“Given the dire need for authentic Islamic studies material in the English language, Darussalam has endeavoured to publish an Islamic Studies series covering all the grades, from grade one through to grade 12, which can be used by schools, madrasahs and those who wish to home school their children.”
In the Name of Allah, the Most Gracious, the Most Merciful
All praise belongs to Allah; we praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil of our own selves and from our sinful deeds. Whomever Allah guides, there is none to misguide him; and whomever He leads astray, none can guide him. We bear witness that there is no god worthy of worship except Allah, alone, and we bear witness that Muhammad is His servant and Messenger. We pray to Allah the Almighty to bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all the noble Companions and those who follow them in righteousness until the Day of Judgement.

Given the dire need for Islamic studies material in schools incorporating the subject in English, Darussalam has endeavoured to publish an Islamic Studies series covering all the grades, from grade one through grade twelve.

The present series covers all areas of Islamic studies: tafseer, hadeeth, tawheed, fiqh, seerah, and general etiquette relating to different areas and situations. Given the importance of authentic Islamic knowledge, every effort has been made to ensure that the material presented in the series is authentic. Also, given the importance of Arabic Islamic terms, most of the terms are presented in their original Arabic script, along with the transliteration and the translation of their meanings. This also applies to supplications which have to be memorised in their Arabic version. The aim here is to help the reader read the original text and understand its meaning. Each lesson is followed
by exercises covering questions about the lesson.

One striking feature in the series is the colourful artwork used in it that certainly appeals to children. This is certainly bound to attract the young readers’ attention, stimulate them, amuse them as well as educate them.

The series aims to acquant the student with the teachings of Islam in every aspect: beliefs, practices and moral conduct. The series, with its unique features, certainly fills a gap in this area which has long been partially neglected.

The present breathtaking work was initiated by an expert in the field of education, Maulvi Abdul Aziz, MA. English literature, who held different posts in the field including that of Senior Administrative Officer in the Department of Private Education, Ministry of Education, Dubai, UAE, from 1982 to 2002.

The current project also owes its existence in its present form to a number of people who made informative suggestions, particularly Al-Arabee Ben Razzouq, College of Languages and Translation, Imam Muhammad ibn Saud University, Riyadh, who undertook the painstaking task of checking the authenticity of the material presented in the series, proofreading the text as well as adding references to certain quotations from the Qur’an and the hadeeth. Special thanks also go to Sheikh Abdul-Qawiy Luqman, Al-Madeenah University graduate, for his interesting suggestions and to Mr. Zulfiqar Mahmood who conscientiously applied his expertise in the field of graphic design to produce the series in a superb shape.

We pray to Almighty Allah to reward our endeavours and to make the present series abundantly beneficial to students in all stages of education as well as to any one who reads them.

Abdul Malik Mujahid
April 2017.
CONTENTS

The Excellence of Knowledge: ................................................................. 9


2. Definition, Aims and Objectives of Islamic Education ....................... 14

3. The Role of the Teacher: The Islamic Perspective .......................... 15

4. Some Guidelines to the Teacher ....................................................... 16

5. Some More Suggestions ................................................................. 17

6. The Classroom ............................................................................. 18

7. The Textbook: Islamic Studies ....................................................... 18

8. Student Activity or Exercise Section ............................................. 18

9. Involving the Whole Child ............................................................ 19

10. The Teacher’s Manual ................................................................. 20

11. Lesson Planning ......................................................................... 20

12. Salient Features of the Lesson Plan ............................................ 20

Evaluating One’s Own Lesson Plan .................................................. 23

The Tenth Grader ........................................................................... 24

1. Opening Class ............................................................................ 27

2. The Art of Story-telling ............................................................... 27

3. A few points to follow: ............................................................... 28

LESSON PLANS ............................................................................. 30

Allah’s Ultimate Power [Soorah Al Baqarah: 2:258 of Soorah Al Baqarah] .......... 30

4. The Story of a Man [Soorah Al Baqarah: 2:259] ......................... 33


The Miraculous Story of Man’s Creation: ........................................... 39

Materialistic Ideologies the Story of Two Man [Soorat al-Kahf 18:32-44] ....... 41

Sickness – Its kinds and Cures .......................................................... 44

The virtue of patience and prayer: Soorat al-Baqarah 2:153-157 ................. 47

Prophet Muhammad ﷺ – 1 ............................................................... 50

Prophet Muhammad ﷺ – 2 ............................................................... 53

Prophet Muhammad ﷺ – 3 ............................................................... 56

Sending Salaat upon the Prophet [Soorat al-Ahzab, 33:56] ......................... 59

Prophet Muhammad ﷺ – 4 ............................................................... 61

Prophet Muhammad ﷺ – 5 ............................................................... 65

Prophet Muhammad ﷺ – 6 ............................................................... 69

Prophet Muhammad ﷺ – 7 ............................................................... 72

Prophet Adam [as] ........................................................................... 75

Prophet Esseaa [as] ......................................................................... 79

Etiquette of Sleeping and Waking up ............................................... 83

Islam and Personal Hygiene ........................................................... 86

Purification is Half of Faith ............................................................. 90

Matters of Dress and Adornment [Zeenah] ......................................... 93
Earning a livelihood by Lawful Means
[al-Kasb al-Halaal] ................................................................. 96
Uthmān ibn Affan [ra] ................................................................. 99
Ali ibn Abee Taalib [ra] .............................................................. 102
The Four Imaams .................................................................. 105
Section 1 ............................................................................. 105
Imaam Abu Haneefah ............................................................... 105
Section 2
Imaam Maalik ......................................................................... 107
Section 3
Imaam ash-Shafi’ee
[150-204 AH/767-820 AH] ..................................................... 109
Section 4 ............................................................................. 111
Imaam Ahmad ibn Hanbal
[164-241 AH/780-855 CE] ...................................................... 111
The Evil of Usury [ar-Ribaa] .................................................... 115
The Authority and Importance
of the Sunnah ..................................................................... 118
Marriage in Islam ................................................................. 121
The Rights and Duties of
Husbands and Wives ............................................................. 124
Marital Discord and Divorce .................................................. 127
Chapter 31: Parenting in Islam .............................................. 130
The Funeral Prayer ................................................................. 134
[Salaat-ul-Janaazah] ................................................................. 134
The Night of Power
[Laylatul Qadr] ..................................................................... 137
Taraaveeh and I’tikaaf ............................................................. 139
The Two D’s – Drinks and Drugs ............................................. 141
Islam and the World of Sciences ........................................... 144
The Excellence of Knowledge:

IN THE LIGHT OF THE GLORIOUS QUR’AN
AND THE SUNNAH OF THE PROPHET ﷺ

[[Read in the name of your Lord Who created Created man from a clot of congealed blood. Read and your Lord is Most Generous Who taught by the pen, Taught man what he did not know. Al-Iqra 96:1-5]]

The very first revelation to the Messenger of Allah ﷺ enjoins and glorifies reading, writing and the dissemination of knowledge. Islamic revelation started with a book, the Gracious Qur’an, and a teacher, Prophet Muhammad ﷺ, to explain it and exemplify it through his practice.

It is important to realize that knowledge is the greatest attribute of mankind. Apart from conferring knowledge [Ilm] upon man, Allah also taught use of the pen. Needless to add, writing accounts for the wide dissemination of knowledge, its preservation and transmission to successive generations. Had Allah not imparted to man the innate knowledge of using the pen, his mental faculties would not have blossomed. Nor could any expansion or promotion or transfer of knowledge had been possible without the divine gift of the skill to write.

On his own, man did not come to possess any knowledge. It was Allah Who granted it to him. Allah enabled man to expand upon his knowledge as and when it was required. These first five Verses of the Sūrah al-Iqra, which constitute the first revelation sent down to the Prophet ﷺ provide evidence that the Muslim Ummah or nation is an Iqra nation or community.

According to a Hadith, ‘the first thing created by Allah was the pen.’ This Hadith has been recorded by Imām Ahmad through various routes of transmission. At-Tirmidhi also has recorded it. For details see Tafsir ibn kathir, volume 10; pages 101-102, published by Darussalam.

Allah Most High referring to the beneficial knowledge says in a praiseworthy way,
[Say: Are they equal, those who possess knowledge and those who do not?] [az-Zumar 39:9]

In another place, He says:

> [It is only the learned amongst His servants who truly fear Allah] [Fātir 35:28]

And say: My Lord! Increase me in knowledge] [TaHa 20: 114] This being none other than beneficial knowledge.

Muslim records on the authority of Zayd ibn Arqam that Allah’s Messenger ﷺ used to say:

> اللَّهُمَّ إِنِّى أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يُنْفَعُ وَمِنْ قَلْبٍ لاَ يَْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دَعْوَةٍ لاَ يُسْتَجِبُ لَا

[‘Allah! I take refuge with You from knowledge that does not benefit, from a heart that does not fear, from a self that is never content, and from an invocation that is not responded to.’ [Muslim Hadith 2722] Ibn Hibban records on the authority of Jābir that the Prophet ﷺ used to supplicate.]

> اللَّهُمَّ إِنِّى أَسْأَلُكَ عِلْمً نَافِعًا ، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يُنْفَعُ

[Allah! I beseech You for knowledge that benefits and I take refuge with You from knowledge that does not benefit] (Ibn Hibban H.82)

This was also recorded by Ibn Mājah. His wording being that the Prophet ﷺ said, ‘Ask Allah for beneficial knowledge, and take refuge from knowledge that is of no benefit.’ [Ibn Mājah H. 3843]

Tirmidhi has recorded it on the authority of Abu Hurayrah with the wording:

> اللَّهُمَّ إِنِّى أَعَزُّكَ بِعَلَمَى بَا عَلَمَتَى وَعَلَمَيْنِ مَا يَنْفَعُنِى وَزِدْنِى عِلْمًا

[O Allah! Benefit me by what You have taught me, teach me what will be of
benefit to me and increase me in knowledge] [at-Tirmidhi H. 3593]

Virtues of the Ummah of Allah’s Messenger Muhammad ﷺ: the best nation ever and its role in the world

The Glorious Qur’ān describes the Muslim Ummah as the best nation or Community ever:

[You are the best community that has ever been raised up for mankind, you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in Allah.] [Aal-Imran 3:110]

Al-Ma’ruf denotes all that Islam has ordained and al-Munkar denotes all that Islam has forbidden. At-Tirmidhi, Ibn Majah, Ahmad and al-Hākim recorded that Allah’s Messenger ﷺ said, ‘You are the final of seventy nations, you are the best and most honoured among them to Allah.’ Ibn Kathir says, ‘This is a well-known Hadith. The Ummah of the Prophet Muhammad ﷺ achieved this virtue because of its Prophet Muhammad [upon him be peace], the most regarded of Allah’s creation and the most honoured Messenger with Allah. Allah sent Prophet Muhammad ﷺ with the perfect and complete Law that was never given to any Prophet or Messenger before him.

In the Prophet’s ﷺ Law, few deeds take the place of many deeds that other nations performed. For instance, Allah’s Messenger ﷺ said, ‘I was given what no other Prophet before me was given.’ The Companions asked, ‘O Messenger of Allah! What is it?’ The Prophet said, ‘I was given victory by fear, I was given the keys of the earth; I was called Ahmad, the earth was made a clean place for me [to pray and perform Tayammum with it] and my Ummah was made the best Ummah.’ [Ahmad]

Allah’s Messenger ﷺ is also reported to have said, ‘We are the last [to come], but will be the foremost on the Day of Resurrection, and will be the first people to enter Paradise.’ [Recorded by al-Bukhari; fragment of a Hadith 896 and 3486]

These and other Hadiths conform to the meaning of the Ayah:

‘You are the best community that has ever been raised up for mankind, you enjoin the doing of what is good and forbid the doing of what is wrong and
you believe in Allah.’ [Aal-Imran 3:110]

Therefore, whoever among this Ummah acquires these qualities, will have a share in this praise. It is, therefore, obvious that the promise made in the Verse 110 Sūrah Aal-Imran to the followers of the Qur’an is conditional upon their being, or remaining, a community of people who enjoin the doing of what is right and forbid the doing of what is wrong and truly believe in Allah.

The Qur’an has defined both what is right and what is wrong; and in the Sunnah of the Prophet of Allah ﷺ we have the most beautiful model to follow. Hence, a Muslim must be prepared to recognize the fact that since Muslims are guided by the final Revelation, their responsibility is far greater towards other human beings, the animal world and towards other issues of common concern including the environment.

Virtues of Knowledge [Ilm] and emphasis to acquire it in the Prophetic Traditions

Allah’s Messenger ﷺ is reported as having said, ‘Seeking knowledge is an obligation upon every Muslim.’ [Recorded by al-Bayhaqi: authenticated by al-Albani]

Explaining this Hadith, Jamaal ad-Din M. Zarabozo says in his book Commentary on the Forty Hadith of an-Nawawi: ‘Knowledge is of two types: knowledge which is obligatory upon every individual and knowledge which is obligatory upon the community as a whole. Concerning the first type, every Muslim must know what to believe in [in general], how to pray, to Fast and so forth. Everyone has to know these things because everyone has to perform these acts. It is required for a Muslim to seek this type of knowledge. If he has the ability to do so but he does not do so, he is sinful. Knowledge which is obligatory upon the community as a whole would include more detailed knowledge concerning those matters which not everyone is required to know as well as knowledge of matters that do not concern every individual in the community.’ [Commentary on the Forty Hadith of an-Nawawi: volume 3, page 1330]

‘Seeking knowledge is an obligation upon every Muslim.’ This Hadith demonstrates that knowledge has to be sought and it also proves that the seeking of knowledge is one of the obligatory acts that like other obligatory acts, takes one closer to Allah. It would become clear that the beneficial knowledge brings one closer to Allah, increasing one’s awareness of Him and triggering one to perform good deeds. First and foremost this is made
up by knowledge of the Shar‘iah or the Divine Laws of Islam: reading and pondering over the Gracious Qur‘án and studying the Hadith and life of the Prophet ﷺ. Then come the other branches of knowledge that stir a person to reflect upon the creation and recognize the supreme power of Allah and the wonderful aspects of His creation.

Obviously, without adequate knowledge a person will not know how to behave. In other words, he will not know what deeds he should perform and what deeds he should keep away from. This points to the truth that knowledge must precede actions and deeds. One must know that what he is doing is right and pleasing to Allah before he performs the deeds. Some scholars hold that righteous actions must be based on sound knowledge. In their view, the good person is not one who merely performs good deeds. Instead, in their view, the good person is the one who knows what is good and what is evil. He intends to do good based on the knowledge that distinguishes the two categories and he avoids the evil understanding its evilness.

This is similar to the case of the just person who cannot be truly just without first knowing what justice is! Instead, the truly just person is the one who recognizes injustice and its evil consequences as well as recognizes justice and its objectives. Hence, he intends what is just due to what it entails of an honourable objective and a good result. A little action with knowledge is far more beneficial than a lot of action with ignorance. [For details on this topic, see ‘The four Imāms by Muhammad Abu Zuhra, Published by Dar at-Taqwā Ltd. Page 224].

It is important to realize that the act of seeking forgiveness too must be preceded by that knowledge that Allah and Allah Alone forgives sins! When sound and beneficial knowledge is acquired with the proper intention and, therefore, implemented in the proper way, the effect on the heart is profound. Such true knowledge leads to awareness of Allah.

Both Qur‘án and Sunnah are full of injunctions relating to the acquisition of knowledge and the Prophet ﷺ stressed its supreme value on innumerable occasions; for instance, ‘Whoever follows a path in order to seek knowledge thereby, Allah will make easy for him, due to it, a Path to Paradise. No people gather together in a house of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility is descended upon them, mercy covers them, the angels surround them and Allah makes mention of them to those in His presence. [Recorded by Muslim]

Thus seeking knowledge and acquiring it is an act of worship in itself.
The act of seeking knowledge is also a means of receiving forgiveness and mercy from Allah. The first key to the sound and beneficial knowledge is the reading and study of the revelation from Allah: the Book and the Sunnah. The Messenger of Allah ﷺ said, ‘The best among you is the one who learns the Qur’an and teaches it.’ [Recorded by al-Bukhari]

It is important to note that the study of the Qur’an should go hand in hand with reading the Hadith of the Prophet ﷺ and his life. Knowledge is referred to as Nur [light] and Basirah [Insight] in the Glorious Qur’an, whereas ignorance is termed Zulūmāt [darkness]. The word Ilm and its derivatives occurs 778 times in the Qur’an. This explains its importance in Islam. Allah’s Prophet ﷺ was sent down as a teacher. It was through his teaching and training that within a few decades, the map of the world changed with this new enlightenment.

2. Definition, Aims and Objectives of Islamic Education

Definition of Education
The meaning of education in its entirety in the context of Islam is inherent in the connotations of the terms Tarbiyyah, Ta’lim and Ta’dib together. What each of these words conveys regarding man and his society and environment in relation to Allah is related to the others, and together they represent the scope of education in Islam, both formal and non-formal. Incidentally, it may be noted the term Tarbiyyah comes from the Arabic root R-B-W and primarily denotes education, upbringing, teaching, and instruction. The term Ta’lim is derived from Ilm. Ta’lim signifies instruction, direction, teaching, education, schooling, etc. As far as the word Ta’dib is concerned it denotes discipline, education, disciplinary punishment.

Aims and Objectives of Islamic Education
The Glorious Qur’an says:

[O you who truly believe, save yourselves and your families from a fire whose fuel is human beings and stones] [at-Tahrim 66:6]

A Believer’s Responsibility
This Aayah or Verse addresses the believers enjoining them to fulfil
their family duties, providing good education, admonition and reminders so that they protect themselves and their families from hell. A believer’s responsibility with regard to himself and his family is heavy and awesome. He and his family are liable to punishment in the fire of hell and it is his responsibility to protect himself and his family from such a dreadful end. This Verse warns that parents will be held responsible to educate their children about Islam. Hence, parents and teachers must join hands and strive to give fundamental education to our children. It is the duty of a Muslim to teach his family, meaning his wife, children and close relatives, that which Allah has made obligatory for them and that which Allah has forbidden them from doing.

**Aims and Objectives of Islamic Education**

- The main aim of Islamic Education is to help young Muslims develop an Islamic personality – a personality that displays Islamic teachings as revealed in the Glorious Qur’an and as exemplified by the Messenger of Allah ﷺ. The Gracious Qur’an declares:

  \[
  لاَّ تَفْنَىْنَكُمْ فِي رَسُّولِ اللَّهِ أَسْوَأَهُمُّ الْغَيْبَةِ عَسَاءً ﻟِمَنْ كَانَ يَرْجِعُ إِلَيْهِ اللَّهِ وَيَتَّقِينَ ﻟَنْ دَكَّرَ ﻣَا كَبِيرٌ
  \]

  [You have had a good example in Allah’s Messenger ﷺ for whosoever hopes for Allah and the Last Day, and remembers Allah much]. [Al-Ahzaab:21]

- The purpose of Islamic Education is to instill into our children’s minds Islamic values in order that they may act as an anchor to prevent them from being duped into being misguided or falling into one of the traps of Satan. Virtually every believer is continually exposed to plots to deceive him. Satan and his armies do not rest in their battle to mislead mankind.

