) has also been created for a purpose. Believing in _____ (Day of Judgement) gives meaning to our _____ (life) in this world. Allāh (SWT) has given us free will in this world. On the Day of Judgement, His _____ (Divine Justice) will be manifested and people will be judged based on what they did in this world. Belief in the Hereafter is in-built within the God given _____ (nature) within each of us.

Numbers in order of the answers:

--	--	--	--	--	--

Yawm al-Qiyāmah
(4)

Fiṭrah
(5)

Mystery word:

--	--	--	--	--	--

Hayāt
(5)

Dunyā
(4)

Insān
(9)

‘Adālah
(5)

Alphabets and their corresponding numbers

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

LEARNING OBJECTIVES



1. To become familiar with the Qur'ānic portrayal of the experience of death
2. To understand what takes places immediately after death

MY NOTES

DEATH: THE FIRST STAGE OF QIYĀMAH

The belief in the resurrection (*Qiyāmah*) is given a lot of importance in the Holy Qur'ān. In fact, around one-third of the whole Qur'ān is dedicated to this subject alone. Allāh (SWT) continuously reminds us of the Hereafter so that we can prepare for what is to come. From the time we were born, our return journey to Allāh (SWT) has already started. With each breath we take, we move one step closer to our death.

In the Holy Qur'ān, Allāh (SWT) makes it clear to us that each one of us will definitely die one day:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ



Every soul shall taste of death; then unto Us you shall be returned. [29:57]

It is not possible to run away from death. Through whichever route the human being may attempt to escape death, it will meet him/her head on from that very direction:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ



Say: (As for) the death from which you flee, that will surely encounter you, then you shall be sent back to the Knower of the Unseen and the Visible, and He will inform you of that which you did. [62:8]

ACTIVITY



Imām al-Ṣādiq (A): "**Allāh has not created certainty devoid of doubt more similar to a doubt devoid of certainty like death.**" What do you understand from this *ḥadīth*?



The Holy Prophet (S): *"When any of you die, his Resurrection has started; and he sees what good and bad he has [accumulated]."*



MY NOTES



"Life" is often confused to be the opposite of death. In reality, "birth" is the opposite of death. Just like birth is the gate through which we enter into this physical world, death is the gate through which we exit it and enter into the next phase of our existence. Although our physical bodies are cast away when we die, our souls become freer and stronger. We have been created to live for eternity, not just for our short time in this world.

Imām 'Alī (A): *"O people! You and I have been created to live for eternity, not to perish. Rather, we are just transferred from one abode to the next."*



THE EXPERIENCE OF DEATH

1) Death only takes place by the leave of Allāh (SWT). All the different reasons due to which people die, like diseases, accidents and natural disasters, are all tools in the Hands of Allāh (SWT) to bring about death when it is decreed to take place. Allāh (SWT) says in the Qur'ān:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا ۚ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي الشَّاكِرِينَ



And a soul will not die but with the permission of Allāh the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the Hereafter I shall give him of it, and I will reward the grateful. [3:145]

2) Each of us have been assigned an angel who has been given the duty to take our souls at the time death has been decreed for us:



MY NOTES



قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back. [32:11]



3) When we die and our souls are freed from the limitations of our bodies, we are all able to witness the deeper realities of creation and the truth of Allāh



(SWT)'s existence becomes very apparent. Even those who did not believe in Allāh (SWT) in this world now have access to this knowledge. The test we were going through in this world is now finished and the opportunity to ask for repentance for our sins is now over:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا



And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement. [4:18]

The famous example of this in the Qur'ān is that of Fir'awn, who's prayer for repentance at the time of death was of no help to him:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ



إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو



إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

And We made the children of Israel to pass through the sea, then Fir'awn and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

آلَانَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

What! now! and indeed you disobeyed before and you were of the mischief-makers.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ
آيَاتِنَا لَغَافُلُونَ

But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications. [10:90-92]

4) The Angel of Death who comes to take our soul is like a mirror to our soul. If our soul is beautiful and pure, our meeting with the angel is very pleasant. However, if our soul is ugly and impure, death is a very painful experience.

THE DEATH OF A BELIEVER:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ



(As for) those who say: Our Lord is Allāh, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.

مَنْ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهِي
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ

We are your guardians in this world's life and in the Hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

A provision from the Forgiving, the Merciful. [41:30-32]

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا

DID YOU KNOW?



Imām 'Alī (A) has said that
**"people's lives are
 extended by giving
 charity."**



كُنْتُمْ تَعْمَلُونَ



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

THE DEATH OF A DISBELIEVER:

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



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

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا ۖ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
 وَذُوقُوا عَذَابَ الْحَرِيقِ



And had you seen when the angels will cause to die those who disbelieve, beating their faces and their backs, and (saying): Taste the punishment of burning. [8:50]

KEY POINTS



1. Death leads to the transition of the soul from the physical body to another realm. It does not mean the end of our existence.

2. The Angel of Death is like a mirror to our soul. If our soul is beautiful, the experience of death is pleasant. If our soul is ugly, the experience of death is very painful.