- One of their powerful weapons is the casting of doubts and misunderstandings into the minds of believers. These doubts shake the Faith of the person. One of the main aims of Islamic Education is to train young Muslims to turn to the Gracious Qur’an, Hadith and utterances of the scholars to discover the truths in such matters.

- One of the objectives of Islamic Education is to train young Muslims in such a way that Imān or Faith is infused into the whole of their personality and creates in them a devout well-understood emotional attachment to Islam and enables them to follow the Gracious Qur’an and the Sunnah and be governed by the Islamic system of values, willingly and joyfully till their last breath.

- The aim of this type of education should be to preserve the Islamic heritage and to resist the encroachment of alien cultures and to bring up practicing Allah-conscious Muslims.
3. The Role of the Teacher: The Islamic Perspective

According to the Islamic concept, teaching is calling of the Prophets. It is certainly an honorable activity. The Muslim tradition bestows great respect upon the teacher. Teaching and teachers have a pious and central position in Islamic thought. Allah Most High says in the Glorious Qur’an:

[Surely, Allah conferred a great favour on the believers when He raised amidst them a Messenger from amongst themselves, who recites to them His Verses, purifies them and teaches them the Book and the wisdom, while, before that, they were in manifest error.] [Aal Imran 3:164]

This reference to the Prophet’s role in bringing the Muslim Community into existence and in molding and leading it out of a state of error to become a nation endowed with knowledge, wisdom and purity is clearly emphasized.

A Muslim teacher should be a model for students in personality and character. It is the need of the day that every Muslim teacher should be a missionary and should work with missionary zeal when on the job.

According to an informal survey, qualities that experienced teachers consider important for success are:

➢ Sincerity
➢ Ability to identify
➢ Love for children for the sake of Allah
➢ Enthusiasm
➢ Conviction
➢ Knowledge of the subject
➢ Genuine interest in each child

These qualities are indicative of a teacher who truly cares about each child and the message to be communicated.

4. Some Guidelines to the Teacher
A teacher should take a personal interest in his or her pupils. In addition to respecting each as an individual and making him or her feel accepted and important, and interest should also be taken in his outside activity. One mother observed how enthusiastic her youngster looked as he emerged from his first day Islamic Education class. Before she could find out how he liked it; he blurted out, ‘It was great. Do you know what? My teacher knows my name!’

The classroom atmosphere ought to be informal and pleasant – one of which the young students feel free to comment and ask questions. Pictures and objects that trigger interest should be on hand. For instance, you can make use of growing things, even the most seemingly insignificant objects… to impart a sense of wonder at the marvels of Allah’s creation. It has been observed that little folks learn better when we teach only a little at a time and repeat it often in different ways – reviews, activities, etc.

These should be imparted in such a way that the children can grasp them. Details will be added in higher grades. At this point, it is imperative to lay a strong foundation. It is useful to ask questions. Try to question each child often. Otherwise, the majority will cease paying attention. Concrete questions are the best: for example, you might ask: ‘Name some ways that Allah shows He is Merciful to us.’

It is best not to say a pupil’s answer is wrong. This may cause him to withdraw into himself. Something worthwhile can be found in each reply. The best answer should not be highly praised. Everyone should be made to feel important. If general praise is given, each student will feel encouraged.

Some students are capable of answering questions as soon as they are asked. Others need more time before they are able to respond. This should not keep the teacher from calling on those who react more slowly. If the same hands are raised the moment the questions are asked, you should try saying, ‘Let’s see if more hands will go up. I’ll say the question again…’

The students should be permitted to ask questions at any time. Every question ought to be taken seriously and answered. Since there would be alternate periods of quiet and movement; gestures, dramatization, drawings and games would help reinforce knowledge gained during the actual moments of teaching.

When you sense that the pupils are beginning to lose interest, it is best to move on. However, fidgeting does not necessarily mean lack of attention: primary-school children learn with their whole body. Likewise, the pupil who may be unaware of everything around him is not necessarily bored with the lesson and ready for an activity. Day-dreaming is normal for
children at this stage of development.

5. Some More Suggestions

Let the students have a chance to talk to you personally. This can easily be done by moving among them during an activity. Try to have so much planned for each lesson that everyone will always be busy and learning. Problems of forgetting of textbooks, and neglect of homework may be eased by showing adequate recognition. Simple awards might be given to the children who have done best.

6. The Classroom

It is not always possible to have the most attractive looking classroom. But it is always possible to have a classroom that attracts. This entirely depends on the teacher, who must be creative and enthusiastic.

Creative and me? Most teachers – especially nonprofessionals – often betray misgiving concerning their creative abilities. But they are mistaken. With helpful tips and the use of their teacher’s manual or other helpful resource books, they will do just as well as their professional colleagues. All that they need is a little more self-confidence. In most instances, plain everyday objects serve the objective just as well as the most sophisticated equipment and devices. Pictures cut out of old magazines and newspapers, drawings, flashcards or flip charts – there are so many other ordinary teaching aids which are within the reach of every teacher. Visuals teach, reinforce and deepen knowledge. If well-utilized, they can set the stage for effective teaching and provide a wealth of inexhaustible materials.

7. The Textbook: Islamic Studies

With attractive, colorful, relevant and thought-providing illustrations, ‘Islamic Studies textbook constitutes a real teaching aid.’ The students should be encouraged to study the pictures or illustrations and many details relevant to them. They are apt to find many things which we adults are likely to pass over. Ask them to explain what they see and help the illustrations to come alive with your own explanations.

Since the text contains the basic concepts of the lesson, try to read each lesson in class. Carefully explain the lesson, point out new words [words could be new, not difficult], ask questions and summarize the main points.
A careful study of the text will reveal the emphasis placed on the religious development of the whole child; presentation of sets of beliefs, application, Qur’anic facts and supplications.

8. Student Activity or Exercise Section

At the end of each lesson in the textbook [Islamic Studies], there is a brief, corresponding assignment to help the child reflect upon and apply what he or she has learnt. The activities include the child’s best form of expression, and other activities which give the child a sense of accomplishment.

Almost all the material of the activity or check-up is explained in the lesson preceding it. Any adult, therefore, can help the child with his or her homework or assignment if necessary. It is, however, important that the students’ efforts be recognized without undue delay. Homework should be graded as often as possible. Excellent, very good, good, incomplete, could do better with a little more effort.

9. Involving the Whole Child

Children appear to have a natural sense of wonder and mystery. They long for miraculous truths. It is important, however, that we must not address ourselves to the intellect alone, but to the whole person. Through their personal responses and activities, the children must reach an experience of Faith, a lived Faith. Very simple ‘yes’ – ‘no’ quizzes can be tried as the years progress.

Parental Involvement

It is in the family that children first learn to love and worship Allah and serve their parents. In the family too they find their first experience of a wholesome human society.

The importance of good parent-teacher relations cannot be over-emphasized. They may be fostered through personal contact and by encouraging parents to help their children implement at home the learning process taking place in the classroom. Thank-you notes sent to the parents who respond will strengthen the support that has been established. Teachers can continue their contacts with parents in many ways: telephoning them, sending home brief notes, etc. In general, the information communicated must be positive. Telling a parent something good about her or his child can work wonders and create an excellent response. You will soon be able to discern which parents are endeavoring to give their children a solid
formation in the faith and Islamic living. The influence of such parents can be extended by mixing their children with the less active ones, whenever the class breaks up into small work groups.

**Reinforcing the Message**

To ensure real learning, presentation of facts should be coupled with sufficient repetition of the lessons content and practical application.

### 10. The Teacher’s Manual

The Manual’s set up and the way to make the maximum use of it will be explained under ‘Lesson Planning’. Like any manual, this book is only a guide. It is especially useful for those who are beginners at teaching. Experienced teachers will be able to enrich the suggestions given here-in with many applications to their own concrete situations.

A teacher does not necessarily have to adhere to a particular or specific method of teaching. She or he can select and adopt any appropriate teaching strategy that facilitates a particular learning outcome – which best enables students to achieve the intended objectives.

The Islamic Studies series [which comprises of twelve graded textbooks] itself is a vast ocean of Islamic knowledge. Islamic Studies’ series is a comprehensive course on Islam. The vast topics covered make it unique in the field of Islamic textbooks.

### 11. Lesson Planning

In a sense, lesson planning is even more important than the actual teaching. In fact, it is imperative if you wish to achieve:

- Self-confidence
- Inclusion of every essential element
- Order and logical continuity of the lesson
- Appeal and interest

A teacher, even if fully familiar with the context of the lesson, must spend some time reviewing each lesson. Besides refreshing her or his memory, he or she should identify ways that a lesson can be presented and then decide which approach will be effective. Teachers are recommended to adapt and expand the general ingredients of lesson planning to suit the specific needs of their own classes.
12. Salient Features of the Lesson Plan

Each unit in the Teacher’s Manual will be spread over seven points.

1. **Aim**

The aim of Islamic Education is the moulding of ‘the good and righteous person’ who worships Allah in the true sense of the term, builds up the structure of his or her earthly life according to the Shar’iah [the Islamic Divine Law] and employs it to deepen and strengthen his or her Faith as a preparation for life and death. The meaning of worship in Islam is both extensive and comprehensive; it is not restricted to the physical performance of religious rituals only but embraces all aspects of activity: Imān, thought, feeling, and work, and in conformity with what Allah says in the Gracious Qur’an: ‘And I have not created the Jinn and mankind but that they should worship Me.’ [Ad-Dhāriyāt 51:56] and ‘Say, My Prayers, my sacrifice, my living and my death are for Allah alone, the Lord of the worlds.’ [al-An’aam 6:162]

2. **Objectives**

A lesson plan should contain a set of perhaps three to five objectives, depending on the difficulty of the content; for example, a teacher may enter the classroom with the objective of teaching his or her students everything about Wudhu. [Grade 1, lesson 13 pages 61-65]

It may sound like a nice idea, but the objective is very broad in the sense that ‘everything about Wudhu’ consists of several elements such as the Niyyah or intention, obligatory and Sunnah elements, the sequence and the count of washings and even the factors which invalidate Wudhu, etc. The teacher, therefore, should consider that it will not be possible to discuss all the elements concerning Wudhu in the short span of 35 or 40 minutes. Certainly, he or she will need more class periods.

Hence, the objectives should be specific. Also, the teacher ought to keep clearly in mind which aspects of the topic are to be stressed. In order to address these issues, a teacher will have to choose and underscore those objectives which could be achieved in one class period. Writing objectives in precise terms before beginning a lesson serves several purposes: it assists the teacher to remain focused during the lesson, it makes it easy for the teacher to assess learning outcomes; and it helps the pupils to differentiate between the essential and secondary elements in the lesson.

3. **Resource**
Once the objectives of the lesson have been clearly defined, then the teacher has to concentrate on textual material [Islamic Studies] that will get the students’ attention. It might also be in the form of posters, or any other item that relates to the topic.

4. Lesson Structure

This covers vocabulary or word stock. This section spotlights the relevant Islamic terms and phrases that the pupil should learn and comprehend. The teacher’s task at this stage is first to get some idea of the pupils’ prior knowledge of the topic that she or he is about to teach by asking students’ questions, using the vocabulary or words occurring in the lesson and then to initiate a strategy to build on their knowledge. On the topic of Wudhu or ablution, the teacher may ask the students, ‘How many of you know how to make Wudhu?’ A few students who know the answer may raise their hands. The teacher may then ask one of them to come forward and demonstrate the actions of Wudhu to the class. This is an attention-grabbing approach.

The teacher may use any adequate technique to spark interest among students. Once students are motivated, the task of developing the lesson would become easy. A teacher may choose textual reading to point out important facts, or use the chalkboard or any other device to underscore them. Activities for younger children should include physical activity wherever possible. These could include games, drawing and other craft activities.

5. Activity

It is essential for teachers to bear in mind that all of their students might not grasp the material at the same pace. There will always be some in every class who need more or extra explanation and more example in order to comprehend the topic under discussion. One way of reinforcing the main points of the lesson is to let selected pupils enact or repeat them in order to help out those who need more help. The teacher can also elicit the parents’ help by sending home guidelines which state the subject being taught and what the young student needs to work at home.

6. Application or Association

Students acquire valuable knowledge but then they must apply or translate it into their lives. This is of great importance. Teachers’ most important task is to bring about a gradual change in students’ behavior.
If a student were to display a particular behavior in our presence and act otherwise in our absence, this would indicate that the learning ‘has not yet been internalized’. For behavioural change to last, it will have to be reinforced constantly by both parents and teachers until it becomes an established norm for the student. The teacher should always try to draw a link between knowledge or learning and action. Action is the heart of Islam. Prayer, Fasting, the giving of Zakāt, voluntary charity, Hajj, manners, interpersonal relations, and several other deeds are parts of Islam.

In fact, according to a Hadith recorded by both al-Bukhari and Muslim in their Sahihs, on the authority of Abu Hurayrah: ‘Faith has sixty-odd, or seventy-odd branches, the highest and best of which is to declare that there is no god but Allah, and the lowest of which is to remove something harmful from a road. Modesty, too, is a branch of Faith.’

Islam is a practical way of life. Ample time and efforts will have to be devoted in classroom and at home for educating students on practising what they have learnt in the given textbook. Our main aim is to raise generations of Muslims who would translate the teachings of Islam in all aspects of their daily life.

7. Key Theme Summary

This section highlights the main theme the teacher would convey to the students.

Evaluating One’s Own Lesson Plan

After planning a lesson, you might ask yourself these or similar questions:

➢ Have I kept my objections clearly in mind?

➢ Have I endeavored to plan according to my own teaching situation and particular need?

➢ Have I planned to use objects or means of holding students’ attention?

➢ Have I tried to incorporate the study of the textbook’s [Islamic Studies] key words and illustrations?

It may, however, not be possible to use all the suggestions given in short Islamic Education classes. However, it is beneficial to vary the activities in each class. In order to ensure complete coverage of the *fundamental lessons* as found in the students’ textbook, it will be advisable to make a general planning sheet, after calculating the exact number of classes you will have.
It is significant to realize that completing a chapter or unit during a particular time slot is important but not an end in itself. Students’ participation in the form of questions, answers and discussion with the teacher would promote real learning: eye contact, a good sense of humor, concern and regard for students, enthusiasm, courtesy and punctuality would go a long way in making your teaching successful.

The Tenth Grader

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

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

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

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

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

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

Jamaal ad-Dīn Zarabozo continues, ‘This is how a Muslim child must be brought up in its essential aspects before he reaches the age of puberty. Children at this age can understand these basics and they can apply them to some extent even at an early age. This aspect of training young Muslims in the proper beliefs is something that needs to be revived.

...It is a must that the parents realize this also. They must start teaching their children the essence of Islam at a young age...

In this way, by the time they reach puberty, they have an understanding that they are responsible in front of Allah. They have an understanding that they are going to meet Allah and that all of their actions will be presented on that day. These are not difficult concepts. Children of that age [13...13+] can easily grasp them. However, the adults must take the time to make sure that the students are taught these elementary, yet essential, teachings of Islam. [Commentary on the Forty Hadith of an-Nawawi, vol. 2 pg. 737-738 by Jamaal ad-Din Zarabozo].

Thus, it would appear clear that 13-14 year-olds are very conscious of their status in their school: they are well aware that they are no longer primary school children, and, as a result, expect to be treated as more mature individuals who have moved on from the world of children’s stories and games. Children of this age want to be seen as part of the wider world and now, on the first step towards adulthood, they are anxious to discover about the adult world. The teacher should capitalize on this important stage of children’s development. Their ability to comprehend things is better
and they can distinguish between fantasy and reality more easily. Their attention span is greater. They can engage themselves in tasks of longer duration. They can do demanding home assignments independently. Home assignments, of course, include written and reading tasks. Students should be able to read and understand most of the chapters or stories in the Islamic Studies textbook, prescribed for Grade 9, without much help from the teacher. At this age, students are widening their intellectual horizons. They are growing more adventurous. They want to discover their environment. They take delight in discovering things for themselves. They like to use a dictionary or encyclopaedia in the school as well as at home.

They enjoy collecting information on their own. They develop their own hobbies and interests. Hence, students should be given every opportunity to experiment, explore and find out for themselves. They should be motivated to visit places of interest locally and to visit Islamic institutions where they can practise Islamic ethics, morals and supplications they have learnt so far. It should be borne in mind that Islamic Education is not merely another subject on the school curricula.

A significant point to note here is that although students at this age are flexing their muscles, they are still exceptionally sensitive to criticism. They are extremely conscious of their image amongst their classmates. When students make a mistake, do not say ‘that is wrong’ and quickly move on to another pupil. The teacher must exercise great care when correcting a student so that he or she does not feel embarrassed. The role of the Islamic education teacher also begins to change at this stage, he or she is there to guide, help, encourage and support students who should begin to learn skills and ways of self-learning, rather than depend on their teacher as the sole source of information.

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

Children need encouragement when they commit mistakes just as much as when they discover solutions. Remember there is a big difference between saying ‘How could you be so stupid?’ and saying ‘I know you are intelligent and talented’.
The Teacher’s Manual does provide detailed information for every chapter. However, the sample lesson plan can serve as a basis for most of the chapters or modules. The thing we want to emphasize is that Teacher’s Manual is not a strait jacket. It is rather a loose one, which gives you freedom to plan your own lessons. There is not one lesson plan or procedure that can be suitable for all students at all times. An innovative teacher designs his own lesson plans to suit their own students. The author of this ‘Manual’ is of the opinion that the teacher’s own individuality should be reflected and stamped on his or her work.

In order to plan a lesson, it is recommended to consider the following:

1. Objectives: look at the section ‘objectives’ in the Teacher’s Manual. Reflect upon any other objectives you can express yourself. This means that the objectives suggested by the manual are not exhaustive.

2. Resources: Read the text of the module, under study. Note down any difficulty points and decide how you will deal with them. You must know all the material of the chapter thoroughly.

Ponder over any difficulties your students may have and decide how you can best present the maternal to make it comprehensible to your students. Estimate the time needed for each stage of your module or chapter. Ensure that your lesson plan allows appropriate pupil-to-pupil interaction. As you plan, ponder over the preceding units, and look ahead to what will follow!

1. Opening Class

The first class of the year is very important, because it is now that the classroom climate is set. Teacher pupil and subject matter meet for the first time. Warmth and friendliness should mark this meeting and also a sense of expectancy for the work of the Islamic Studies class this year.

The students should receive the impression that many wonderful experiments await them, that they will learn many things.