3. No one can die except with the permission of Allāh (SWT). Old age and diseases are just tools in the Hands of Allāh (SWT) to bring death to someone.



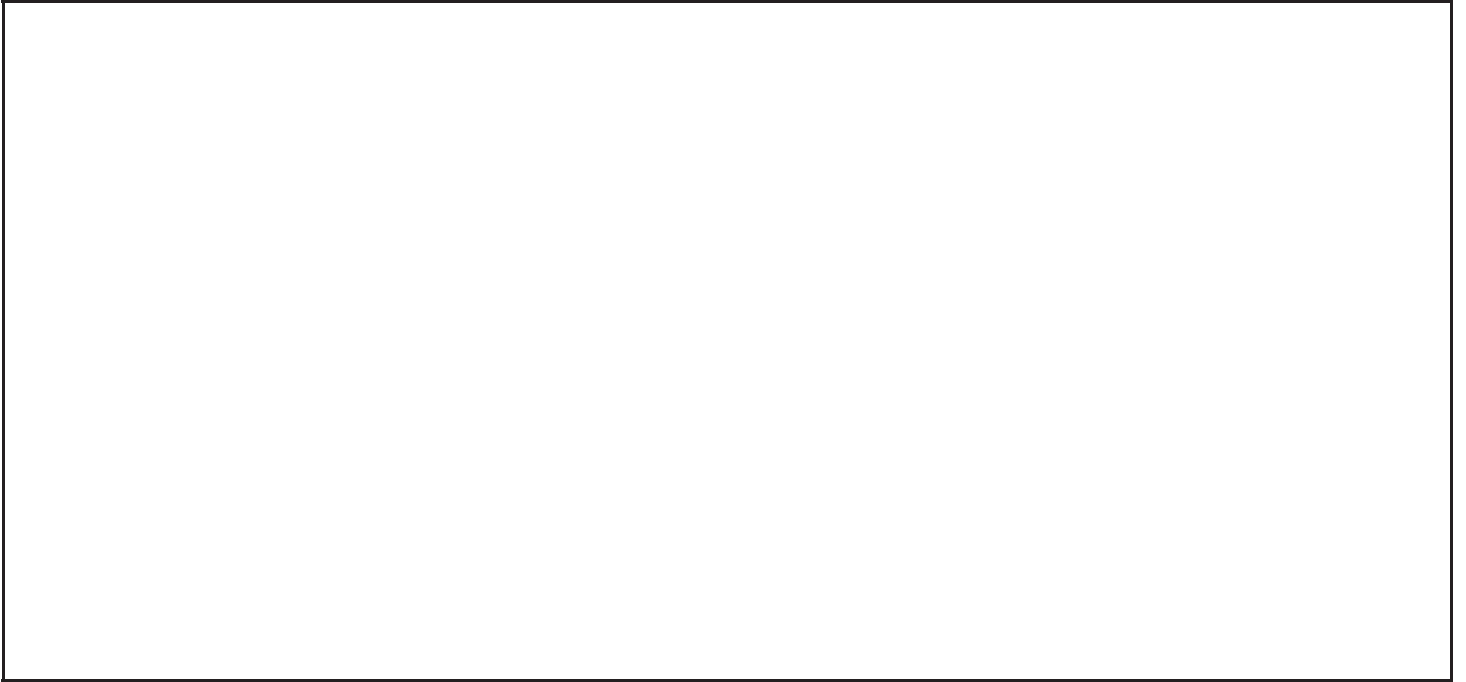
IN SUMMARY



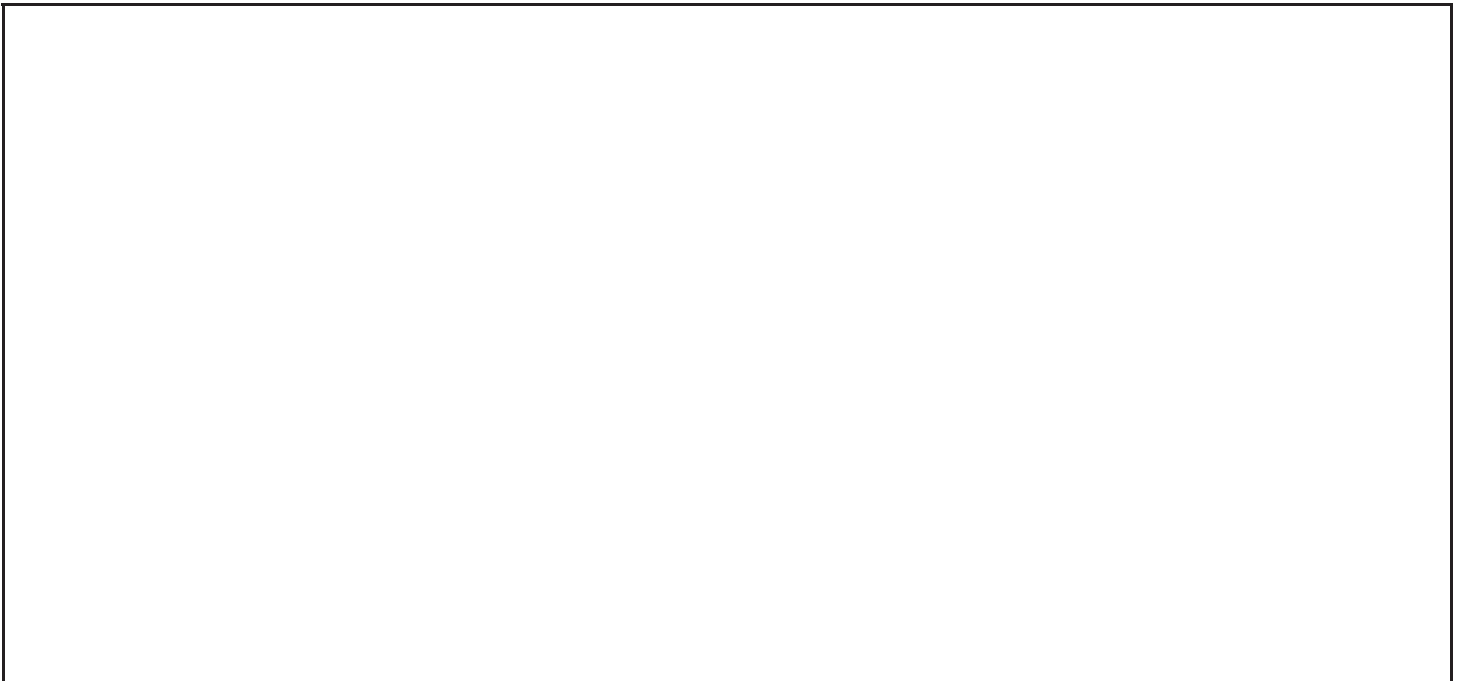
1. Briefly explain what happens to our souls when we die.
2. Explain the nature of the death of a believer.
3. Explain the nature of the death of a disbeliever.

ACTIVITY PAGE

According to the various Qur'ānic verses mentioned in this lesson, draw a picture to show what you think the Angel of Death would look like to a disbeliever at the time of his/her death.



According to the various Qur'ānic verses mentioned in this lesson, draw a picture to show what you think the Angel of Death would look like to a believer at the time of his/her death.



FIQH

What is *Fiqh*?

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

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

This Chapter Consists Of:

Ṭahārah and Najāsah

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

Furū' al-Dīn

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

Ṣalāh

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

Taqlīd

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

Bulūgh

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

Why Study *Fiqh*?

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

Dear Lord,

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

LEARNING OBJECTIVES



1. What is the *qiblah*? Why is it important?
2. When should Muslims face the *qiblah*?
3. How do we find the *qiblah*?

MY NOTES



THE QIBLAH

Qiblah is the direction of the Ka'bah in Makkah. The Ka'bah is the cube-shaped building that was built by *Nabī Ibrāhīm* (A) and his son *Nabī Ismā'īl* (A), and it is in the middle of *Masjid al-Ḥarām*, the Holiest *masjid* for Muslims. The location of the Ka'bah is the most sacred place on the earth.



Q: Why should we face the *qiblah* when we pray?