2. The Art of Story-telling

Take help of a popular story in order to drive home the significance of the subject. Often the most effective story is the one told directly to the children. Story-telling brings about special rapport between the children and the teacher. Although practice and experience are necessary before one becomes truly expert, all of us are capable of telling stories. The most
important element in telling a story is love of children and an understanding of their life. Then, the story will truly be told for them. For these reasons, it is best not to use the actual words found in this manual or any other book. Rather the manner of narration should be natural to the teacher and adequate for the children to whom it is intended.

3. **A few points to follow:**

1. Immerse yourself in the story. Reread it a few times while preparing for class. Try to visualize as many concrete details as possible. Then, as you tell the story, try to see all these things. If you see and describe them, the children will see them, too. Be a little dramatic. Young children like stories told with zest and enthusiasm.

2. If possible, tell the story when seated with the children grouped around you. Be calm and unhurried, briefly work in the main points of the lesson whenever they should be stated. Patience is one of the most important attributes of a teacher.

3. Keep words and sentences short and simple. Pause before ‘and’, ‘but’ etc. as if starting a new sentence. Try to build up suspense and curiosity.

4. Adapt the lesson to the children’s vocabulary and knowledge. If occasionally a new word must be used, make sure that the context of the lesson or story will help the children understand it. Remember, words are not difficult, they are new.

The following story has something to do with studying religion – Islam. Let’s see who can guess what the connection is!

A grammarian [a person who is an expert in the study of grammar] who had studied many languages and has travelled all over the world decided to go for a sail in a boat while he was spending his vacation by a sea.

After he had enjoyed looking at the water for a while, the grammarian began to talk with the boatman whom he had promised to pay for the ride.

‘How long have you been a boatman?’ he asked.

‘Twenty years, sir,’ said the boatman.

‘Have you ever travelled?’
‘No, sir. I have never gone beyond this part of the coast.’

‘That is too unfortunate,’ said the grammarian, ‘you have lost a quarter of your life.’

After a brief pause, the grammarian asked the boatman, ‘Did you go to high school? Do you know any other languages?’

‘No, sir. Only the language I learnt from my parents as a child.’

‘Then you have lost half your life,’ said the grammarian. ‘Have you studied art or history?’

‘No, sir. I only know about boats and sea.’

‘What a shame,’ said the grammarian. ‘You have lost three quarters of your life.’

Right then a sudden storm came sweeping toward them across the water. The boatman tried to head for the shore, but it was too late. The storm overtook them. The boatman now shouted at the top of his voice, ‘Do you know how to swim.’

‘No,’ cried the grammarian.

‘Well then,’ yelled the boatman, ‘you have lost all of your life.’

Of course, this is merely a story that someone might have made up, but it has a lesson for us – may be several lessons. Who can see what this story has to do with studying Tawhīd or Oneness of Allah? The students might suggest that we have to be practical and learn what will really help us in life. If they succeed in formulating this concept, you can lead them on to the question: ‘What do we truly need to learn in life. Is it enough that you know how to keep alive, or is there something even more important that we need to know. Guide them to realize that knowing and living our religion prepares us for this life and the life to come. True practicality lies in knowing and studying our Faith and making it a part of our daily life.

Create a warm and friendly relationship between yourself and the students and among the students themselves. Put everyone at ease and evoke a good response, especially on the part of shy and retiring students.
LESSON PLANS

Chapter
01

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

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

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

• To learn the general meaning of the debate that took place between Prophet Ibraaheem and King Nimrod.

• To ponder over the meaning of the translation of this Verse and internalize it.

• To witness Prophet Ibraaheem presenting his conclusive, arguments to the king concerning Allah’s being and his boundless powers.

• To comprehend the two simple profound truths presented by this Verse and internalize these truths.

Resource
1. Islamic studies Grade 10 Chapter 1.
2. A map of Iraq.
Chapter Structure
Vocabulary [Word Stock]:
- Causing the sun to rise in the West, confounded, Nimrod (Namrood), Ur, denounced, defiantly, gnat, dumbfounded, tyranny.

Explanation
The debate between Ibraaheem and King Nimrod:

The King who disputed with Ibraaheem was King Nimrod, he disputed with Ibraaheem about the existence of Allah. He denied the existence of a god other than himself, as he claimed, just as Fir’awn said later to his people.

What made Nimrod commit this transgression, utter disbelief and arrogant rebellion was his tyranny and the fact that he ruled for a long time. This is why the Verse continues: Because Allah had given him the Kingdom.

It appears that Nimrod asked Ibraaheem to produce proof that Allah exists. Ibraaheem replied; “My Lord is He who gives life and causes death”. Thus the proof of Allah’s existence is Allah’s creations that exist after they were nothing and perish after they had existed. This proves the existence of the Creator, who does What He wills, for these things could not have occurred on their own without a Creator who created them, and “He is the Lord that I call to for worship Alone without a partner”. He gives life and causes death. Whereupon Nimrod argued: “I give life and cause death”.

Two men who deserved killing were then brought before the King. He commanded that one of them be killed. He ordered the second man to be pardoned and he was pardoned. The King said: “This is how I give life and cause death”. Prophet Ibraaheem then put forward another conclusive argument before the King: “Indeed, Allah brings the Sun from the East, then you bring it from the West”.

This confounded the King. He became speechless, silent and unable to comment. Therefore, the proof was established against him.

The debate between Prophet Ibraaheem and Nimrod took place after Ibraaheem was thrown into the fire, for Ibraaheem did not meet the King before that day.

It is important to note that the wrong (Zulm) referred to in the Verse (258) consists in “One’s deliberately turning away from the light of guidance provided by Allah”.


The King referred to in this Verse was Nimrod, the King of Babel or Babylon. He flourished around 2450 BC [Before Common Era]. According to authentic books of Tafseer and history the father of Prophet Ibraaheem occupied the highest office in Nimrod’s government when Ibraaheem denounced polytheism or Shirk, preached the doctrine of the Oneness of Allah and smashed the idols of the central temple; his own father lodged a complaint against him before the King. This was followed by conversation which is mentioned here.

Ibraaheem’s conclusive argument proved that there is none worthy of worship except Allah and ultimate power belongs only to Him.

**Activity**

Motivate the students to complete the exercises that appear at the end of the chapter.

**Application or Association**

Like Prophet Ibraaheem, we must stand fast in our exclusive obedience to Allah as Lord of everything and everyone. Although Allah commands us to obey our parents and leaders in worldly matters, this is only on condition that, this should accord with His will. It is Allah’s will that the message of Islam be given to everyone whether ruler or commoner. It is a Sunnah of Prophet Ibraaheem to preach Oneness of Allah with conclusive arguments and make idol-worshippers look silly.

**Key Theme Summary**

The students now can describe:

The Central theme of the Chapter is the Tawheed or Oneness of Allah. No one is worthy of worship except Allah. Ultimate power belongs to Him.
The Story of a Man [Soorah Al Baqarah: 2:259]

Aim
To help the students understand the meaning of the Verse 259 of Soorah Al Baqarah.

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

- To explain to the students the meaning of the translation of this Verse [259], and inspire them to internalize its theme.
- Recognize and develop an earnest desire in students to achieve Haqq al-Yaqeen: absolute truth and assured certainty (Yaqeen).
- Recognize and nourish an unshakeable belief that Allah leads sincere truth seekers to His guidance. It is a Sunnah or a law of Allah.
- Recognize and develop a rock-like faith in the Day of Resurrection.
- Recognize and internalize the truth that Allah has power over all things. None is worthy of worship except Him.

Resource
1. Islamic Studies Grade 10; Chapter 2.
Chapter Structure

Vocabulary [Word Stock]:

Cave in, surety, collapse, turrets, ample, wonderment, Haqq al-Yaqeen, overwhelming, Barzakh, disintegration, suspension, unravel.

Explanation

Who was the man who passed by the town? Which town was it? Although such details add little to the significance, and impact of the incident several Quran Commentators have suggested that the Verse refers to Uzayr and the village was Jerusalem after Nebuchadnezzar had destroyed and killed its people in the year 590 BC. [For interesting details see Tafsir Ibn Katheer published by Darussalam, Riyadh; the relevant section].

The man passed by the town. It was in ruin. It had tumbled over its roofs. He stood contemplating about what had happened to that town, after a great civilization used to inhabit it. He saw in front of him a town in ruins, with walls and columns caved in on their foundations. He exclaimed, “In what way would Allah bring it to life after its destruction?” He was a believer. Allah willed to make the man a sign for humanity, until the Day of Rising. He himself was made to undergo that experience. Allah caused him to die for a hundred years. He then brought him back to life. What followed is described graphically by the Noble Quran.

Activity

Give the students incentive to complete the exercises, which appear at the end of the chapter.
Application or Association

This chapter reminds us of several things. The Quran is the Word of Allah. It is the ultimate truth. He, Allah Most High reminds us to look at those who came before us and learn from their experiences. We should always keep clearly in mind that our life on earth is temporary, so it is wise to fill our time with Ibaadath or Worship of Allah and good deeds before our time is up.

A day will come when this world will end. The hour is coming in which all those who ever lived on earth and died will rise again. This is a truth revealed by Allah several times in the Glorious Quran. In fact, Allah has brought forth a graphic scene of the Hereafter in - this world.

Key Theme Summary

The students now can describe:

The central theme of this chapter is to send a powerful reminder to man that the Resurrection of the body will come about through the Mighty Power of Allah. The Noble Quran teaches us that we all will stand before Allah to be judged concerning all the good and evil deeds we might have done during our earthly life. So we must prepare ‘now’ for ‘then’. The Verse under study points out that Allah has the power to grant life indefinitely, as well as to resurrect the dead.

The Quran frequently refers to the ever-recurring miracle of birth, preceded by the gradual evolution of the embryo in its mother’s Womb, as a visible Sign of Allah’s power to create – and therefore, re-create-life.
Knowledge Deepens Our Faith  
[Soorah Al Baqarah: 2:260]

**Aim**
To help the students to Comprehend Prophet Ibraaheem’s supplication to Allah, to show him how He resurrects the Dead and to explain to them Allah’s response to al - Khalil’s request.

**Objectives**

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

- To discover that illustration is the best way of enhancing and deepening one’s Knowledge.
- To internalize the truth that beneficial Knowledge deepens our faith.
- To discover that one can increase one’s knowledge by experience, inquiring, and so on although one may be knowing the facts.
- To learn to have a passionate urge and thirst to find out the secret of creation is a praise-worthy trait.
- To comprehend and develop the certainty that the dead will be restored to life on the Day of Resurrection.
- To receive the glad tidings that this Verse raises great hope for Muslims Allah Most High accepted Prophet Ibraaheem’s affirmation of Imān when he merely said, ‘Yes’!
Resource
1. Islamic Studies Grade 10; Chapter 3.
2. Tafseer Ibn Katheer Published by Darussalam, the relevant section.
3. Stories of the Prophets; Ibn Katheer Published by Darussalam, the relevant section.

Chapter Structure

Vocabulary [Word Stock]:
Passionate, certainty, abandon, bewilderment, the Trumpet, spiritual, yearning, spontaneous, fascinating, devout, vex, elude, heifer.

Explanation
The story is that Prophet Ibraaheem sought from Allah the favour of being shown as to how He would bring the dead back to life. Allah asked him why he made such a request. Was it because he did not believe in His perfect power, which controls everything? Prophet Ibraaheem explained his true state of mind; he said that he wanted to witness it so that his heart be at peace. His request was accepted and the Glorious Quran graphically narrates what followed. Prophet Ibraaheem did what he was commanded to do. When he called out to the birds, then in no time, bone to bone, feather to feather, flesh to flesh everything took its original form, the birds came alive and came running to him. Allah Most High said, ‘O Ibraaheem, this is how, on the Day of Resurrection, I shall assemble in no time all the dead and breathe life into them. Towards the end of the Verse it is stated that Allah is All-Powerful and All-Wise. Through ‘Aziz’, the perfect power of Allah is pointed to and through ‘Hakim’, All the wise; is indicated, that it is Allah’s Wisdom that visual experience of life after death is not granted to everyone, otherwise it is not at all difficult for Allah to make every individual see it for himself Indeed being told about something is not like seeing it – a Hadeeth quoted in the chapter.

The Verse establishes beyond all doubts that the Day of Rising is a reality and it is on its way!

Activity
Motivate the students to complete the exercises given at the end of the Chapter.
Application or Association

Comprehend and internalize the truth that the best course to enhance and deepen the beneficial Knowledge is illustration or personal experience. Develop a passionate urge and thirst for Knowledge.

Knowledge precedes actions. Ponder over the response made by Prophet Ibraaheem to Allah Most High when he said, “Yes”. According to Muslim scholars, this raises great hope for the Muslims. Allah accepted Prophet Ibraaheem’s affirmation upon his merely uttering ‘Yes!’

Key Theme Summary

The students now can describe:

The Verse unveils the great mystery of life and Creation. If one ponders over this Aayah it would suffice him and open the gates of Knowledge. His faith in the unseen will deepen.
The Miraculous Story of Man’s Creation:

**Aim**

To help the students comprehend and ponder over the truth that Allah is the One who created the Heavens and the earth and all that is between them.

**Objectives**

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

- Have a fascinating glimpse into the miraculous realm of Allah’s creations: How did Allah create the world?
- To ponder over the fact ‘He created them in six days’- How long were those days?
- To have a fascinating glimpse into the creation of the first Man: Aadam
- We made from water every living thing”. [21:30] To ponder over this Aayah.
- To study the Hadeeth that demonstrates one of the many scientific miracles.
- To contemplate and internalize different stages of human development, mentioned by the Gracious Quran.

**Resource**

Islamic Studies Grade 10; Chapter 4.
Chapter Structure

Vocabulary [Word Stock]:
- Omnipotent, Nutfah, Alaqah, Mudhghah, quiver, originate, Sulalah, kernel.

Explanation

How did Allah create the world? He created the world—the whole universe rather out of nothing with an act of His omnipotent Will. He said: ‘Be’ and it came into being. How long did it take to create the universe? The Quran says ‘six days’. The Arabic term used by the Noble Quran is ‘sittata Ayyam’. How long was each day? Only Allah knows. Yawm, which is the singular of the term Ayyam Which is commonly translated as ‘day’ or ‘aeon’ is used in Arabic to denote any period whether extremely long (aeon) or extremely short (moment) Its application to an earthly ‘day’ of twenty four hours is only one of its many undertones. The creation of man is a miracle. Allah Most High Himself has revealed our true origin in the Noble Quran. For instance study the verse 5 of Soorah 22-al’Hajj. The man is an issue of the earth. He originated, took form and lived out of its dust. He is closely related to dust both in his constitution and in food. Likewise, water forms the main component of the human being as is common in other living beings [21:30]

At this point, explain to the students the Hadeeth that appears on page 15 of the text. Emphasize the point that Allah’s Prophet ﷺ employed the word ‘the angel’ while describing in mother’s womb. The Noble Quran goes a little further. It uncovers several other stages of human development. The Glorious Quran and the prophetic sayings conformed in a very accurate manner the creation of man from a mingled fluid-drop, more than 1400 years ago!

Activity

Encourage the students to complete the exercises given at the end of the chapter.

Application or Association

The Quran possesses many miraculous attributes proving that it is a revelation from Allah. One of these attributes is the fact that a number of scientific truths that have only been admitted recently by the disbelievers with the help of twentieth century technology were stated in the Quran more than 1400 years ago.

Key Theme Summary

The students now can describe:

The central theme of this chapter is the miraculous creation of man.
Materialistic Ideologies the Story of Two Man [Soorat al-Kahf 18:32-44]

Aim
To help the students study and contemplate over the story of two men, rather two characters who represent two sets of values and culture.

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

• To study and comprehend the verses 32-44 of Soorat al-Kahf; and ponder over the translation of the meaning of these verses.

• To appreciate that the story of these two men is being re-enacted almost every day in our midst.

• To ponder over the fact or reality that what befell the rich man with two gardens in this story is applicable to all of us. We see around us wallet-bound people who wield their purses and mock people who are poor, pauper and penniless; but possess Faith.

• To develop and internalize the reality that the supreme power of Almighty Allah controls everything in people’s lives. Whatever we possess, Knowledge, Mental abilities, physical well-being, worldly possessions; is from Allah. It is a trust and trial in this earthly life.

• To comprehend and internalize the wording of the Qur’an ‘we had made’; ‘we had placed tillage’; ‘we had caused a stream’. Thus, Allah Most High bestows whatever we have upon us. Focusing and relying on material things is only shirk or polytheism. It is a great tyranny or Dhulm.

Resource
Islamic Studies Grade 10; Chapter 5.
Chapter Structure

Vocabulary [Word Stock]:
- Parable, encompass, Wringing, trellises, rarity, re-enacted, wallet-bound, wield, materialism, Qaaroon, visualize, conceited.

Explanation

The verses 32-44 [of al-Kahf] narrate the story of a wealthy person, who possesses two gardens and a pauper: poor person. This highlights the two opposite characters in this context.

The story describes two men or rather two characters, which represent two sets of values and cultures. Through the dialogue and the contrast between the two, the foundations of secular [Godless] materialistic culture and their hollowness stand exposed.

One man possesses two gardens of grapes (industrial complexes in modern terminology), which have developed to become so productive that on the one hand even the hedging is of date-palms; which yield full economic benefits; and, on the other, even space in between is being used to its fullest productive capabilities. The whole system is so skilfully planned and purpose-built that the gardens never fall back in production. Nothing goes to waste. Everything is incredibly efficient, innovative, and productive. Water, natural resources, raw materials and energy are so plentiful and readily accessible as if a river flows in between the gardens guaranteeing security, stability and a very bright future.

In addition, he had other abundant wealth. He had several other resources of earning profit and every kind of wealth and luxury. Could there be a better description of the economic wellbeing of plentifulness comfort and luxury, capable of self-sustaining growth?

So far, nothing appears wrong. However, the owner of the gardens has been misled into developing a system of values and convictions, which permeate his thoughts and actions and openly show up in his conversation. (See the Verse 34)

For him the yardstick of a successful life is wealth and power. The man took pride over his sons.

Taking pride in number of sons has become obsolete in our modern age of birth control yet a reliable work force is still needed to keep the wheels of industry running.

Then the man entered his garden, and said wronging himself. (Verse 35)

Wronging himself denotes he was intoxicated with a wrongful notion of himself as he looked at the economy he had established as if it were the result of his own endeavour and knowledge only. He considered himself the master of his own destiny.
He thought the majestic edifice of technology and production is not here to collapse. He had full faith in his ingenuity and skill to find a solution to every problem.

Then these are the universal attitudes of mind and behaviour, which characterize the culture of the owners of the “garden”. It is not difficult to find the same “owner” living among us today. His attitude is maybe there are setbacks and perils, but a higher future awaits me. I am going to ascend higher and higher and reach new peaks of glory when my gardens (technology) reaches now.

It is important to realize that this man does not in any way deny Allah. He makes an indirect reference to His existence. Nor does he indulge in any idolatry, nor does he apparently associate anyone or anything with Allah. Still the most provoking feature of the whole parable is that: The owner of the gardens ascribed (as the modern man does) everything that he had built up to his own knowledge and efforts, as once Qaaroon did. This is the modern Shirk and Kufr; it seizes man and he hardly recognizes it, making a god of himself. In his pride, he hurts the feelings of his companion who is immediately responded by Allah.

**Activity**

Encourage the students to complete the exercises given at the end of the chapter.

**Application or Association**

It is foolish and a grave sin (shirk/ kufr) to ascribe everything that one has built up, to his knowledge and efforts, skill and power. He has made none of what he himself possesses and uses his senses, his intellect, and his faculties to know, reason and communicate. Nor is man capable of making any of the natural resources without which his technology would be useless. Just imagine if only the oil wells dry up, the grand wheels of his so secure technological empire would collapse. A mere change in the exchange rate wipes out huge chunk of his wealth. Hence, internalize the truth or reality that it Allah’s grace that runs the affairs of the world.

**Key Theme Summary**

The students now can describe:

The key theme of these verses [32-44] of Soorah al-Kahf is the parable, which describe, two men or rather two characters who represent two sets of values and culture.
Sickness – Its kinds and Cures

**Aim**

To help the students understand what sickness is; and to explain to them its kinds and cures.

**Objectives**

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

- To discover that sickness is of two kinds.
- To comprehend that sickness of the heart is also of two kinds.
- To find out what are the diseases of doubts.
- To discover what are the diseases of desires and temptations.
- To find out the rules of bodily medicine, which are three.
- To comprehend and internalize the reality that preservation of health is an Islamic obligation.
- To discover the instructions Islam gives us for the preservation of health.
- To find out what are the three degrees of eating.
- To comprehend and internalize the reality that health and free time are one's capital.
- To understand that sickness is of varying intensities and Allah tests His servant through it.
- To comprehend that Du’ā or supplicating to Allah is of most beneficial cure. It is the enemy of all diseases.
- To realize that ‘for every illness there is a remedy’ the Hadeeth which appears on page 29 of the text.
- To understand, internalize and practise the etiquettes of visiting the sick, how to treat and behave with maternity patients and to discover what reward a believer receives because of their sickness or illness.
- To learn what measures one should take after a person departs from the world.
**Resource**

1. Islamic studies Grade 10: chapter 6
3. Healing body and soul, By Dr. Amira Ayad.

**Chapter Structure**

**Vocabulary [Word Stock]:**
- Misconception, moderation, busyness, therapy.

**Explanation**

Explain to the students the findings of imam ibn al-Qayyim concerning illness, its kinds and his personal experience regarding illness. Recount in detail that preservation of health is an Islamic obligation.

Drive home the truth that health and free time are one’s capital.

Explain to the student that it is one of the teachings of the Gracious Quran that life is a continuous stream of trials in order to see whether human being will respond ethically towards the problems they face in their lives.

Life in this world does not run smooth. Everyone faces trials or problems of one sort or the other in this way, Allah establishes who is best in their deeds.

These trials can take many forms and each human being, as well as nations, is tried in different ways: life, death, knowledge, wealth, leadership and illness. The trial of illness: Prophet Ayyub was tried through illness for several years: the Prophet whose steadfastness in the face of the most awesome trials originated the well-known expression, ‘the patience of Ayyub”. This story occupies a unique place among the stories of the Prophets, first because of is both a personal history as well as a parable of testing and trial. At this stage, explain: illness and its cure particularly the Hadeeth narrated by Abu ʿHurayrah (page 29 of the text). Finally discuss the immediate measures one should take when someone dies.

**Activity**

Encourage the students to complete the exercises given at the end of the chapter.
Application or Association

Ponder over the reality or truth and internalize it that health is one of the great blessings of Allah. One should always be grateful to Him and offer, thankfulness. One should take care of one’s health. It is an Islamic obligation. One should visit one who falls ill. It is a source of great reward.

Key Theme Summary

The students now can describe:
The central theme of this chapter is sickness, its kinds and cures.
The virtue of patience and prayer: Soorat al-Baqarah 2:153-157

**Aim**
To introduce to the students Verses 153-157 of Soorat al-Baqarah, comprehend the meaning of their translation and internalize their message.

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

- To ponder over the virtues of patience and prayer or Salaat. [Verse 53]
- To understand the meaning of Sabr, to discover types of patience, and the merit of seeking help through prayer.
- To find out the status of martyrs- those who are killed in the way of Allah.
- To ponder over the way of Allah: certainly shall we test them (verse 155): through various means.
- To comprehend Umm Salamah’s affliction and her taking resort to ‘Istirjaa’.
- To understand the meaning of the Arabic terms ‘Salawaat’ and Rahmah.

**Resource**
Islamic studies Grade 10: chapter 7.
Chapter Structure

Vocabulary [Word Stock]:
Sabr, perceive, compel, accustom, Taqwa, malady, perseverance, unhindered, arkaan, sunan, aadaab, refinement, composure, Naafilah, enlightenment.

Explanation
Allah most high directs His slaves to be patient in the verse 153. It is important to note that the two, Shukr (thankfulness) and Sabr (patience) go together as even blessing and trials go together. A blessing requires Shukr or thankfulness, whereas trials require Sabr or patience. Further, the best way to endure misfortunes is through Salah and Sabr. Allah’s Messenger ﷺ is reported in a Hadeeth of Ahmad that he used to hasten to Salah in the face of every big or small hardship.

Sabr is however, of two types. One consists in giving up the prohibited (Haraam) and that is carrying out Allah’s commands. The second of the two is of a higher order and carries greater rewards, a third kind of Sabr is to show patience, steadfastness and forbearance in the face of hardships. This is obligatory on believers.

Sabr, however, in the sense of steadfastness must immediately follow a calamity, following the Prophet’s words ‘Sabr is of’ the first strike or instance of the calamity when emotions are high. Later, after some time when emotions have cooled down everything becomes Sabr or patient. It is said that the wise man is the one who displays at the time of misfortune what a fool will display after a couple of days.

‘Truly, Allah is with the patient’, this awareness of the accompaniment of Allah, this consciousness that He is with us is the greatest comfort that the human mind can have in this world. It is the greatest cure of our sense of loneliness. The theme of Sabr is often repeated in the Quran. However, as time lengthens and struggle intensifies patience weakens. This is the reason why Salah or prayer is mentioned along with patience. Prayer is a source of help that never dries up after. Prayer is the mortal man’s link with immortal power.

The verse also tells us that those who died as martyrs, those that were killed in the way of Allah are alive in Paradise.

Activity
Encourage the students to complete the exercises given at the end of the chapter.
**Application or Association**

One of the most significant lessons we draw from these Aayaat is that we should remain ever conscious of Allah. We should live in His presence; we should see everything as coming from Him and because of Him. We should remain ever mindful of meeting Him on the Day of Judgment. In short, we should remember Him as much as we can. Allah’s remembrance should be integrated into our life. The Salah has been prescribed for this very purpose. Patience or Sabr is mentioned first. This is because Salah cannot be established and offered without Sabr.

It is very interesting to note that the glorious Quran gives glad tidings or news to those who are afflicted with calamities. In a way, it congratulates them. However, this glad tiding is only for those who display patience.

**Key Theme Summary**

The students now can describe:

Key theme of this unit is importance of patience, prayer and awareness of Allah. It motivates the hardship-sufferers to remain patient and anticipate great rewards from Allah.
### Chapter 08

**Prophet Muhammad ﷺ – 1**

**Aim**

To help the students understand and ponder over how Allah’s Messenger ﷺ invited the emperors and rulers of his time to Islam.

**Objectives**

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

- To learn that Allah’s Messenger ﷺ wrote letters to foreign emperors and various Arab rulers inviting them to Islam.
- To discover and ponder over the way of the Prophet that he sent men as ambassadors who were especially suited for the task. To find out what were the requisite qualities for an ambassador.
- To discover details concerning the silver signet ring of the Messenger of Allah ﷺ.
- To comprehend and appreciate how Allah’s Prophet ﷺ sent six emissaries in one day, inviting king to Islam. These six ambassadors started out in six different directions.
- To study the reactions of the Roman king Heraclius, the Negus of Abyssinia, Muqawqis of Egypt and Chosroes of the Persian Empire.

**Resource**

1. Islam studies Grade 10, chapter 8

2. The Noble life of the Prophet, by Dr. Ali Muhammad as-Sallaabee
   Vol : 3; Published by Darussalam, Chapter 2 p.1615-1628.
Chapter Structure
Vocabulary [Word Stock]:
Sabr, perceive, compel, accustom, Taqwa, malady, perseverance, unhindered, arkaan, sunan, aadaab, refinement, composure, Naafilah, enlightenment.

Treaty of Hudaybiyyah, envoy, painstakingly, at random, requisite, eloquence, perilous, emissary, signet ring, Qaysar, Caesar, Kisra, Chosroes, Negus, an-Najaashe, Muqawqis, Maariyah al-Qibtiyyah, Duldul, Yaafur, Lazzaaz, Ma’boor, Abyssinia.

Explanation
As soon as al-Hudaybiyyah truce was signed, the Prophet sent letters to various neighboring Arab and non-Arab rulers and kings including Heraclius, the Roman Emperor, Chosroes of Iran, Muqawqis of Egypt and the Negus of Ethiopia or Abyssinia inviting them to Islam. He assured them that he was not interested in their kingdoms or wealth. They could keep these for themselves, only if they worshipped Allah alone, the only true God. In his letters, he acquainted them with his Divine Mission revealed to him, denouncing idolatry, and proclaiming the Oneness of Allah and his Messengership.

It was suggested to him that the kings of the earth accepted no communication of the kind unless attested by a seal.

Therefore, he had one of silver engraved with the words ‘Muhammad Rasoolullaah’. You will find interesting details regarding this silver ring in the textbook.

The kings and rulers who received letters from the Prophet responded in various ways in general, however, some kings responded in a positive and respectful tone, regardless of whether they embraced Islam or not. These include Heraclius and Muqawqis. Heraclius took Prophet’s letter and studied its contents closely; he took a sincere interest in the Prophet as is established in a long Hadeeth that relates one of his conversations with Abu Sufyan. But the king of Persia or Iran treated the letter with great disrespect for, on hearing its contents, he tore the letter in pieces.

Activity
Encourage the students to complete the exercises given at the end of the chapter.
**Application or Association**

The sending of such messengers or envoys with letters marked a significant turning point in the history of Islam. It signified that once they - the rulers, kings and leaders - embraced Islam: they would bear the monumental responsibility of spreading Islam to the rest of the mankind.

All letters of the prophet began with al-Basmalah [In the name of Allah, the Most Beneficent, the most Merciful]. At Basmalah is a Verse of the Glorious Quran. Since the Prophet consistently placed al-Basmalah at the beginning of his letters, it is recommended for us to do the same, especially when we write about something important. The Prophet’s practice of beginning his letters with al-Basmalah shows that it is permissible to write a verse of the Glorious Quran in a letter. Even if that letter is addressed to unbelievers. And also, the unbelievers may read a Verse or two of the Gracious Quran, the Prophet enabled the foreign kings and rulers to do so; even though he knew that, given their disbelief, they were upon a state of impurity, spiritual for sure; and physical in all probability.

In his letters to the unbelievers, he did not extend greetings of peace to them; he would simply say at the beginning ‘peace be upon he, who follows true guidance,’ which means, ‘peace be upon him who follows Islam’.

**Key Theme Summary**

The students now can describe:

The key theme of this chapter is “Letters of the Prophet - inviting the kings, rulers and leaders to Islam”.

**Aim**

To help the students study and comprehend the missed Umrah - Umratul Qadhaa.

**Objectives**

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

- To study and comprehend the details of the Prophet’s performance of his Umratul Qadhaa, in the month of Dhul’Qadah, in the year 7 AH.
- To discover and internalize why Allah’s Messenger commanded a complete stock of weapons to be separately transported and kept ready, outside of Makkah’s border.
- To learn about Abu Hurayrah’s accompaniment with the Prophet on this occasion and his being made responsible for the sacrificial camels.
- To learn about the Prophet’s merciful justice when he ordered some of his Companions to go back, after they had performed their Umrah; to release those who were guarding the weapons so that they could perform their Umrah. The Prophet did not forget them.
- To learn about the Prophet’s marriage to Maymoonah in detail.
- To study and appreciate the effect that the compensatory Umrah made on the Quraysh of Makkah.

**Resource**

1. Islamic studies Grade 10, chapter 9
2. The Noble Life of the Prophet vol.3 by Dr. Ali Muhammad as-Sallaabee, pub Darussalam.
Chapter Structure

Vocabulary [Word Stock]:

Umrah, al-Qadhaa, precise, destitute, ahlus Suffah, al-Qaswaa, attire, designate, Yajooj, ambush, Quayaiaan, reverently, briskly, meridian resounding, evacuate, respite, Sacred Precinct.

Explanation

This chapter entirely deals with the compensatory or restitutional concise pilgrimage performed by the Prophet ﷺ.

The time, at length came round when, according to the treaty of Hudaybiyyah Allah’s Messenger ﷺ might revisit Makkah and fulfill the rites of the lesser or concise pilgrimage, the cavalcade set out with two thousand in number. A heavy reserve of armour and weapons was carried separately, and deposited outside the Sacred Boundary. At Makkah, in the sanctuary, a singular scene was now enacted. As the pilgrim drew near, the Quraysh withdrew with their families from the city. They left it wholly empty. They climbed the heights of the overhanging hills, and there from their tents watched with curious eye the entrance of the Prophet ﷺ as he marched at the head of the long procession winding its way through the approaches of the Kabah. Seven years had passed since Allah’s Messenger ﷺ and the Emigrants had seen their native valley. Soon they completed the rites of the Umrah or concise pilgrimage. On the morrow, Bilal mounted the roof of the ‘Kabah’ at the command of the Prophet ﷺ and called out the Adhan for the midday Prayer and there under the shadow of the ancient house the service was led by the Prophet ﷺ. Later on in the day, the Prophet ﷺ married Maymoonah, a young widowed woman. She was sister-in-law to his uncle Abbas, through whom the marriage was negotiated.

The time was short. Already the three days stipulated had expired, when a deputation was sent by the Quraysh to request that according to the agreement the Prophet ﷺ should leave. ‘And what harm’ said the Prophet ﷺ, ‘if you allow me to stay a little longer and celebrate my marriage amongst you, and make for the guest a feast of which you also might partake?’ ‘No’ they said, ‘of any food of Yours we have no need. Withdraw from here’. So Allah’s Messenger ﷺ departed, and by nightfall not one of the pilgrims was left behind.
The first stage on the homeward journey was Sareef, some 12 kilometers off. The next day, early in the morning the march resumed, and the pilgrims journeyed back to Madeenah.

Maymoonah survived Allah’s Messenger ﷺ fifty years and was by her desire buried on the same spot where the Prophet ﷺ had consummated his marriage with her.

**Activity**

Encourage the students to complete the exercises given at the end of the chapter.

**Application or Association**

We Muslims should use every opportunity to practise Islam and display it before the unbelievers. Islam is a beautiful, logical and natural religion. In all probability, unbelievers would feel its impact and it would attract them to Islam.

**Key Theme Summary**

The students now can describe:

The central theme of this chapter is the Prophet’s ﷺ performance of the Umratul Qadhaa, which he had missed a year before.
## Chapter 10

### Prophet Muhammad ﷺ – 3

**Aim**

To study, comprehend and internalize the causes which led to the battle of Mu’tah.

**Objectives**

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

- Explain what caused the battle of Mu’tah.
- Study and comprehend which tribes and nations used to live in the North of Arabia.
- Understand, name and discuss the Commanders of the Muslim army appointed by Allah’s Messenger; namely Zayd Ibn Haarithah, Ja’far Ibn Abee Talib and Abdullah Ibn Rawaaahah.
- Learn about the profile and merits of these three Commanders, the three prominent Companions of the Prophet of Allah.
- Appreciate the place of martyrs in Islam.
- Outline and explain some of the lessons the Muslims’ learnt from the events of this battle.
- Comprehend the military strategy adopted by Khalid Ibn Al-Waleed and appreciate its success.
- To appreciate the miracle Allah Most High granted to the Messenger of Allah ﷺ while the battle was going on at Mu’tah.

**Resource**

1. Islamic studies Grade 10, chapter 10
2. The Noble life of the Prophet ﷺ Vol: 3 by; Dr. Ali Muhammad as-Sallaabee; published by Darussalam.
Chapter Structure

Vocabulary [Word Stock]:

Mu’tah, Kalb, embargo, Lakhm, persecute, Ma’aan, al-Kirk, Tayyaar, Dhul Janahayn. [Ma’aan presently is a province in Jordan].

Explanation

Some tribe towards the Syrian border showed signs of hostility, and a messenger sent by the Prophet ﷺ, on his way to Busra was put to death by the chief of that area. To avenge the affront, an army assembled at Madeenah 3000 strong. Placing a white banner in the hands of Zayd Ibn Haarithah, Allah’s Messenger ﷺ bade him march to the spot where his envoy had been slain with the Command, ‘Call upon them to embrace Islam: if they refuse, then in the name of the Lord draw the sword and fight.’

Tidings of the coming army alarmed the Syrian border, and a large force of 200,000 fighters was quickly drawn together. A council was called, and for two days it was debated whether they should go forward or seek for fresh instructions. The counsels of the more ardent at last prevailed. ‘Is it in numbers,’ they argued, ‘or in the help of the Lord, that we place our trust? Victory or the Martyr’s Crown, one or the other is certain.’ And so the army went on. When they reached the Southern borders of the Dead Sea, they suddenly found themselves confronted by an enemy surpassing in numbers and equipment anything they had ever seen before. Alarmed at the glittering array, they fell back on the village of Mu’tah (known as al-Kirk nowadays). There finding advantageous ground they stood, and resolved to give battle. However, one after the other, all the three commanders fell.

The leadership being now vacant, a council of war, which was hastily called together, fixed their choice on the famous Khaalid Ibn al-Waleed who forthwith assumed the command. By a series of skilful movements, he drew off the shattered remains of the army to a safe retreat.

When the events of the Battle of Mu’tah were taking place hundreds of kilometers away, Allah’s Messenger ﷺ was providing a live detailed account of it to his Companions in Madeenah. He informed them of the martyrdom of Zayd Ibn Haarithah, Jafar Ibn Abee Taalib and Abdullah ibn Rawaahah: May Allah be pleased them.

Activity

Encourage the students to complete the exercises given at the end of the chapter.
Application or Association

Allah Most High says in the Gracious Quran that sincere Muslims who die in the way of Allah while fighting the enemies of Islam defending their faith and nation are Martyr’s and will enter the highest level of Paradise.

Grief and fear are difficult emotions to deal with. Overcoming fear is one of the hardest tasks in the moment of peril. It is a time to remember Allah. He is our Protector. It takes a lot of patience to deal with grief. It is significant to realize that Allah tests us with the loss of loved ones. It is also not easy to be steadfast and strong and offer heartfelt condolences to the families that lose their loved ones. It is a Sunnah of the Prophet ﷺ to help the bereaved by providing them food during the few days that follow their tragedy. Have the students therefore, think about and discuss briefly, why the Muslims would have been in the Battle of Mu’tah.