Muslims are required to face the *qiblah* when performing their daily prayers. When Muslims go for pilgrimage to Makkah (*Ḥajj* or '*Umrah*'), they go around the Ka'bah 7 times and this is called *ṭawāf*. Muslims also face the *qiblah* when slaughtering an animal. When Muslims die, they are buried lying on their right shoulder with their face towards the *qiblah*. Also, when a person is about to die, it is *iḥtiyāṭ wājib* to turn his/her feet towards the *qiblah*, if possible.

Besides the Ka'bah itself, the *qiblah* includes all the space from the ground below it to the sky above it. For those who live far away from the Ka'bah it is not necessary that they should pray in a straight line to the Ka'bah. They only have to ensure that they pray facing the shortest direction towards Makkah.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ



ACTIVITY



Use a compass to find the direction of *qiblah* in your classroom.

Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you towards a prayer direction that pleases you. Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it... [2:144]

HOW DO WE FIND THE QIBLAH?

There are several ways of finding the *qiblah*:

1. Using a compass: To use a compass, we need to know the direction of Makkah from where we live. For example, Makkah is approximately to the South East of the UK. Therefore, if we have a compass, we can find out which direction is South East, and pray in that direction.

2. Find a *masjid* nearby: Even if it is closed, if you find the *mihrāb* (where the prayer *Imām* stands), you can know the *qiblah*.

3. Find a Muslim grave in a cemetery: Muslims are buried on their right shoulder with their face towards *qiblah*. If you know where the tombstone or head of the grave is, then the *qiblah* will be towards the right of the tombstone if you stand behind the tombstone facing the grave.

4. Looking at the sun: We can identify East and West based on the rising/setting of the sun, and work out the *qiblah* based on that. However, that would not be very accurate. It would only give an approximate direction.

If there is absolutely no way of finding the *qiblah*, one must pray the *wājib ṣalāh* in all 4 directions, at right angles to each other. If there isn't enough time to do so before the *ṣalāh* becomes *qadā'*, then one can pray in any direction. If a person is sure the *qiblah* is within 2 possible directions, then *ṣalāh* should be prayed in both those directions.

IN SUMMARY

1. What is the *qiblah*?
2. When is it *wājib* to face the *qiblah*?
3. How do we find the *qiblah*?



DID YOU KNOW?



When *Rasūl Allāh* (S) first started preaching in Makkah, the *qiblah* was *Bayt al-Muqaddas*. However, after *Rasūl Allāh* (S)'s *hijrah* to Madīnah, Allāh (SWT) instructed *Rasūl Allāh* (S) to change the *qiblah* from *Bayt al-Muqaddas* to the Ka'bah.

MY NOTES



KEY POINTS



1. The Ka'bah is our *qiblah*. We must face the *qiblah* when performing *ṣalāh*, and when slaughtering animals for food.
2. When a person is about to die, we should place him/her in such a way that his/her feet face *qiblah*. Muslims are buried with their face towards *qiblah*.
3. We can find the *qiblah* by using a compass, looking at the *mihrāb* of a mosque, or a Muslim's grave.

LEARNING OBJECTIVES



1. What are the benefits of *ṣalāt al-jamā'ah*?
2. The recitation of the *sūrahs* in *ṣalāh*

MY NOTES

ŞALĀT AL-JAMĀ'AH

It is strongly recommended that all *wājib* prayers should be performed in congregation (*jamā'ah*). The importance of *ṣalāt al-jamā'ah* is such that even those who have already prayed on their own, are encouraged to repeat their *ṣalāh* if they meet with a group that is praying together.

Q: What are the benefits of praying in *jamā'ah*?

Some of the benefits of *ṣalāt al-jamā'ah* are that it promotes:

- ✓ **Equality:** The poor and rich, of all colours and ethnicities, stand together shoulder-to-shoulder as equals before Allāh (SWT).
- ✓ **Unity:** Same language; actions are performed all together. This teaches us to be united at all times.
- ✓ **Friendship & Networking:** Creates opportunities for Muslims to meet and be part of each other's friendship circle. Opportunities to help each other (business, family, etc.) arise.
- ✓ **Discipline:** Standing still in straight rows, following the Imām in everything he/she does and says.
- ✓ **Prestige of Islam.** Keeps the *masjid* and Muslim community thriving. A show of strength against the enemies of Islam.
- ✓ **Limitless spiritual reward.** Two people praying *ṣalāt al-jamā'ah* get the *thawāb* of 150 prayers for each *rak'ah*. 3 people = 600 prayers per *rak'ah*. 4 people = 1200 prayers. 5 people = 2400 prayers. This keeps doubling until there are 10 people in *jamā'ah* who get the *thawāb* of 72,800 prayers for each *rak'ah*. After 11 people, only Allāh (SWT) knows the reward.



ACTIVITY



List the benefits of praying in *jamā'ah*. How does *ṣalāt al-jamā'ah* promote unity?

RECITING LOUDLY AND WHISPERING

When we pray *ṣalāt al-ẓuhr* and *ṣalāt al-ʿaṣr*, it is *wājib* for both men and women to recite the 2 *sūrahs* in the first 2 units of prayer softly.

When we pray *ṣalāt al-fajr*, *ṣalāt al-maghrib* and *ṣalāt al-ʿishāʾ*, it is *wājib* for **men** to recite the 2 *sūrahs* in the first 2 units of prayer loudly, but **women** can recite the *sūrahs* either loudly or softly.

In the 3rd and 4th *rakʿah* of any *ṣalāh*, it is *wājib* for both men and women to recite the *taṣbiḥāt al-arbaʿah* softly.

If a person forgets, it is okay, but as soon as he/she remembers, he/she must correct themselves otherwise their *ṣalāh* is *bāṭil*. For example, if a man forgets and recites *sūrat al-Ḥamd* in the first or second *rakʿah* of *ṣalāt al-maghrib* softly, and then remembers half-way, he must immediately continue reciting it loudly, otherwise his/her *ṣalāh* is *bāṭil*.

On Fridays, instead of *ṣalāt al-ẓuhr*, we can pray *ṣalāt al-Jumuʿah*. The 2 *sūrahs* in *ṣalāt al-Jumuʿah* are recited loudly. Even if a person is not praying *ṣalāt al-Jumuʿah* and praying the regular *ṣalāt al-ẓuhr*, it is *mustaḥab* to recite the two *sūrahs* in the first 2 *rakʿahs* loudly because it is Friday. The *qirāʾah* in *ṣalāt al-ʿaṣr* is recited softly even on Fridays.



IN SUMMARY

1. What are the benefits of praying in *jamāʿah* (congregation)?
2. What is the reward of praying in *jamāʿah*?
3. Which 2 *mustaḥab* prayers can be offered in *jamāʿah*?
4. What is considered *makrūh* in *ṣalāt al-jamāʿah*?

DID YOU KNOW?