The lessons we should learn are: we must always do our best to serve Islam and Muslims in the best possible manner with the intention to please Allah.

Key Theme Summary

The students now can describe:

The central theme of this unit is The Battle of Mu’tah. This battle took place in the year 8 AH, about three months after the Prophet’s ﷺ return from the lesser or Concise Pilgrimage, precisely Umratul Qadhaa [Restitutional or Compensatory Umrah]. The students can now explain some of the lessons the Muslims learnt from the event of this expedition. They can understand and explain which tribes and nations used to live in the north of Arabia. They can comprehend and narrate the part played by the three Commanders who were appointed by the Prophet. They can appreciate the role played by Khaalid ibn al-Waleed in saving the army from destruction.
# Chapter 11

## Sending Salaat upon the Prophet

[Soorat al-Ahzaab, 33:56]

### Aim

To study and internalize the Command of Allah to send Salaat upon the Prophet.

### Objectives

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

- To study and comprehend the Verse 56 of Soorat al-Ahzaab: to understand and ponder over the translation of its meaning.
- To appreciate and internalize the reality that the Prophet’s claim on us is enormous. He has delivered us from error into right guidance. Hence whenever, his noble name is mentioned, we must send Salaat upon him.
- To understand how much one should invoke Salaat upon the Prophet.
- To describe merits of sending Salaat upon the Prophet.
- To consider occasions for sending Salaat upon the Prophet.
- To discover the forms of sending Salaat upon the Prophet.

### Resource

Islamic Studies Grade 10, chapter 11.
Chapter Structure

Vocabulary [Word Stock]:

Salaat, magnify, exalt, salute, enormous, entreat, al-Waseelah.

Explanation

Allah’s sending this blessing on His Prophet (mentioned in this Verse 33:56) means; Allah is very kind to His Prophet. He praises him, blesses his work, exalts his name and showers His mercy on him. Blessings of the Angels means; they love the Prophet, most dearly and pray to Allah to bless him with the highest ranks, cause his religion and Shar’iah to flourish and exalt him to the most praiseworthy station.

Allah Most High commands the believers in this Aayah that they should recognize his true worth and be grateful to him for his great favours. They were lost in the darkness of ignorance; he afforded them the light of knowledge and showed them the Right path.

In this Verse, believers have been commanded two things: (1) Sallu alayhi, and (2) Sallimu taslima: send Salaat upon him and salute him with a salutation of peace.

Among Allah’s Favours upon the Prophet ﷺ is that He commanded Muslims to send Salaat upon him and salute him with a salutation of peace: regardless of whether the Prophet is still living or after he died. Allah did not give this favour to any other created being but him. Also among these favours is that Allah will send him who invokes one blessing upon him ten blessings: he who invokes blessings on him ten times, Allah will send a hundred blessings on him; and so on and on. The unit is self-explanatory.

Activity

Motivate the students to complete the exercises at the end of the chapter.

Application or Association

Inspire the students to make it their frequent daily practice to send Salaat upon the Prophet and Salutation of peace.

Key Theme Summary

Students now can:

The central theme of this module is sending Salaat and Salutation (Salaam) upon the Prophet ﷺ, its significance and its great merit.
### Chapter 12

## Prophet Muhammad ﷺ – 4

<table>
<thead>
<tr>
<th><strong>Aim</strong></th>
<th>To help the students to study and comprehend the Conquest or Opening up of Makkah; at the hands of the Messenger of Allah.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objectives</strong></td>
<td>By the end of this chapter, the students will be able:</td>
</tr>
<tr>
<td></td>
<td>• To learn about the Prophet’s preparations to liberate Makkah and to understand its causes.</td>
</tr>
<tr>
<td></td>
<td>• To comprehend how the Quraysh broke the peace treaty of Hudaybiyyah by attacking the Banu Khuzaah clan.</td>
</tr>
<tr>
<td></td>
<td>• To learn about Quraysh’s sending Abu Sufyaan to renew the truce.</td>
</tr>
<tr>
<td></td>
<td>• To discover Umm Habeebah’s response to her father when he tried to sit on Prophet’s rug.</td>
</tr>
<tr>
<td></td>
<td>• Learn about the mistake of Haatib ibn Au Balt’aah and the Prophet’s reaction.</td>
</tr>
<tr>
<td></td>
<td>• To learn about the Prophet’s march to Makkah.</td>
</tr>
<tr>
<td></td>
<td>• To learn about Abu Sufyaan ibn Harb’s acceptance of Islam.</td>
</tr>
<tr>
<td></td>
<td>• To comprehend Makkah’s opening up for the Prophet by the Grace of Allah.</td>
</tr>
<tr>
<td></td>
<td>• To understand the general amnesty announced by the Messenger of Allah.</td>
</tr>
<tr>
<td><strong>Resource</strong></td>
<td>1. Islamic studies Grade 10, chapter 12.</td>
</tr>
<tr>
<td></td>
<td>2. The Noble Life of the Prophet by Dr. Muhammad Ali as-Sallabee, published by Darussalam.</td>
</tr>
</tbody>
</table>
Chapter Structure

Vocabulary [Word Stock]:
Banu Bakr, Banu Khuzah, to annul, to pacify, impulsive, intervene, supremacy, abrogate, paganism, impending, flank, Hunayn, infantry, amnesty.

Explanation

The truce of Hudaybiyyah was to prove of the greatest importance to the future of Islam. For the first time in six years [after the Hijrah] peaceful contacts were established between Makkah and Madinah. Thus, the way was opened for the entrance of Islamic ideas into the fortress of Arabian paganism. New converts rallied round the Prophet-first in tens, then in hundreds, then in thousands-so much so that when pagan Quraysh broke the truce two years after its conclusion, Allah’s Messenger could and did occupy Makkah almost without resistance. This chapter discusses the need to liberate Makkah due to fact that the Quraysh broke the pact and would break again.

A deputation from the Banu Khuza’ah, the injured, hastened to Madeenah and placed their wrongs before the Prophet ﷺ and asked for justice. He promised them that he would come to their rescue.

In the meantime, the Quraysh dispatched Abu Sufyaan to attempt to renew the peace treaty but he could not get from the Prophet ﷺ any promise or favourable response.

Allah’s Messenger ﷺ now resolved to carry out an immediate and grand attack, upon his native city. The design was however, kept secret even from his closest Companions Meanwhile, he summoned his allies to muster in strength at Madeenah and he soon found himself at the head of 10,000 men. Allah favoured the Prophet and Makkah opened up [Fat’h] without any resistance. This displays the Prophet’s love of peace.

At this point, recount the Prophet’s actions he took upon his entry into Makkah and the Sacred House. Appreciate the Prophet’s forgiveness of Quraysh.

The teacher may divide the unit into several sections and pace: Work faster or slower as required (for example: Violation of the treaty by the Quraysh, the Prophet’s preparation to march to Makkah, the case of Haatib; entry into Makkah, general amnesty and lastly the battle of Hunayn and the siege of Taa’if.)

Shortly after the ‘opening up’ or Fat’h Makkah, the Muslims were forced to fight an aggressive pagan tribe known as the Tribe of Hawaazin in whose territory the Valley of Hunayn lay. The people of Hawaazin were firm idol worshippers. A couple of weeks after the Conquest of Makkah, the Muslim army set out to meet the Hawaazin fighters for a decisive battle.

This battle taught the Muslims and deepened their faith that victory comes from Allah and not numbers.
**Activity**

Motivate the students to complete the exercises at the end of the chapter.

**Application or Association**

Haatib made a mistake. He was after all a human being. But the incident teaches us great lessons. We should keep it clearly in mind that Allah knows everything we and all others do. He may in a mysterious way disclose your bad choices and preferences to your parents, elders or teachers. Hence, if you have done any mistake that could hurt your parents, family or community admit at once and amend the situation. Haatib was forgiven by the Prophet. But according to scholars, Haatib’s story does not set a precedent for others who would later commit the same crime of spying or aiding the enemy. Haatib’s story was unique in that he fought in the Battle of Badr and in that, through revelation the Prophet was informed of his whereabouts. Scholars, therefore, say that if someone commits the same mistake that Haatib committed it, is not permissible to forgive him since the reason that Haatib having been forgiven; for having participated in the Battle of Badr, cannot be found in anyone after the generation of the Companions. Therefore, it is advisable for everyone of us to avoid such mistakes and that we should always remain faithful to our loved ones and the community.

Allah’s Messenger ﷺ forgave the unbelievers of Makkah who had treated him and the Muslims so badly. Forgiveness, therefore, is hard but an extremely essential quality that we all must cultivate.
### Key Theme Summary

Students now can:

- The students can recount the Prophet’s making preparations and its causes to liberate Makkah.
- Narrate the mistakes of Haatib—may Allah be well pleased with him.
- Explain the events that took place before the Conquest or opening of Makkah.
- Bilaal called out the first ever Adhan in Makkah.
- The students can now appreciate the Prophet’s love of peace and forgiveness.
- They now recount the Prophet’s actions upon his entering into Makkah and the Sacred House.
- They can appreciate the virtues and practice of forgiveness, tolerance and patience in the face of hardships.
Chapter 13

Prophet Muhammad ﷺ – 5

**Aim**
To help the students learn and understand the Tabook Expedition, its causes and consequences.

**Objectives**
- By the end of this chapter, the students will be able to:
  - Learn about the causes this led to the Tabook Expedition.
  - Study the geography of Arabia and locate the city of Tabook in our present times.
  - Appreciate the virtue of ‘giving’ in the way of Allah; and learn about the contributions made by the Companions to equip the army.
  - Know about the ‘Seven Weepers’ whom the Messenger of Allah ﷺ reluctantly turned away from joining the expedition.
  - Discover that the Tabook Expedition in reality served as a touchstone that distinguished the sincere from the hypocrites.
  - Learn about Waathilah ibn al-Asqa’s zeal for the expedition and his novel attempt to enable him to join it.
  - Learn about the lame excuse of al-Jadd ibn Qays.
  - Learn and internalize the facts concerning the three devout Muslims who failed to join the Expedition.
  - Discover the number of the troops of the Tabook Expedition.
  - Learn the faith-raising story of Abu Khaythamah who fought against the temptation of enjoying worldly comforts and joined the expedition, although a little belatedly.
• Discover the interesting story of Abu Dharr; and appreciate the Virtue of being active and making efforts to serve Islam and the Muslims.
• Discover what is Nifaaq and Munafiqin.
• Learn about the miracle about the spring of Tabook and to visualize the water gushing forth at the Prophet’s supplication.
• Learn about the events, which took place during the Prophet’s return from Tabook.
• Learn about Abdur Rahmaan ibn Awf’s leading the Fajr Prayer and the Prophet’s joining the Congregation.
• Learn about the Salaatul Qasr or shortened prayer performed while one is travelling.

Resource
1. Islamic studies Grade 10, chapter 13.
2. The Noble Life of the Prophet by Dr. Muhammad Ali as-Sallabsee, vol.3 published by Darussalam.

Chapter Structure
Vocabulary [Word Stock]:

Explanation
The chapter under study, refers to the Campaign of Tabook, which took place in the month of Rajab, in the year 9 AH. 630 CE.

The Campaign of Tabook occupies a remarkable position in the history of Islam, not merely for the unprecedented (that had never happened before) size of the army but still more for the military strategy of the Prophet which he employed against his enemies. The immediate cause for this expedition was the information which the Prophet received to the effect that the Byzantines or Romans, made apprehensive by the rapid growth of Islam in Arabia and incited by the Prophet’s enemies, were assembling large forces on the borders of the peninsula with a view to marching against Madeenah and overthrowing the Muslims. To guard against such an assault, the Prophet assembled the strongest force the Muslims were capable of and set out in the Month of Rajab 9 H. towards the frontier. On reaching Ta’book, about half way between Madeenah and Damascus, the Prophet made sure that the Byzantines were either not yet ready to attack Arabia or had entirely given up the idea for the time being. Therefore, in accordance with the Islamic principle that war may be waged only in self-defence, he returned with his Companions to Madeenah without engaging in hostilities.
At the time of the preparation for this expedition, the hypocrites and a minority from among the believers displayed an extreme reluctance (referred to in Soorah at-Tawbah Verse 38) to embark on a war with Byzantines. A strenuous march of about fourteen days was needed to reach Tabook. The goal of this expedition, and the uncertainty of its outcome, as well as the hardships involved, gave rise to all manner of lame excuses on the part of the few half-hearted believers and hypocrites. The Prophet ﷺ accepted these excuses and allowed the men to remain in Madeenah.

Three Companions of the Prophet ﷺ were severely taken to task. They were placed under a ban, and debarred from intercourse even with their wives and families, for fifty days.

On the other hand, the utmost zeal provided the ranks of loyal and earnest believers. One such case of Waathilah ibn al-Asqa: May Allah be well pleased with him. Contributions and offerings poured in from all quarters. The leading Companions vied with each other in the offering of their gifts, from these sources, a great army was equipped, and carriage provided for the poor who longed to share in the merit of the expedition. Number of these, for whom no provision could be provided, retired weeping from the Mosque in front of which the troops were marshalling, and their memory is embalmed in tradition under the title ‘The Weepers’. The army was the largest, which had never before been set in motion in Arabia. The numbers are set down at 30,000 of which 10,000 were cavalry.

Activity

Motivate the students to complete the exercises at the end of the chapter.
Application or Association

- The Expedition of Tabook illustrates the significance of enduring hardship in the way of Allah. This is illustrated by the sincerity of Abu Dharr, who was willing to travel on foot in the sweltering heat just so that he could participate in the Campaign alongside the Messenger of Allah ﷺ. The story of Abu Dharr also highlights the truthfulness of the Prophet ﷺ who, in a miracle that Allah blessed him with, foretold the manner in which Abu Dharr was going to die.

- The Expedition of Tabook highlights the reality that like everyone else, a true believer sometimes falls into error: to err is human. However, unlike everyone else, he slips only temporarily, and springs back up on to his feet, becoming stronger than he was prior to falling into error. Abu Khaythamah exemplified the same reality when, after having first fallen into error, he rebounded with stronger faith than he had before. He was quick to see and promptly made up for his mistake.

Key Theme Summary

Students now can:

- Recount real cause of the Expedition of Tabook.
- Understand the geography of Arabia and north-west Arabia at the Prophet’s lifetime and in our present times.
- Narrate the events, which took place while the Prophet began to prepare for the expedition; and appreciate the virtue of giving in the way of Allah.
- Recount the events that took place on the way to Tabook.
- Appreciate the virtue of being active and preparedness and striving in the way of Allah.
- Comprehend what Nifaaq or hypocrisy is.
Chapter 14

Prophet Muhammad ﷺ – 6

Aim

To help the students learn in detail about the Farewell Pilgrimage of the Messenger of Allah ﷺ, and to appreciate various reasons for his leaving Madeenah.

Objectives

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

• Learn about the preparation Allah’s Messenger made for his farewell Pilgrimage.
• Learn about the rites he performed prior to arriving at Makkah.
• Learn about the events of the Prophet’s farewell Pilgrimage.
• Appreciate and internalize the significance of Hajj, as one of the five pillars of Islam.
• Learn and comprehend the Prophet’s final message to the Arabs and humankind.

Resource

1. Islamic studies Grade 10, chapter 14.
Chapter Structure

Vocabulary [Word Stock]:

Explanation

This entire unit deals with Hajj, which is one of the five pillars of Islam. Hajj was made obligatory on Muslims in the tenth year after the Hijrah. Since this chapter deals with Hajj, it would prove beneficial if the teacher discusses introductory questions in order to recall basic information regarding Hajj: a pillar of Islam. This would afford an opportunity to the teacher to use terms and definitions used in the chapter, to let the students realize what the lesson will be about.

This chapter introduces the farewell Pilgrimage performed by the Messenger of Allah ﷺ. It describes the preparations the Prophet ﷺ made and recounts various stages and rites performed by the Prophet ﷺ on his way to the Scared House in Makkah; accompanied by his Companions. This Pilgrimage is called the ‘Farewell Pilgrimage’ because on this occasion he took as it were his final leave of Makkah, and bade a last farewell Scared House and the city of his birth. The Prophet ﷺ had not since the emigration or Hijrah gone for the Hajj or Greater Pilgrimage. This, therefore, was the first and the last occasion on which, as Messenger ﷺ of Allah, he observed its various ceremonies, and the precedents now set by him have ever since been followed to the most minute details by Muslims.

Accompanied by vast multitudes and by all his wives alive at that time, Allah’s Prophet ﷺ set out from Madeenah in time to take the journey. A hundred camels, marked for sacrifice, were led in solemn order. This Hajj is known by various names such as Hajjatul Balaagh-Hajj for conveying the Message. This is because Allah’s Messenger ﷺ gave sermons concerning the rituals of the Hajj, both in words and through practical demonstration. In fact, nothing was left of the important message of Islam that he had both then clarified.

In Arafat, the Prophet delivered a superb sermon. This address has become a landmark in Muslim history and a vital document of Islam. It is a sermon of supreme beauty and lasting value, which is much cited by the Prophet’s ﷺ biographers.
**Activity**

Motivate the students to complete the exercises at the end of the chapter.

**Application or Association**

This module introduces the fifth pillar of Islam: The Hajj. It begins with the description of the final Pilgrimage of the Prophet ﷺ, which he undertook prior to his death. It provides details of the actual rites the sequences in which they were performed – the Prophet’s ﷺ first and final Hajj. Encourage the students to study carefully and internalize the succinct advices and counsels given by the Prophet in his farewell sermon and practise them in their life.

**Key Theme Summary**

Students now can:

- Allah’s Messenger’s plan and preparation for the farewell Pilgrimage.
- His performance of Hajj: its stages supplications and essentially its sequence.
- Allah’s Messenger commanded his followers to learn the rites of Hajj from him. Motivate the students to always follow and sincerely adhere to the actions- Sunnah of the Prophet ﷺ – in terms of Ibaadah or worship, ethics, manners and the style of living.
Chapter 15

Prophet Muhammad ﷺ – 7

Aim
To help the students learn in detail about the final illness of the Prophet and his subsequent death.

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

- To learn about the Prophet’s mobilizing a huge army, to reverse the defeat at Mu’tah.
- To visualize the Prophet’s putting Usamah ibn Zayd in command of the three-thousand strong army.
- To learn about the Prophet’s visiting the Baqee Graveyard and his subsequent illness.
- To learn about the last Khutbah or sermon which he gave and to appreciate and understand its content.
- To learn about his desire to be looked after in the apartment of Aa’ishah and to consider the events this took place before his death.

Resource

1. Islamic studies Grade 10, chapter 15.

Vocabulary [Word Stock]:

Mobilize, flank, imminent, the pool, al-Jurf.