Mustaḥab prayers cannot be performed in *jamāʿah*, except *ṣalāt al-ʿīdayn* and *ṣalāt al-istisqā* (for rain).

When a *maʿṣūm* Imām is physically present, the *ṣalāt al-ʿīdayn* become *wājib* and must be performed in *jamāʿah*.

MY NOTES



KEY POINTS



- 1) *Ṣalāt al-jamāʿah* refers to praying in congregation. It is highly recommended, and carries a lot of reward.
- 2) It also promotes unity, equality, friendship and discipline in a community.
- 3) The *qirāʾah* (reciting the two *sūrahs* in the first two *rakʿahs* in *ṣalāh*) should be recited loudly in *fajr*, *maghrib* and *ʿishāʾ* prayers, and softly in *ẓuhr* and *ʿaṣr* prayers.

LEARNING OBJECTIVES



1. What is *qaḍā' ṣalāh*?
2. How do we perform *qaḍā' ṣalāh*?
3. How do we perform *qasr ṣalāh* which has become *qaḍā'*?

MY NOTES

QAḌĀ' ṢALĀH

Qaḍā' ṣalāh is performed in compensation for a *ṣalāh* that has not been performed during its proper time. It is *wājib* to repay all those prayers that have been missed for whatever reason. However, there are certain situations where a person does not have to offer *qaḍā' ṣalāh*:

- * *Bālighah* women are excused from offering *qaḍā' ṣalāh* for prayers that they miss out at certain times of the month.
- * Those who suffer from mental illness do not have to pray *ṣalāh*.
- * A non-Muslim who becomes a Muslim does not have to pray *qaḍā' ṣalāh* for the time before he or she became a Muslim. However, if a Muslim loses his/her faith for a duration and then returns to Islam, he or she must make up for all the missed prayers.

The *qaḍā'* of *ṣalāh* should not be taken lightly and should be repaid as soon as possible. It is also *wājib* to pray the *qaḍā'* for all prayers that were incorrectly performed at their due time.

A *qaḍā' ṣalāh* can be performed at any time. For example, the *qaḍā'* for *fajr ṣalāh* can be repaid even at *ẓuhr* or *maghrib* time, and so on. *Qaḍā' ṣalāh* can also be performed in *jamā'ah*. For example, if the Imām of *jamā'ah* is leading *ṣalāt al-īshā'*, you can pray your *qaḍā'* of *ẓuhr* with the *jamā'ah*.

ACTIVITY



If a person does not pray for one week, what is the total number of *raka'āt* he/she will have to offer as *qaḍā' ṣalāh*?



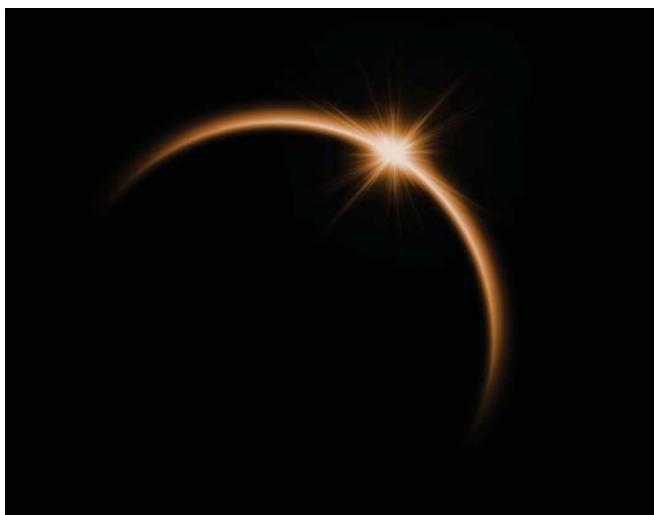
HOW DO WE PERFORM QAḌĀ' FOR ṢALĀT AL-QAṢR?

If a person does not pray a *qaṣr ṣalāh* on time, he/she must offer *qaḌā'* for the missed prayer. The *qaḌā' ṣalāh* should also be shortened (*qaṣr*), even if the person is no longer travelling and is back home.

Similarly, if a person offers *qaḌā' ṣalāh* whilst on a journey (for prayers that were missed in one's home town), the *qaḌā'* should be the full 4 *raka'āt* and not shortened.

HOW IS THE QAḌĀ' FOR ṢALĀT AL-ĀYĀT PERFORMED?

Ṣalāt al-āyāt is *wājib* when a natural disaster (such as an earthquake) or an eclipse occurs. If a person fails to pray *ṣalāt al-āyāt*, they still have to pray its *qaḌā'*. If a person did not know there was a total eclipse in his or her town and later finds out, he/she should pray the *qaḌā'*. If it was a partial eclipse, and they hear about it after it is over, they do not have to pray the *qaḌā'*.



In the case of an earthquake, *ṣalāt al-āyāt* should be performed without delay. However, if there is a delay, the *ṣalāh* should be performed with the *niyyah* of '*qurbatan ilallāh*' without specifying *adā'* or *qaḌā'*.

DID YOU KNOW?



It is *wājib* on the eldest son to perform the *qaḌā' ṣalāh* of his father if his father dies without having prayed all his prayers.

If the eldest son is unable to perform the *qaḌā' ṣalāh* of his deceased father, he must pay someone to do it on his behalf.

IN SUMMARY



1. What is *qaḌā' ṣalāt*? Is it *wājib*?
2. How should we offer the *qaḌā'* of a *qaṣr ṣalāh*?
3. If a person converts to Islam, do they have to offer *qaḌā' ṣalāh* for the days before he/she became Muslim?
4. Which other categories of people do not have to offer *qaḌā' ṣalāh*?

KEY POINTS



1. *QaḌā' ṣalāt* must be offered for prayers which are not offered on time.
2. It is *wājib* to offer *qaḌā' ṣalāh* for all missed prayers.
3. The *qaḌā'* for a *qaṣr ṣalāh* should also be shortened (*qaṣr*), and the *qaḌā'* for a complete prayer must be offered in full.
4. It is *wājib* on the eldest son to offer the *qaḌā' ṣalāh* of his deceased father.

LEARNING OBJECTIVES



1. What is şawm?
2. What are the benefits of şawm?
3. What are the basic rules related to şawm?

MY NOTES

AN INTRODUCTION TO ŞAWM

Şawm is the Arabic word for “fasting” and it usually refers to fasting in the Holy month of *Ramaḍān*.

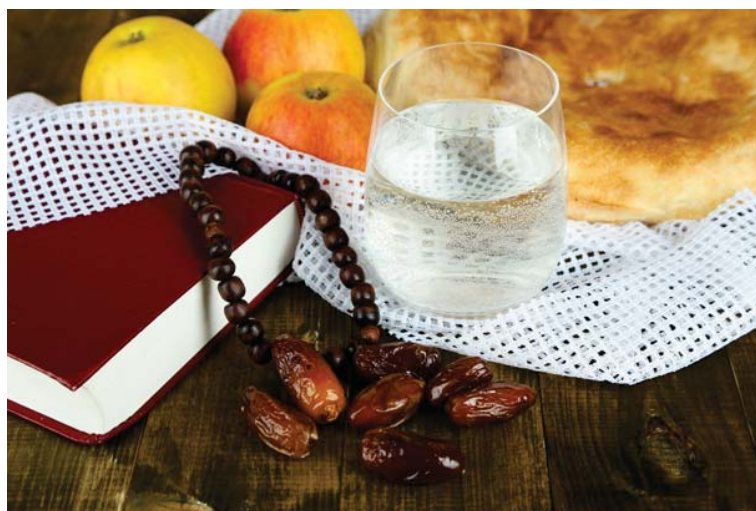
Şawm means not eating or drinking from *fajr* to *maghrib* time for the sake of Allāh (SWT) and in order to get closer to Allāh (SWT).

Allāh (SWT) says in the Qur’ān:

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



O you who have faith! Fasting has been prescribed for you as it was prescribed for those before you, so that you may attain taqwa. [2:183]



While we fast, we are guests of Allāh (SWT) and we got lots of *thawāb*. Allāh (SWT) loves those who fast.

Q: What are some of the benefits of fasting?

- χ Şawm teaches us to be patient
- χ It reminds us of poor people who don’t have enough to eat or drink, so that we may share what we have with others
- χ It makes us healthy
- χ It brings us closer to Allāh (SWT)
- χ It reminds us of *Qiyāmah*, so that we prepare for it
- χ It encourages us to perform other good deeds such as reciting the Qur’ān and going to mosque
- χ It encourages us to focus on our spiritual sides, as opposed to our bodies

ACTIVITY



In pairs, list the 10 *Furū’ al-Dīn* (Branches of Religion).

Muslims have to pray 5 times a day and have to fast for the whole month of *Ramaḍān* starting from the time they reach the age of *bulūgh*.

We should try and fast as much as we can in the month of *Ramaḍān* even if we are not yet *bāligh(ah)*, so that when we grow up and become *bāligh(ah)*, we can fast throughout the whole month more easily.

We must have the correct *niyyah* (intention) before we fast. For example, in the month of *Ramaḍān*, we should make the *niyyah* that we are fasting for the month of *Ramaḍān qurbatan ilallāh*.

ACTIONS WHICH INVALIDATE ŞAWM

Q: What breaks a Fast (*mubṭilāt al-şawm*)?

A fast is broken if someone does any of the following deliberately between the time of *fajr* and *maghrib*:

- χ Eating and drinking.
- χ Smoking or inhaling thick dust or (smoke) fumes.
- χ Vomiting.
- χ Lying about Allāh (SWT) and the *Ma'şumīn* (A).



The fast is only broken if any of the above acts are done intentionally. This means if someone forgets and has a sip of water or eats food, it doesn't break his/her fast.

We are not required to fast when we are ill or travelling. However, we have to repay the missed fasts (*qaḍā'*) as soon as we are able to do so.

If a person does not fast intentionally, or breaks a fast intentionally without a valid reason (according to the *sharī'ah*), he/she has to perform the *qaḍā'* of the fast, as well as give *kaffārah*.