Explanation

About two months after his return from the farewell Pilgrimage, Allah’s Messenger ﷺ, now sixty-three years of age, and to all appearance in his ordinary health, gave orders for expedition to the Syrian border. The reverse at Mu’tah had not yet been sufficiently avenged. He, therefore, began to mobilize a huge army. He gave the command of this force to Usamah son of Zayd, who was martyred at Mu’tah. The following day, Allah’s Messenger ﷺ developed fever, but on the third day he had so far recovered as to bind with his own hand the banner for the army and present it to Usamah.

It was the beginning of the third month of the eleventh year of the Hijrah that Allah’s Prophet ﷺ fell sick. He never but once had suffered before from any serious illness. The poisoned shoulder of mutton of which he tasted at Khaybar inconvenienced him periodically. He had been ill for couple of days, when, perceiving the sickness gain ground, with occasional fits of swooning, he decided on his effort to address the people.

At one stage in his speech, he said, ‘Indeed, the Lord has offered to one of His slaves the choice between this present life and that which close unto Himself: and the slave has chosen that which is close or near unto His Lord.’ The people were slow to catch his first expressed anticipation that the illness would prove his last. However, Abu Bakr saw it and burst into tears. The strain of his address increased the sickness of the Messenger of Allah ﷺ.


Activity

Motivate the students to complete the exercises at the end of the unit.
Application or Association

The Prophet’s wonderful life is a living example or illustration and explanation of the Noble Qur’an. Muslims can do no greater justice to the Gracious Qur’an than by following the Prophet to whom it was revealed. The Qur’an says: ‘Truly, in the Messenger of Allah you have a good example for everyone who looks forward (with hope and awe) to Allah and the Last Day and remembers Allah plentifully.’ [33:21]

Key Theme Summary

Students now can:

• Recount the details concerning the Prophet’s mobilization of an army, to reverse the defeat of Mut’ah.

• Also, narrate the events, which took place prior to the Prophet’s death; and describe the way he was buried.
**Chapter 16**

Prophet Adam ﷺ

**Aim**

To help the students recall the Articles of Faith and reaffirm belief in the Messengers of Allah as one of the Articles of Faith.

**Objectives**

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

- Learn and internalize that correct belief in the messengers of Allah, as one of the Articles of Faith, consists of four elements.
- Memorize the names of all the twenty-five Prophets mentioned in the Glorious Qur’an.
- Discover the duties of Prophets and Messengers of Allah.
- Discover and appreciate that Allah sent Messengers and Prophets for the benefit and guidance of Mankind and it is a great blessing of Allah.
- Find out the chief characteristics of Prophets and appreciate them.
- Comprehend the difference between a Prophet (Nabee) and a Messenger (Rasool).
- Learn about the creation of Prophet Aadam and his wife Hawwaa.
- Discover and internalize the command of Allah given to Prophet Aadam and his wife, ‘But do not approach this tree.’
- Find out the error committed by them and internalize it with the intention of always obeying Allah.

**Resource**

1. Islamic studies Grade 10, Chapter 16.
### Chapter Structure

**Vocabulary [Word Stock]:**

Articles of Faith, consistent, gospels, succession, Nabee, Rasool, Maseeh, Naba, interchangeably, Iblees, restraint, Shaytaan, Hawwaa, Lahd.

**Explanation**

Since the module is divided into two distinct sections, the teacher may work at their pace, as they consider it appropriate.

**Section One:**

Recall the six ‘Articles of Faith’ or Imaan and recognize belief in Messengers of Allah as one of the articles of Faith. Correct belief in the Messengers of Allah consists of four elements. Explain to the students these four elements in detail and inspire them to internalize them.

Emphasize that the stories of the Prophets form a significant portion of the Qur’an. According to some scholars and a Hadith of Ahmad: Allah sent one hundred and twenty-four thousand Prophets for the guidance of humankind, among them were three hundred and fifteen Messengers. At this point, explain to the students the difference between a Nabee [Prophet] and a Rasool [Messenger], and explain the duties of Prophets and Messengers. Recount the names of the twenty-five Prophets mentioned in the Glorious Qur’an. Identify the last and final Prophet ﷺ.

**Section two:**

Explain to the students the following fundamental realities regarding the creation of Aadam, the first man and a Prophet.

- The name Aadam occurs twenty-five times in the Qur’an.
- Allah created him out of clay.
- Allah created Aadam in the last hour of Friday.
- The name Iblees is derived from the Arabic word Ablasa meaning to despair, feel remorse and grieve. Thus, while Aadam is obviously the most important character in his own story: the character of Iblees is also of great significance although Iblees was present among the angels in Paradise; he was actually of the Jinn.
- Thereupon, explain the creation of Hawwaa, Prophet Aadam’s wife.
- Finally, describe detail how Aadam and Hawwaa were tested by being forbidden to approach a certain tree in Paradise.
Activity

Motivate the students to complete the exercises at the end of the chapter.

Application or Association

The meanings and lessons the story of Aadam contains are simple and clear.

- Avoiding Heedlessness: One extremely significant lesson this story teaches us is the importance of not being heedless of Shaytaan, even for the briefest period.

- When we let down our guard, Satan gets an opportunity to push into doing things we might not do if we were mindful and cautiously attentive.

- And as was the case with our first parents-Aadam and Hawwaa – the result of one moment’s heedlessness may be the loss of everything we value, both in this world and the world to come. Therefore, the primary message of this story is that we must try at all times to be on our guards, conscious and alert against our sworn enemy: Satan.

- Another important lesson is that when we do wrong, we must follow the example of Prophet Aadam, repent and turn to Allah.

- Another most vital aspect of the story of Aadam is that it provides us with the information about the external enemy of humankind – Satan.

- The Qur’an tells us in several places that Satan exists. The first measure, therefore, is that we must seek refuge against this enemy of ours with Allah, our Protector and Defender.

Another step is awareness of Satan’s characteristics and how he deceives. Satan’s chief objective is to cause people to disbelieve and deny Allah and his countless favours.

Another of Satan’s primary aim is to corrupt and mislead children of Aadam by arousing their base desires, making evil attractive to them and encourage vice, greed, injustice and wrongdoing.
Key Theme Summary
Students now can:

- Understand and recount belief in the Messengers of Allah as one of the articles of faith.
- Recount the names of the Prophets mentioned in the Qur’an
- Narrate the story of Aadam, his creation, creation of Hawwaa and the test they were put to.
Chapter 17

Prophet Eesaa

Aim

To help the students learn about Prophet Eesaa ibn Maryam.

Objectives

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

- To learn and understand what the Gracious Qur’an says about Eesaa ibn Maryam.
- To discover facts about Maryam, the mother of Prophet Eesaa.
- To learn and internalize the miraculous birth of Prophet Eesaa, and Zakariyyaa’s Prayer.
- To take a glimpse at a highly dramatic scene when she arrived at her people carrying the baby Eesaa.
- To witness the miracles of Eesaa, granted to him by Allah Most High.
- To learn about the opposition of the Jews and their attempt to get rid of Eesaa.
- To learn and internalize the reality that Prophet Eesaa would return at the end of time, before the Day of Resurrection.

Resource

1. Islamic Studies Grade 10, chapter 17.
2. Stories of the Prophets Ibn Katheer, published by Darussalam.
Chapter Structure

Vocabulary [Word Stock]:

Lofty, Roohun minhu, Kalimatuhu, Abdullah, al-Maseeh, Aayah, Rahmah, abd, unanimously, barren, yearn, al-Masjid-al-Aqsaa, isolation, dedication, fundamentals, Zakariyyaa, Bayt al-Maqdis, Mihaaab, Jerusalem, chastity, nourishment, Yahyaa, overwhelm, unchaste, Bayt Lahm, exemplary, Injeel, deceit. [Mihaaab: a secluded prayer room or chamber].

Explanation

The family of Imraan was the last link in the chain Israelite Prophets, which includes the Prophet Zakariyyaa, his son Yahyaa, Virgin Maryam and Prophet Eeesaa, peace be upon them all.

‘The Qur’an contains twenty-five passages, ranging in length from between one to thirty-one verses, related to Jesus ☪, who is known in Islam as Isa ibn Maryam (Jesus, son of Mary) or Isa Masih (Jesus Christ). In these passages, Isa ☪ is mentioned thirty-four times by name or by one of his titles; nine times simply as Jesus, twice as the son of Mary (23:50; 43:57); thirteen times as Jesus, son of Mary; twice as Messiah (4:172; 9:30); five times as the Messiah, son of Mary; and three times as ‘The Messiah, Jesus, son of Mary’ (4:157; 171; 3:45). [This quote is from ‘A History of the Prophets of Islam’, by Suzanne Haneef, published by Library of Islam, page 305 volume Two’]. Given the length of the module, it could be divided into three broad sections: (1) Eesaa ibn Maryam in the Qur’an; (2) the life of Maryam with special emphasis on the story of Prophet Zakariyyaa and his son Yahyaa and (3) the life and mission of Prophet Eeesaa and his second coming.

Prophet Eesaa is considered as the fourth among the five most illustrious Messengers of Allah (Ulul-Azm); the others being Nuh, Ibrraheem, Musa and Muhammed: peace be upon them all.

Imraan, the father of Maryam, is mentioned three times in the Qur’an, not as a living person but in relation to his family (3:33); his wife (3:35) and his daughter Maryam (66:12). The third Soorah of the Noble Qur’an ‘Aal Imraan’ [the family of Imraan], which contains much of the facts concerning Prophet Zakariyyaa, Yahyaa, and Maryam and Eesaa, is named after him.
Imraan’s wife was named Hannah. She was also descendant of Prophet Haarun and a devoted worshipper of her Lord. However, while Hannah was pregnant with Maryam, her husband passed away. When Maryam was born, Hannah named her Maryam, which in Hebrew means ‘hand maiden’ or ‘female worshipper’. Hannah meant to seek Allah’s protection for her daughter from all error so that her actions might be in keeping with her name.

And Allah Most High accepted her supplication, for, as reported by Abu Hurayrah, Allah’s Messenger ﷺ said: ‘Satan jabs each human being in the sides while his (or her) mother delivers him, except Maryam and her son.’ (Muslim 6429, 5838) (al-Bukhari too has recorded a similar Hadeeth: 6:71).

Thus, Maryam began her life exempt from the touch of Satan, the Evil one, which is the common lot of Mankind. It is important to realize that Prophet Zakariyyaa was Maryam’s aunt’s husband: [Maryam’s mother’s sister’s husband]. At this point, discuss about Maryam’s young years – her best of inner and outer beauty and goodness. Also make mention of Prophet Zakariyyaa’s supplication for a successor. Ibn Katheer says that Zakayiyyaa prayed: ‘O You, who feed Maryam fruit out of season, give me a son out of my season.’ And his supplication was heard.

At this stage, explain to the students the miraculous birth of Eesaa. We now come to an event entirely unique and matchless in the entire history of mankind: the conception of a baby without the agency of man! Here ‘We may make him a sign for mankind’ (19:20-21) refers to Allah’s power to create all kinds of creatures by various modes of creation for indeed, He created Aadam without either a father or a mother. Hawwaa from a male, without a female, Eesaa from a female without a male, and the rest of mankind from both a male and a female.

Allah refers to Eesaa in the above Verse as ‘a Mercy from Us’ because he called people to Him both during his infancy and maturity, calling them to worship their Lord without ascribing any partner to Him, who is above the taking of a wife or son or partners or opposite or equal. Prophet Eesaa would be known as ‘a word from Allah’. This is because he came into being through the Divine Word of Command, ‘Be!’ According to some scholars Eesaa was himself the word from Allah.

No one can claim to be a Muslim without believing in Prophet Eesaa as a great and honored Messenger of Allah ﷺ.
**Activity**

Motivate the students to complete the exercises at the end of the chapter.

**Application or Association**

The present chapter primarily deals with the story of Maryam, as well as of Zakariyyaa, the father of Yahyaa and mainly with the life of Prophet Eesaa: all of whom belonged to the House of Imraan. The chapter takes issue with the Christian doctrine of the divinity of Eesaa or Jesus: who himself is quoted as calling upon his followers to worship Allah alone. His purely human nature and mortality are stressed and it is described as unthinkable that a human being unto whom Allah had granted revelation (Gospel), sound judgments and Prophethood should thereafter have said to his people, ‘Be servants of me instead of Allah.’ [Aal- Imraan Verse 79]

The chapter underscores Allah’s Limitless Powers: Allah’s power to create all kinds of creatures by various modes of creation for indeed He created Aadam without either a father or a mother, Hawwaa from a male without a female, ‘Jesus from a female without a male, and the rest of humankind from both a male and a female.

The chapter highlights another reality:

‘Indeed, Allah provides for whomever He wills without reckoning.’ [3:37]

**Key Theme Summary**

Students now can:

- Explain what the Gracious Qur’an says about the miraculous birth of Eesaa ibn Maryam.
- Recount the life of Maryam, although briefly.
- Describe the highly dramatic scene when she arrived at her people carrying the baby Eesaa.
- Recount the miracles granted to him by Allah and that Prophet Eesaa would return at the end of time.
Etiquette of Sleeping and Waking up

**Aim**

Help the students learn the Etiquette of sleeping and waking up, as taught by the Messenger of Allah ﷺ.

**Objectives**

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

- Rediscover the truth that sleep is one of the greatest blessings of Allah.
- Understand and internalize the fact that the succession of night and day is a sheer Grace of Allah.
- Learn and ponder over some of the practices or etiquette of sleeping as taught by the Prophet of Allah ﷺ.
- Learn and memorize certain supplications to be recited before going to sleep and on waking up.
- Learn and comprehend the wonder of dreams and their kinds.

**Resource**

Islamic Studies Grade 10, chapter 18.

1. Book of Manners by Shaikh Fu’aad ibn Abdul Azeez Ash-Shulboub; published by Darussalam: The relevant section.
Chapter Structure
Vocabulary [Word Stock]:
- Repose, succession, extinguish, wick, water skins, emanate, sprawl out, nightmare, aalim, hakeem.

Explanations
The smaller death is sleep as compared to the normal death. The Qur’an says, ‘Allah takes the souls when they die and the souls of the living when they sleep. He keeps hold of those whose death He ordained and sends the other back until their appointed time.’ [az-Zumar 39: 42] In all this there are Signs for people who reflect.

Allah gathers the souls of those who die, and He also takes away people’s souls when they are asleep, even though they are not dead. During sleep, souls are temporarily removed. If the term of some is over, Allah retains their souls and they cannot wake up. Those whose term continues will have their souls returned and they wake up. Thus people’s souls are in Allah’s Hand, whether they are asleep or awake. Hence, no one can say with certainty that the next day he will rise from his bed alive. Modern science is unable to explain sleep, far from giving any clue about the nature of the soul. The mystery of life and death, sleep and dreams, is a fascinating riddle or enigma, of which the solution is perhaps beyond the ken of man.

At this stage, have students describe what they currently do at bedtime and the first thing on waking up. Etiquette or manners apply to all aspects of our life. Allah’s Prophet had a specific way he slept and woke up. A believer should follow his practices and words to achieve blessings that are promised when we follow his example. Here describe the etiquette of sleeping, following the example of the Prophet ﷺ: section A, B, C, D, E, F and G. Insist that the students memorize supplications relating to going to sleep and waking up!

Describe the correct manners of sleeping and waking up in Islam. Explain to the students the benefits of following the example of the Prophet ﷺ when it comes to sleep. Explain the benefits of reciting the supplications and portions of the Glorious Qur’an before going to sleep.

Make special mention of what one should say when one wakes up from sleep during the night. Talk to the students about dreams and explain what one should do upon having a nightmare or dreaming a pleasant dream.
**Activity**

Motivate the students to complete the exercises at the end of the chapter.

**Application or Association**

A Muslim should make sure that he goes to bed in a state of purity, preferably by performing Wudhu. One should relieve himself before going to bed. Going to bed before performing Isha Prayer is inadvisable, lest the Salāh be missed. One should retire to bed early after praying Isha. This would refresh the person for the Fajr Prayer and the day’s chores. Start the new day as you ended the previous day by mentioning Allah and thanking Him.

**Key Theme Summary**

Students now can:

- Describe the correct manner of sleeping and waking up in Islam.
- Explain the benefits of reciting supplications and portions of the Qur’an when it comes to go to bed and waking up.
Islam and Personal Hygiene

**Aim**
To help the students learn and internalize that it is necessary for them to pay attention to personal hygiene or cleanliness. It is the teaching of Islam.

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

- Learn about the importance of personal hygiene or cleanliness.
- Discover what Sunan al-Fitrah or the natural practices denote.
- Find out what circumcision is and make the students comprehend its significance.
- Learn what Istinjaa’ and Istijmar are.
- Learn about the toilet manners.
- Discover the benefits of using *siwaak*, and the occasions when its use is recommended.
- Find out that clipping the fingernails and toenails is a Sunnah of the Prophet ﷺ.
- Find out and understand the importance of shaving the pubes and plucking or shaving the underarm hair.
- Learn and internalize that to shave part of the head and leave part of it unshaven is not an Islamic practice.

**Resource**
Islamic Studies Grade 10, chapter 19.
Chapter Structure

Vocabulary [Word Stock]:

Hygiene; [the word hygiene comes from modern Latin hygiena, meaning (the art) of health]; disposition; circumcision; characteristics; Siwaak; knuckles; pendant; Istinjaa; istijmaar; anazah.

Explanation

Discuss definitions and Arabic terms occurring in the unit as an opening to letting the students form a notion what lesson will be about.

The two ideas of the purification of the body and the heart are often mentioned together in the Noble Qur’an. For instance,

‘Surely, Allah loves those who turn much to Him, and He loves those who purify themselves.’ [2:222]

Hadeeth also lays special stress on outward purification. According to one Hadeeth ‘Purification is one half of Faith’. [Muslim]

Purification, though a necessary preliminary to Salāh, is an independent subject and is dealt with as such in Hadeeth collections.

The purification of the body is thus made preliminary to Prayer, so that by external purification a man’s attention may be directed to the purification of the heart, which is aimed at in Prayer. Purity of the body is thus required as a preliminary to the purity of mind, and the Muslim who is required to perform Salāh five times a day must keep himself and his clothes always pure. It is true that an intelligent man should know for himself what cleanliness is, but Islam aims at giving directions in all stages of civilization, in early states as well as in more developed ones. Moreover, the masses among all people stand in need of minute details, and hence while the Qur’an simply gives the general direction to keep oneself in a state of cleanliness, the Hadeeth gives the necessary details. In fact, Islam directs toward many details of personal cleanliness of which even the more civilized people are ignorant. A pure mind in a pure body is the watchword of Islam. Here cleanliness is not next to Faith, but it is half the Faith.
The chapter could be divided into five sections: the first that deals with Sunan al-Fitrah or the natural practices. The section deals with natural evacuations. It must not be forgotten that purity of the body is a prelude to the purity of the soul. Full regard must be paid to personal cleanliness as well as public hygiene. Emphasize spitting and urinating in public places is forbidden.