Those travellers who have to offer *qaşr* (shortened) *şalāh* cannot fast and should repay the fasts as *qaḍā'* later on. Those travellers whose *şalāh* is not shortened (such as those who stay more than 10 days at a place or whose profession involves travelling) have to fast during their journey.

IN SUMMARY

1. What are some of the benefits of *şawm*?
2. How do we make the *niyyah* for a fast in the month of *Ramaḍān*?
3. What things invalidate a fast?
4. In which situations are travellers allowed to fast?
5. When is it not *wājib* on a *bāligh(ah)* person to fast?

DID YOU KNOW?



The *niyyah* for fasting should be purely for the pleasure of Allāh (SWT) (*qurbatan ilallāh*). If a person fasts with any other intention, such as losing weight, the fast becomes invalid.

MY NOTES



KEY POINTS



1. *Şawm* is the Arabic word for fasting.
2. Fasting in the month of *Ramaḍān* is *wājib* on every *bāligh(ah)* person.
3. There are many benefits of fasting, but it should be done purely for the pleasure of Allāh (SWT) (*qurbatan ilallāh*).
4. If a person misses a fast, he/she must keep a *qaḍā'*.

LEARNING OBJECTIVES



1. What does *al-amr bī al-ma'rūf* mean?
2. Why is it necessary in society?
3. How is it done?

MY NOTES

WHAT IS AL-AMR BĪ AL-MA'RŪF?

Al-amr bī al-ma'rūf means “commanding towards the good”. It is one of the *Furū' al-Dīn*. It is *wājib* on every Muslim to encourage others to act according to the laws of Allāh (SWT).

Allāh (SWT) says in the Qur'ān:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ



There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the successful. [3:104]

Luqmān advised his son:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ



O my son! Maintain the prayer (ṣalāh) and bid what is right and forbid what is wrong, and be patient over whatever befalls you. That is indeed the steadiest of courses. [31:17]



Q: What would happen if we stopped performing *amr bī al-ma'rūf*?

If we stop advising others to do good deeds, evil deeds will spread in society. As a result, everyone living in that society will suffer.

We should not have an attitude where everyone minds their own business and does not care about others. This is because we live in communities, and if one person is allowed to be bad, they will slowly influence others to be bad too.

ACTIVITY



How would you advise your friend to pray when it is time for *ṣalāh*?

SITUATIONS IN WHICH AL-AMR BĪ AL-MA'RŪF IS WĀJIB

Al-amr bī al-ma'rūf (and *al-nahy 'an al-munkar*) are only *wājib* under the following conditions:

When it is possible that a person's advice will be effective. If a person knows his/her actions, words or attitude will make a difference (especially with a family member or friend), then it is *wājib*. But if there is no hope that it will make a difference then it is not *wājib*.

The person doing *al-amr bī al-ma'rūf* should know the correct Islamic position regarding the action towards which he/she is encouraging others, otherwise the person advising may do more harm than good.

The person advising someone else should be practicing that which they are advising others to do. It is wrong to preach what we don't practice ourselves!

Al-amr bī al-ma'rūf should not be carried out in a manner that may hurt the feelings of people and drive them further away from Islam.



IN SUMMARY

1. What is the meaning of *al-amr bī al-ma'rūf*?
2. What does the Qur'ān say about *al-amr bī al-ma'rūf*?
3. What are the conditions for *al-amr bī al-ma'rūf* to become *wājib*?
4. What will happen if we stop performing *al-amr bī al-ma'rūf*?

DID YOU KNOW?



When Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) were young, and they saw an old man doing *wuḍū'* the wrong way. They didn't want to tell him directly that his *wuḍū'* was wrong because they did not want him to feel embarrassed. So they asked him to watch their *wuḍū'* and tell them who was doing it correctly. When the old man saw them perform *wuḍū'*, he realised his mistake and said, "You are both right. I am the one who is wrong!"

KEY POINTS



1. *Al-amr bī al-ma'rūf* mean encouraging others towards good deeds.
2. We should only tell others to do good, if we practice it ourselves first. We should also be polite when we advise others, and should be careful not to hurt their feelings.
3. If we stop encouraging towards good acts in society, the whole society will slowly become evil and corrupt.

LEARNING OBJECTIVES



1. What is *al-nahy 'an al-munkar*?
2. Why is it necessary?
3. How should we perform it?

MY NOTES

**WHAT IS AL-NAHY 'AN AL-MUNKAR?**

Al-nahy 'an al-munkar means “forbidding that which is evil”. It is an act of worship from the *Furū' al-Dīn* (Branches of Religion). It is *wājib* on every Muslim to discourage others from sinful and improper behaviour.

Allāh (SWT) says in the Qur'ān:

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



You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allāh. [3:110]



Q: Why is *al-nahy 'an al-munkar* necessary in society?

If we stop practicing *al-nahy 'an al-munkar*, evil will spread in society and corrupt people will take over the community. They will then oppress people and it will be very difficult to stop them.

As a punishment for not practising *al-nahy 'an al-munkar*, Allāh (SWT) does not answer the prayers of people asking for help when they are ruled by an oppressor, because they did nothing to stop evil when it was spreading.

Imām al-Bāqir (A) says that Allāh (SWT) punished both the evil and good people from the tribe of *Nabī Shu'ayb* (A), because the good people were very friendly with the evil ones and did not stop them from committing evil.

ACTIVITY



Read the translation of verses 26:157-158. What is Allāh (SWT) teaching us in these verses?

In *ziyārat al-wāriṭhah*, we not only curse those who killed Imām al-Ḥusayn (A), but also those who were pleased when they heard that the Imām had been killed in Karbalā'.

These examples show that supporting an evil doer is as bad as committing the evil act.



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 Salaah) * Recitation of سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ (Glory be to my Rabb, the Great and praise be to Him) * Boys - Bending at right angles with palms on knees * Girls - Bending knees slightly with palms on thighs * Looking between the feet AFTER RISING UP FROM RUKOO * Recitation of سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Allah hears he / she who praises Him)			

KEY: * BOLD = Wajib * LIGHT = Mustahab



Sharikatul Hussain Saturday Workshop

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

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



Sharikatul Hussain Saturday Workshop

CRITERIA (SALAAH)	✓ ✗	COMMENTS	MARKS
TASHAHHUD * Recitation in seated position * Motionless while reciting * Recitation of Tashahhud أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ <i>(I bear witness that there is no god except Allah, the only One and there is no partner for Him)</i> وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ <i>and I bear witness that Muhammad is His slave and His messenger.</i> اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ <i>O Allah! Send blessings on Muhammad and his ahlulbayt).</i> * Palms resting on thighs * Sitting on crossed feet * Looking between the thighs			
SALAAM * Recitation in seated position * Motionless while reciting. * Recitation of Salaam السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ <i>(Salaams be upon you, O Prophet and the mercy of Allah and His blessings;</i> السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ <i>(Salaams be upon us and upon all the righteous servants of Allah)</i> السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ <i>(Salaams be upon you all and the mercy of Allah and His blessings).</i> * Recitation of ALL the 3 Salaams * 3 takbirs after the Salaams * Recitation of Salawaat after the Salaams			
3rd RAKAT * Recitation of Tasbihate Arba is wajib ONCE سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ 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>	1C05
	2	The <i>dhikr</i> of <i>salah</i> with correct pronunciation	1C06
	3	The names of the parents and grandparents of Rasulullah (s)	3C02
	4	The meaning of <i>taqlid</i> and when it should be done	5C04
	5	The name of their current <i>mujtahid</i> of <i>taqlid</i> e.g. Sayyid Sistani (If they are already baligh)	5C04
	6	Examples of 5 <i>najis al-ayn</i> : Urine, stool, blood, dog and pig	6C04
	7	How to purify oneself after going to the toilet (for both urine and stool)	6C04
	8	The method of performing <i>ghusl</i>	6C05
	9	Basic <i>fiqh</i> facts related to fasting, including <i>niyyah</i> , when to fast and what breaks the fast	6C07 & 6C08
	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)	4C04 – 4C12
	2	The Friday <i>ghusl</i> is a type of <i>mustahabb ghusl</i> , and when it should be performed	6C05 & 6C06
	3	Basic <i>fiqh</i> facts related to fasting, including <i>niyyah</i> , when to fast and what breaks the fast	6C07 & 6C08
	4	The difference between <i>mahram</i> and <i>ghayr mahram</i> , with examples for each	7C06
	5	Correct performance of <i>wudhu</i>	
	6	Correct performance of <i>salah</i>	
	7	The method of performing <i>ghusl</i>	

BOYS



TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS D

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

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS E

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

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS F

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

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

TA'LEEM FOR TARBIYAH

Wuḍū' Assessment

Name

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

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

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

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

TA'LEEM FOR TARBIYAH

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

TA'LEEM FOR TARBIYAH

3 Rak'ah Ṣalāh Assessment – Boys

Name

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

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

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

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

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

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

 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-tasbīhāt al-arba'ah</i> {991}, however, it is better to recite <i>al-tasbīhāt al-arba'ah</i> سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ		
Recitation of <i>al-tasbīhāt al-arba'ah</i> 3 times {991}		
Recitation of <i>al-tasbīhāt 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 <i>ghusl</i> {360}		
3	Take out the body from the flow of water {360} e.g. by turning off the tap or moving the body out from under the flow of water		
4	Wash the entire head and neck {360}		
5	Wash the entire body {360} (it is better to wash the right side of the body first, then the left) {360}		

GIRLS



TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS D

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

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS E

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

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

TA'LEEM FOR TARBIYAH

OUTCOMES FOR BANDS F

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

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

TA'LEEM FOR TARBIYAH

Wuḍū' Assessment

Name

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

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

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

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

TA'LEEM FOR TARBIYAH

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

TA'LEEM FOR TARBIYAH

3 Rak'ah Ṣalāh Assessment – Girls

Name

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

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

Ghusl Checklist

Name

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

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

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

Following are a list of the steps they should mention.

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

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



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