The third section deals with tooth brushing, which occupies a very prominent place in the Muslim’s cleanliness. It is spoken of as a means of purifying the mouth and seeking the Pleasure of the Lord. ‘The tooth-brush or as-Siwaak purifies the mouth and is a means of seeking the pleasure of the Lord’ [Bukhari, Hadith 30:27], which is to show that Allah even loves bodily cleanliness. Great stress is laid upon its use inHadeth [Bukhari 30:27; 11:8] and the minimum requirement is that the toothbrush should be used after getting up from sleep [Bukhari 4:73]. A clean mouth is in fact the greatest help for the preservation of health. The fourth section gives details of paring fingernails and toenails. It is a Sunnah of the Prophet ﷺ. The fifth subsection deals with image management.

**Activity**

Motivate the students to complete the exercises at the end of the chapter.

**Application or Association**

Remember: Your body is like a house; you need to look after it. We must realize the benefits of remaining fit and healthy. It is just for our own stability and personal happiness. It plays a huge role in everyday life and one’s mental state.

One of the best interpretations of Sunan al-Fitrah or natural acts of cleanliness perhaps is that these acts are the acts that have been passed on by all the Prophets to the point that it has become natural for mankind to follow them. This is the reason why the religion of Islam is often described as Deen al-Fitrah implying that it is man’s natural instinctive yearning.
Key Theme Summary

The students now can comprehend and are aware that:

• One of the most significant aspects of being a Muslim is cleanliness.
• A good Muslim always stays clean, pure, neat and presentable.
• Sunan al-Fitrah refers to the natural practices taught and practised by all the Prophets.
• Allah loves us when we take care of our bodies and keep them pure and clean.
• It is important to keep the mouth clean. This keeps us healthy and smelling good.
• We should not forget to pare our nails.
• We should always keep clearly in mind that a pure mind in a pure body is a watchword of Islam.
Purification is Half of Faith

Forms of Purification

**Aim**

To help the students learn, comprehend and internalize what puberty, menstruation, wet dreams and Ghusl signify.

**Objectives**

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

- Find out and understand what puberty means.
- Comprehend and internalize the natural phenomenon of menstruation and that the first time a girl menstruates is a very important event in her life [menarche—the first occurrence of menstruation]
- Understand what an-Nifaas is.
- Explain what is forbidden for a menstruating woman and a woman in her postnatal bleeding.
- Explain what Istihaadhah is.
- Explain what wet dreams are.
- Learn how to perform Ghusl [the complete Purificatory Bath].
- Comprehend its conditions when Ghusl is not obligatory, when it is recommended, its pillars, the Sunan of Ghusl and disliked acts related to Ghusl.
Chapter Structure

Vocabulary [Word Stock]:
- Purification; puberty; adult; menstruation; menopause; Haydh; an-Nifaas; Ghusl; Istihaadhah; wet dreams; maniyy.

Explanation

As boys and girls grow up, they begin to look and behave more and more like men and women. These changes usually begin somewhere between the ages 9 and 13 for girls, and between 11 and 15 for boys. This time is called adolescence or puberty, the age when children mature into adults and become capable of having children themselves.

Most girls begin to menstruate between the age of 11 and 13. Their monthly period starts. About 27-30 days, this natural process would take place all over again. The first time a girl menstruates is an important event in her life. It means that she has reached puberty and is officially [in the sight of Shar’iah] a young woman. From that moment on, she is responsible for all her religious obligations, such as offering Salāh, Fasting and covering herself properly in front of male strangers. The same is true when boys release sperm when they reach the age of puberty and become young men. This means that now boy is a man and physically able to become a father. From this point on, he is considered responsible for his religious obligations.

The rest of unit is self-explanatory and the points need not be belaboured.

Activity

Motivate the students to complete the exercises given at the end of the chapter.
Puberty or maturity refers to fullness of development and, as men and women can develop in many different aspects—physically, intellectually, spiritually, socially, emotionally and so forth—so he or she can become mature in many different aspects. One type of maturity which young people are often thought to be lacking is maturity of judgement or prudence. In other words, before you act, consider the morality [the rightness or wrongness – as taught by Islam] of your actions and reflect on the possible results of them. To judge the morality of your actions takes knowledge and experience, and that is why Allah Most High gave you parents teachers and other authorities to teach, guide and counsel you so that you will be spared learning through bitter experience the grief that can come from acting rashly.

You [the students] are doing and learning so many new things at this stage of your life that you feel grown up. You feel capable of taking your own decisions. However, one who thinks that freedom means to do anything one pleases will sooner or later be ‘rudely awakened’. Remember: Freedom is the right to choose between good and rightful things. When you are free you have the right to choose to do anything you wish. To do something bad is to use freedom wrongly. It is to become less free because one submits to his evil inclinations and to the temptations of the devil.

It may seem hard now to have to take orders from those at home and at school, but realize that all your life you will be obliged to obey someone higher up; you are on the threshold of your ‘new’ life. You will sooner or later become responsible for all of your religious duties, such as offering Salāh, Fasting etc.

**Key Theme Summary**

The students now can describe:

- What puberty signifies.
- And understand an-Nifaas, Istihaadhah, wet-dreams.
- And narrate conditions, pillars and the Sunnah of the complete purificatory bath or Ghusl.
- When Ghusl becomes obligatory and the acts for which Ghusl is recommended.
Matters of Dress and Adornment [Zeenah]

**Aim**
To help the students learn the Islamic point of view of adornment or Zeenah and clothing.

**Objectives**
By the end of this chapter, the students will be able to:
- Learn and comprehend the general rule laid down by the Noble Qur’an on adornment, and the Sunnah of the Prophet ﷺ.
- Learn that it is significant to be well dressed and well groomed.
- Discover and internalize requirements in dress, which are strictly essential.
- Learn about the unlawfulness of man’s dragging the hem of his garment out of arrogance.
- Find out and comprehend the reality that while silk and gold are prohibited for men, they are allowed for women.

**Resource**
Islamic Studies Grade 10, chapter 21.
Chapter Structure

Vocabulary [Word Stock]:
- Zeenah; dishevelled; unkempt; awrah; hem; swagger.

Explanation
The Gracious Qur’an lays down a general rule on toilet [7:32] The word Zeenah in this Verse has generally been understood to mean dress or apparel, but it has really a wider significance, including both the dress and makeup of a person.

A good toilet is recommended even when going to a mosque [7:31]. The Noble Qur’an lays the greatest stress on cleanliness [74: 1-5]. Great stress is laid on outward as well as on inward purity throughout the Gracious Qur’an. No limitations are placed upon the form or quality of clothing in either the Noble Qur’an or Hadith. Allah’s Messenger ﷺ is reported to have said, ‘eat and drink and wear clothes and be charitable, not being extravagant or self-conceited.’ [Bukhari 77:1] Thus, Islam requires no particular dress. A man may choose what he eats and what he wears. Anything, which may serve as a covering for the body is permitted. The only thing required is that it covers the Awrah. The Awrah is thus defined: The part or parts of a person, which is indecent to expose: in a man, what is between the navel and the knee and in a woman her entire person except the face and the hands as far as the wrists.

Silk is forbidden to men [Bukhari 23:2; 34:40; 77:12], but women are permitted to wear it [Bukhari 77:30]. This shows that silk is not discarded for men on account of any impurity attached to it, but because the wearing of it in not in tune with the hard life, which men have to lead to earn their living and also because it is a luxury, and the money thus wasted would be better spent on the wellbeing of the condition of the poor. Man’s dragging the hem of his clothing is not permitted: it is rather frowned upon.

Activity
Motivate the students to complete the exercises given at the end of the module.
Application or Association

‘Clothing makes the man’, this popular cliché contains little substance, but much truth. Various aspects of our lives reveal parts of our personality to the world – but one of the most telling statements we make is through the clothing we wear. So look at your wardrobe and ask yourself, ‘Is all this appropriate to wear?’

Ask yourself, ‘Is my clothing abiding by the commandments of Allah?’ Why am I dressing like this, is it to attract attention?’ Learn and memorize the Du’ā or supplication for dressing.

Key Theme Summary

The students now can:

• Understand the Islamic viewpoint of clothing. They can understand the concept the standards of dress permitted by Islam.
• Understand the lawful and unlawful types of clothing for males and females.
• Recite the Du’ā for dressing. You will find this Du’ā in Hisnul Muslim, published by Darussalam.
**Chapter 22**

**Earning a livelihood by Lawful Means [al-Kasb al-Halaal]**

**Aim**
To help the students learn and internalize realities concerning earning a livelihood by Lawful means al-Kasb al-Halaal.

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

- Discover that wealth may be acquired primarily in three ways.
- Learn that there is no harm in wealth, so long as it is obtained lawfully.
- Learn that earning a living by lawful means is not beneath one’s dignity.
- Discover that the Glorious Qur’an and Hadeeth motivate Muslims to engage in trade and commence.
- Find out what forbidden kinds of trade are.
- Learn about the principles required for the pursuit of agriculture, mentioned by the Noble Qur’an.
- Learn about various other industries and professions.
- Learn about the unlawfulness of Ribaa, making images and similar objects, prostitution, dancing and other erotic arts.

**Resource**
Islamic Studies Grade 10, chapter 22.
Chapter Structure

Vocabulary [Word Stock]:
- Al-Kasb; inheritance; allure; preoccupation; penetrate; dignity; Ribaa, erotic; obscene; provocative.

[Kasb comes from the Arabic root K-S-B, denoting he gained, acquired or earned; wealth or the like. E.W. Lane, p. 2609. Ribaa comes from R-B-W usury].

Explanation

Islam gives dignity to every honourable employment, no matter how lowly. Sometimes people are rather snobbish [thinking that having a high social class is very important]; they only tend to think in terms of the highly paid, skilled high-salaried jobs for themselves and for their children. While it is true that Islam encourages every person to seek the most knowledge that they can and to aim as high as they can, any social snobbery is against the spirit of Islam. Allah’s Messenger ﷺ taught that there is no place in Islam for snobbery. The man who works as a simple porter or street-sweeper has as much right to dignity as the director of a lucrative business company.

What counts is work, hard one, honesty and the attitude to the work one is doing. It is important to realize that society needs rubbish collectors, garbage handlers as much as brain surgeons or oncologists, no one need regard, useful, lawful, employment beneath one’s dignity. Allah’s Prophet Dawūd was a metalworker and shepherd; Musa was a shepherd and Allah’s Messenger ﷺ in his youth was a trader. Islam actually gave dignity to many professions, which people had previously considered lowly and degrading.

Trading is regarded as acceptable self-employment provided it is done honestly without getting involved in usurious translations, without exploiting anyone - but every form of cheating or unfair trading is forbidden in Islam.

Muslims have an obligation to develop crafts, industries and technologies, which are essential and profitable to the Community. These professions or occupations include medicine, education, clothing, cottage industries, utensil manufacture and agriculture. Motivate your students to think of their time at school as preparation for the future. Once there is inner drive, even the smallest chores would appear worthwhile.
### Activity

Motivate the students to complete the exercises given at the end of the chapter.

### Application or Association

As teenagers, you should take interest in how you will earn a living later on. You should also realize the ethics of right and lawful working. It is significant that you should guard against being caught by greed of the materialistic society. Always keep clearly in mind, ‘No one consumes any food better than that which was earned by his own hands. The Prophet of Allah, Dawud , used to eat what he had earned by his own hands.’ [al-Bukhari]

### Key Theme Summary

The students now can:

- Describe the three ways in which wealth could be earned.
- Confidently say and hold that there is no harm in acquiring wealth so long as it is acquired by lawful means.
- Comprehend the dignity of labour.
- Be aware of forbidden kinds of trade.
- Know that dealing in Ribaa or usury is forbidden in Islam.
Chapter 23

Uthmān ibn Affan 

Aim

To help the students to explore the life of Uthman ibn Affan, the third of the four caliphs who took the right way.

Objectives

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

• Describe who Uthman ibn Affan was.
• Learn why he was called Dhun-Noorayn.
• Discover why he could not participate in the Battle of Badr, which took place in the year 2 AH.
• Witness Uthman ibn Affan as the Prophet’s envoy to Quraysh at al-Hudaybiyyah.
• Learn about the virtues of Uthman ibn Affan.
• Learn and comprehend the Caliphate of Uthman ibn Affan.
• Discover and internalize how Uthman ibn Affan got the official authentic copy of the Qur’an and the number of certified copies made.
• Learn about the amazing story of the Imām’s Manuscript as narrated by Dr. Muhammad Hamidullah.

Resource

1. Islamic Studies Grade 10, chapter 23.
2. Uthman ibn Affan by Maulvi Abdul Aziz, published by Darussalam. This work has been prepared for teenagers.
Chapter Structure
Vocabulary [Word Stock]:
   Rightly-guided; lineage; Dhun Nurayn; the Sacred Precinct; Bay’at ar-Ridwaan; Roomah; Jaysh al-Usrah; al-Khulafaa ar-Raashidoon; Suhuf.

Explanation
The module is self-explanatory and need not be belaboured. For convenience, the teacher may divide module into sections like Uthman ibn Affan’s early life and his acceptance of Islam, his role in the Truce of al-Hudaybiyyah, his Caliphate, his Virtues, and Uthman’s greatest service to Islam: his preparing an authentic copy of the Glorious Qur’an and making several certified copies of it.

Activity
Motivate the students to complete the exercises given at the end of the lesson.

Application or Association
Uthmān ibn Affan was thirty-four years old when Abu Bakr as-Siddiq called him to Islam and he did not hesitate at all. He was among the first and most quick to respond to the call of Abu Bakr, thus he was among the earliest Muslims. Testing with calamity is something that comes to all individuals, communities, peoples, nations and states. This rule applied to the Companions of the Prophet ﷺ also. They bore immense calamities that even huge mountains would not be able to bear. Uthmān was persecuted and tortured for the sake of Islam by his paternal uncle al-Hakam ibn Abi’l-Aas.

Since Uthmān became Muslim, he stayed close to the Prophet ﷺ. Wherever he was, and he did not leave him except when he emigrated with his permission or went on a mission on which the Prophet ﷺ sent him, which no one could do as well as him.

Uthmān was not one of those who stayed away from Badr because he was reluctant to go or he wanted to get out of it, as the followers of whims and desires claim and criticize him for being absent from Badr. His wife Ruqayyah was ill. The Prophet ﷺ asked him to look after her. Therefore, he was doing the greatest mission by obeying the Messenger of Allah ﷺ and stayed behind in accordance with his instructions. He was rightfully entitled to the Caliphate and there is no dispute among those who adhere to the Qur’an and the Sunnah.

His caliphate came about as a result of unanimous agreement of the Companions. He was a rightful leader [I+m] until the day he was martyred.
Key Theme Summary

The students now can:

- Describe and give details regarding the clan, his father’s name and the noble lineage of Uthmān ibn Affan, the Rightly guided Caliph.
- They can describe his early life.
- Describe how he embraced Islam, married two of the Prophet’s ﷺ daughters, at different times, after the death of one.
- Give details concerning his mission as an envoy at al-Hudaybiyyah.
- Describe his virtues.
- Describe his caliphate and his role in preparing an officially authentic copy of the Noble Qur’an: one of the most significant achievements of Uthmān ibn Affan.
# Chapter 24

## Ali ibn Abee Taalib ﷺ

### Aim

To help the students to explore the life of Ali ibn Abee Taalib, the fourth of the four Caliphs who took the right path.

### Objectives

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

- Describe who Ali ibn Abi Taalib was.
- Find out why he was called Abu Turaab: his Kunyah.
- Learn about the early life of Ali, his acceptance of Islam.
- Learn about the role he played at the time of the Prophet’s ﷺ Hijrah or emigration to Madeenah.
- Discover why he did not participate in the Campaign of Tabook.
- Learn details concerning his participation in the Battle of Khaybar.
- Find out details about his marriage to Faatimah, the Prophet’s ﷺ daughter.
- Learn about Ali’s Caliphate and ultimately his assassination.
- Comprehend the word of caution regarding the Battles of the Camel and Siffeen and internalize it.

### Resource

1. Islamic Studies Grade 10, chapter 24.
2. Ali ibn Abi Talib, the fourth of the four Rightly-Guided Caliphs by Maulvi Abdul Aziz, published by Darussalam. This work is compiled keeping in sight the Muslim teenagers.
Chapter Structure
Vocabulary [Word Stock]:
- Kunyah; Ridda; Ashra al-Moobashshira; councillor; Tabook; Mt. Sinai; Khaybar; ophthalmia; humr an-na’am.

Explanation

The chapter is self-explanatory and need not be belaboured. The teacher may divide it into sections like Ali’s early life, his role in the emigration of the Prophet ﷺ, his participation in various battles of the Prophet ﷺ and his distinct role in the Campaign of Khybar, his marriage with the Prophet’s ﷺ daughter Faatimah, his Caliphate and his martyrdom. As for the Caliphate of Ali, it came about as a result of the general agreement of the Community, and by the consensus of the Companions.

He was therefore a rightful leader [Imām] from that time on, until the moment when he was martyred.

As for the battle he fought against Talhah, az-Zubayr, Ai’shah and Mu’awiyah, the emphatically stated opinion of Imām Ahmad ibn Hanbal is that we should adopt an attitude of strict neutrality towards the incident and indeed all the conflict, contention and controversy that flared up amongst them, because Allah will remove it from their midst on the Day of Resurrection.

Activity

Motivate the students to complete the exercises given at the end of the chapter.

Application or Association

The life of Ali ibn Abee Talib is a shining page in the history of the Muslim nation. He was among the Imams whose guidance is followed by the people, and his statements and actions have impact even today. Therefore, his biography is one of the strongest sources of boosting Faith, promoting correct Islamic awareness and correct understanding of the religion of Islam!
Key Theme Summary

The students now can:

- Describe and give details regarding the clan, his father’s name and the Kunyah of Ali ibn Abi Taalib.
- Give details about Ali’s acceptance of Islam, and his virtues.
- Recount why he could not participate in the Campaign of Tabook.
- Recount his heroic deeds in Campaign of the Prophet ﷺ.
- Give details of Ali’s Caliphate.
- Describe the sad event of his martyrdom at the hand of ibn Muljim.
The Four Imaams

Section 1
Imaam Abu Haneefah

Aim

To explore the biography of Imaam Abu Haneefah and to learn that Imaam Abu Haneefah was one of the leading scholars of Fiqh: Islamic Jurisprudence.

Objectives

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

- Describe who Imaam Abu Haneefah was. What was his actual name? What did his title Abu Haneefah stand for?
- Find out facts concerning his early life.
- Ponder over his sense of piety and his dislike for wrong actions.
- Know his role as one of the leading scholars of Fiqh: Islamic Fiqh; precisely Hanafee School of jurisprudence and its spread far and wide in Central Asian Countries, Pakistan, Afghanistan, India, Bangladesh and Turkey.

Resource

1. Islamic Studies Grade 10, chapter 25.
2. The Four Imams: Their lives, works and Schools of Thought by Muhammad Abu Zuhra. Published by Dar at-Taqwā, London.
Chapter Structure

Vocabulary [Word Stock]:
Imaam; Haneef; Kunyah; Sunni; Mujtahid; Ijtihaad; Koofah; Fiqh; avarice; Qaadhee.

Explanation

Abu Haneefah lived from 80 AH [699 CE] to 150 AH [767 CE]. The Hanafee School of Fiqh, the most widespread school of Fiqh, is named after him. He was born and brought up in Koofah. He devoted all his life to Fiqh. He was very devout and pious. He worshipped a lot and Fasted during the day and prayed at night.

He was extremely honest in his dealings. He refused to accept the position of a judge or Qaadhee and incurred corporal punishment and imprisonment. He died in prison at the age of seventy.

Activity

Prompt the students to complete the exercises given at the end of the section 1, chapter 25.

Application or Association

Abu Haneefah memorized the Glorious Qur’an at an early age. Many people have become Haafiz or a person who memorizes the whole Qur’an. With Allah’s help, sincerity, time, patience, it is possible to do so. Hence, form a habit of memorizing some Aayat of the Noble Qur’an on regular basis. Always try to be honest in dealings with others. Remember, Allah’s Messenger ﷺ said, ‘He who is not trustworthy has no Faith, and he who does not keep his promise has no religion.’ [Bayhaqi]
**Key Theme Summary**

The students now can:

- Describe who Imaam Abu Haneefah was.
- Tell his life story.
- Describe why he was called Abu Haneefah.
- Recount how Abu Haneefah was one of the great jurists of Islam and one of the Sunni Mujtahidoon.
- Describe that his student Muhammad ibn al-Hasan ash-Shaybaanee was the main scholar who collected, related and published Abu Haneefah’s Fiqh in six books.

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**Section 2**

**Imaam Maalik**

**Aim**

To explore the biography of Imaam Maalik ibn Anas and to learn that in addition to being a great jurist, he was also a great scholar of Hadeeth.

**Objectives**

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

- Learn about Imaam Maalik’s parentage and background. To realize that he should not be confused with the eminent Companion of the Prophet ﷺ, of the same name Anas ibn Maalik al-Ansaaree al-Khazrajee.

- Learn that he was known as the Scholar of Madeenah, and that he was renowned for his sincerity, Faith, piety and heedfulness of Allah.

- Discover that he was never too proud to say that he did not know when asked about matters he was not sure of.

- Learn that his best-known work is al-Muwatta [The Path Made Smooth] and to understand details concerning it.
RESOURCE

1. Islamic Studies Grade 10, chapter 25.

2. The Four Imams: Their lives, works and Schools of Thought by Muhammad Abu Zuhr. Published by Dar at-Taqwā, London.

CHAPTER STRUCTURE

VOCABULARY [WORD STOCK]:

Muwatta; legendary; reverence.

EXPLANATION

Maalik ibn Anas was born in the year 93 AH [712 CE]. He is considered the founder of one of the four well-known schools of Fiqh. In addition to being a great jurist, he was also a great scholar of Hadeeth.

He is known for not travelling in search of knowledge and Hadeeth. This goes against the practice of the scholars of his time. However, Maalik had many opportunities of meeting with many scholars, as they would come to visit the city of the Prophet ﷺ. Moreover, many of the leading scholars of his time lived in Madeenah. Some of his most important teachers included Naafi, the freed slave of Ibn Umar and the great scholar of Hadeeth az-Zuhri.

In his legal rulings, Imaam Maalik laid great stress on the practices of the people of Madeenah. He argued that these had been passed on since the time of the Prophet ﷺ and in some aspects, were equivalent to the passing on of the Hadeeth of the Messenger of Allah ﷺ.

Maalik’s students include Imaam ash-Shaafee and Muhammad ibn Hasan ash-Shaybaani, the close companion of Abu Haneefah. His major work is Muwatta. He died in the year 179 AH [795 CE] in Madeenah.

ACTIVITY

Motivate the students to complete the exercises given at the end of the section 2, chapter 25.
Application or Association

Imaam Maalik serves as a beacon-light for those who seek knowledge for the sake of Allah alone. Imaam Maalik was utterly sincere in his quest for knowledge and sought it for the sake of Allah alone, not desiring any pride or reputation. He used to say, ‘Knowledge or Ilm is a light which can only reside in a God-fearing heart.’

He once remarked to his student Ibn al-Qasim, ‘I have been reflecting on one question for some twenty years and even now I do not have an opinion about it.’ Because of his sincerity to the Book of Allah and to the Sunnah, Maalik was very careful about declaring things lawful or unlawful without an explicit text to that effect. Imaam ash-Shaafiee said, ‘I have never been in awe of anyone as I was of Maalik ibn Anas (may Allah have mercy on him).

Key Theme Summary

The students now can:

- Say who Imaam Maalik was.
- Narrate his life story.
- Say how he was a great scholar of Hadeeth.
- Say that he was a very pious person. He is popular for his statement, ‘I do not know!’
- Detail concerning his work al-Muwatta. This work has been translated into English.

Section 3
Imaam ash-Shafi’ee
[150-204 AH/767-820 AH]

Aim
To explore the life of Imaam ash-Shafi’ee, one of the most brilliant and original scholars that mankind has ever known.
Objectives

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

• Learn about the early life of Imaam ash-Shafi’ee, his name, place of birth, his lineage and his education.
• Find out details about his works entitled ‘ar-Risalah’ and ‘al-Umm’.
• Discover details concerning his character and truthfulness.
• Internalize his saying, ‘I have never told a lie.’

Resource

1. Islamic Studies Grade 10, chapter 25; Section 3.
2. The Four Imams: Their lives, works and Schools of Thought by Muhammad Abu Zuhra. Published by Dar at-Taqwâ, London.

Chapter Structure

Vocabulary [Word Stock]:

Haashimee; Azd; treatise; ar-Risalah; al-Umm; inkwell; tether.

Explanation

Imaam Muhammad ibn Idrees ash-Shafi’ee was born in 150 AH/ 767 CE, in Gaza, Palestine. He was the Imaam of his time and Mujtahid, one of the most brilliant and original legal scholars mankind has ever known.

At the age of 15, he was authorized to give formal legal opinion [Fatwa] by his Shaikh Muslim ibn Khalid, al-Zinji, the Mufti of Makkah. It was in Cairo that in the astonishing space of only four years, ash-Shafi’ee conceived and edited his work: a seven-volume al-Umm [The Mother].

The Imaam and his legacy are monumental. His ar-Risaalah was the first work in the history of mankind to investigate the theoretical and practical bases of jurisprudence. He studied and taught Sacred Law in Cairo until his death at fifty-three years of age in 204 AH/820 CE.; the end of a lifetime of service to Islam and the Muslims by one of the greatest in knowledge of the Qur’an and the Sunnah.
Activity

Motivate the students to complete the exercises given at the end of the section 3, chapter 25.

Application or Association

If you could internalize and translate into action, Imaam Shafi’i’ee’s just one statement, ‘I have never told a lie.’ It could be sufficient for the whole of your life. Just one characteristic of his life would change your entire life.

Key Theme Summary

The students now can:
• Describe brief biographical details of imam ash-Shafi’i’ee, his name, his lineage.
• Describe his memorizing the entire Qur’an at the age of seven and Muwatta of Imaam Maalik at 10.
• Describe that Imaam ash-Shafi’i’ee was one of the most brilliant and original scholars and give details concerning his works.
• In addition, recount in which countries, the school of thought founded by him is practised.

Section 4

Imaam Ahmad ibn Hanbal
[164-241 AH/ 780-855 CE]

Aim

To explore the life of Imaam Ahmad ibn Hanbal.
Objectives

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

- Learn about his parentage and find out details about his clan Shaybaan.
- Learn about Imaam Ahmad’s early years and his education.
- Have a glimpse of his pursuit of the Knowledge of Hadeeth for sixteen years in various centres of learning.
- Ponder over his many qualities and internalize them.
- See his insistence on eating nothing, but lawful, and his high standard of honesty in everything he did.
- Witness Imaam Ahmad’s test at the hands of the then Caliph who coerced him into believing that the Noble Qur’an was created. He refused to subscribe to this misguided view. He unflinchingly adhered to the belief of Ahl as–Sunnah wal Jama’ah that the Qur’an is the Uncreated Word of Allah. He was tortured and kept in a cell.
- Realize generosity, forgiveness, honesty and justice were the most admired elements of his character.

Resource

1. Islamic Studies Grade 10, chapter 25; section 4.
2. The Biography of Imām Ahmad bin Hanbal, by Salahuddin Ali Mawjood, Published by Darussalam.
3. The Four Imams: Their lives, works and Schools of Thought by Muhammad Abu Zuhra. Published by Dar at-Taqwā, London.
**Chapter Structure**

**Vocabulary [Word Stock]:**

Shaybaan; bereft; linguist; Khurasan; Hanbalee School of Fiqh; unflinchingly; Ahl as-Sunnah wal Jama’ah; executioners.

**Explanation**

Imaam Ahmad ibn Hanbal lived from 164-241 AH [780-855 CE]. He travelled throughout the entire Muslim World gathering Hadeeth. He began studying Hadeeth at the age of 15 and had many great teachers, including Imaam ash-Shafi’ee. His students included al-Bukhari, Muslim and Abu Dawūd. Beyond being a scholar of Hadeeth he became known as the founder of the Hanbalee school of Fiqh.

During his lifetime, Imaam Ahmad faced a great trial from the government of that time. The government was trying to force the scholars to say that the Glorious Qur’an was created. Imaam Ahmad refused and for this reason, he was imprisoned for some time. Ahmad is well-known for his Musnad collection. The work contains more than 30,000 Ahādīth.

It is breathtaking to note that the Musnad is being translated into the English language. It is being published by Darussalam. The first three volumes of the English translation have come out in print and contain 4376 Ahādīth. Subsequent volumes would be published in course of time.

**Activity**

Motivate the students to complete the exercises given at the end of the section 4, chapter 25.

**Application or Association**

When you speak, speak the truth, perform what you promise, and discharge your trust. Withhold your hand from taking that, which belongs to someone else. In belief and thought, do not take any course other than that of the Prophet ﷺ, his Companions and those echo followed them in righteousness. Make sure that you do not ever touch any money, property or indeed anything that comes from any source other than that what is absolutely lawful. See that honesty and justice become the admired elements of your character.
Key Theme Summary

The students now can:

- Describe who Imaam Ahmad ibn Hanbal was.
- Tell his life story.
- Recount how he travelled across the Muslim world in pursuit of the knowledge of Hadeeth.
- Describe his personal merits.
- Recount his trial concerning the Uncreatedness of the Noble Qur’an.
- Describe the salient features of his monumental work ‘Musnad’.
Chapter 26

The Evil of Usury [ar-Ribaa]
(Soorat al-Baqarah: 2:275-281)

**Aim**

To learn, understand and internalize the translation of the meaning of the seven Verses 275-281 of Soorat al-Baqarah often called the Usury Verse.

**Objectives**

By the end of this chapter, the students will be able to:
- Find out the root meaning of the Arabic word Ribaa and to comprehend what usury signifies.
- Understand and internalize the Arabic term Takhabbut, which occurs in the Verse 275.
- Discover the difference between the capital of trade and that of usury.
- Realize the evil of usury.
- Acknowledge that Allah destroys Ribaa, whereas gives increase for charity.
- Learn about the Qur’anic advice to deal debtors with kindness.
- Realize that one day we all will return to Allah and stand before Him to be judged.
- Realize Abu Qatadah’s granting relief to a man who had borrowed money from him.

**Resource**

Islamic Studies Grade 10, chapter 26.
Chapter Structure

Vocabulary [Word Stock]:

Usury; Taqwā; Ribaa; Aayaatur Ribaa; jahiliyyah; categorical; Takhabbut; Khaabitul Layl; debtor; moneylender; eradicate.

Explanation

The English word Usury only partially covers the Arabic term Ribaa. Usury in modern language denotes only an exorbitant or much too high interest; whereas the Arabic word Ribaa, on the other hand, means any addition, however slight, over and above the principal sum lent, and thus includes both usury and interest. Thus, Ribaa denotes growth, increase, increment.

Technically the Arabs used this word to mean the excess amount that a lender demands back over and above the amount of a loan. The amount used to be calculated according to an agreed rate. This surplus amount is called interest. The amount of interest did not take the purpose of the loan into consideration. It could be for personal need or for commercial purpose.

The Qur’an categorically prohibits Ribaa: O you who believe! Devour not interest doubled and multiplied. But fear Allah that you may prosper. [Aal Imraan 3:130]

It refutes the argument of those who maintain that Ribaa and trade are similar transactions; the Qur’an compares this argument ‘to madness’. [al-Baqarah 2:275]

Interest provides an unearned profit to the lender and imposes an unfair obligation on the borrower. In the Islamic economic system, the capital should be invested with sharing of the profit and loss between the finance provider and the investor. In Islamic economics, this is called Shirākah or partnership.

Thus, both lender and borrower are on an equal playing field. Or there could be an agency relationship [Mudārakah] where one party provides the capital and the other brings labour and effort, with the provision of profit and loss-sharing to each on a predetermined percentage.

The Qur’an has contrasted Ribaa with Sadaqah [charity] as well as trade. The psychology of the moneylender is to amass wealth. Whereas one who spends in the way of Allah is generous. Thus there is Allah’s blessing in Sadaqah and His curse on Ribaa [2:275]
Helping those in distress forms the basic outlook of Islam on human society. The prohibition of usury rests on the same basis. Charity is the broad basis of human sympathy; usury wipes out all sympathetic affection. The usurer is compared with him whom the devil has overpowered by his touch, so that he is unable to arise.

Usury promotes habits of idleness, since the usurer instead of doing any hard work or manual labour, becomes like a parasite living on others.

**Activity**

Motivate the students to complete the exercises given at the end of the chapter.

**Application or Association**

We have been discussing a number of topics that are relevant to your life right now as well as to your future. Many of you would perhaps enter the world of business or in a few years would accept employment. Remember the Qur’an prohibits usury. Hadeeth is equally against usury. It condemns not only the usurer, but also the one who pays the usury, and according to one Hadeeth, the witnesses and the scribe in a usurious transaction are equally blameable. [Bukhari 34:24]

The material civilization of the west has given rise to conditions in which usury and interest seem to be unavoidable, and so the believers were told fourteen centuries before that usury and interest are both forbidden.

**Key Theme Summary**

The students now can:

- Learn that the Qur’an categorically prohibits usury and interest.
- See that the Qur’an warns those who devour Ribaa or usury will not stand on the Day of resurrection except as the one whom the devil by his touch has driven to madness. The remedy lies in repentance and mending one’s ways.
The Authority and Importance of the Sunnah

**Aim**

To learn what Sunnah is, to comprehend its significance in Islam and internalize it.

**Objectives**

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

- Learn and understand the meaning of the Arabic term Sunnah.
- Find out the authority and importance of the Sunnah.
- Appreciate that the position of Sunnah has been confirmed in over forty places in the Noble Qur’an.
- Appreciate that Hikmah in the Qur’an refers to the Sunnah of the Prophet ﷺ.
- Take a glimpse into the Prophet’s ﷺ own statement regarding the importance of his Sunnah.
- Realize that obeying Allah’s Messenger ﷺ is obligatory in Islam.
- Learn that a complete science has been evolved, the sole objective of which was the research into the meaning, the form, the content and way of transmission of the Prophet’s ﷺ Ahādīth [pl. of Hadeeth]
- Learn and internalize the reality that not following the Sunnah of the Prophet ﷺ is tantamount to not following the Commands of Allah.
Chapter Structure

Vocabulary [Word Stock]:
Sunnah; tacit; tantamount; framework; Hikmah.

Explanation
Sunnah [pl. Sunan] literally means a clear way, well-trodden path, or a levelled path, from this it has come to mean tradition, custom, habitual practice, customary procedure or action, norm or usage.

Allah’s Sunnah means those principles and laws, under which Allah deals with people, and either rewards or punishes them according to their deeds. These laws are unchangeable and permanent. This is stressed several times in the Qur’an:

‘You will never find any change in Allah’s Sunnah and you will never find any alteration in Allah’s Sunnah.’ [Faatir 33:43]

For the guidance of human race, Allah in His infinite Mercy has sent down Prophets through the ages. They invited their people to obey Allah’s Commands and follow the path of guidance.

The Prophet’s ﷺ Sunnah
The word Sunnah on its own is exclusively used to denote the practice of the Prophet ﷺ (Sunan) are continuously preserved by the Ummah. The Prophet ﷺ said, ‘It is obligatory on you to follow my Sunnah and the Sunnah of my Rightly-Guided Khulafa [successors].’ [Abu Dawūd; at-Tirmidhi]

In reality, the Sunnah is the Qur’an interpreted.

Activity
Motivate the students to complete the exercises given at the end of the unit.
Application or Association

The primary and overriding goal of this chapter is to establish the importance of the Prophet’s Sunnah, as a practical example of how to apply the Commands and prohibitions of the Noble Qur’an. A’ishah used to say about the Prophet, ‘He was the walking Qur’an.’

Therefore, keep clearly in mind the key to happiness, in this world and the Hereafter is following the Sunnah and imitating Allah’s Messenger in all his goings out and comings in, in his movements and times quiescence or being at rest [Harkaat was Sakanaat] even in the manner of his eating, his deportment, his sleep and speech.

One must begin with the right foot when putting on your shoes, and eat with your right hand.

You must understand and internalize the great importance of loving the Prophet and following his Sunnah.

No one claims to be able to understand the Noble Qur’an and know all its rulings without the help of the Sunnah. The Qur’an was revealed to the Prophet and Jibril supplied him with the Sunnah, which explain it, by the leave of Allah.

One who claims that the Qur’an contains the clarifications and details of everything so that there is no need for the Sunnah is stupid and out of his senses. Do we find in the Book of Allah that Dhuhr is four Rak’ahs and recitation is not aloud? Do we find the number of Prayers or the amount of Zakāt? So, it follows that the Sunnah is the iron framework of the House of Islam. If you remove the framework of a building, it will break down like a house of cards.

Make a regular practice of sending Salawaat [Salaat singular], in the morning and evening, as many times as you can. Remember, Sunnah can be applied in all aspects of our lives.

Key Theme Summary

The students now can:

• Understand what Sunnah is and how it relates to the Gracious Qur’an.

• Appreciate the authority and importance of the Sunnah. The Sunnah tells us how to translate the Glorious Qur’an into action. The Sunnah clarifies the Noble Qur’an.

• Realize that the Sunnah is the second primary source of the Shar’iah [Islamic Law] after the Noble Qur’an.

• Realize that obeying Allah’s Messenger is obligatory in Islam.
Marriage in Islam

Aim

To learn about ‘Marriage in Islam’ and to discover that marriage is one of the established excellent practices of Islam that was encouraged by the Prophet ﷺ.

Objectives

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

• Learn that everyone has a natural inclination to get married.
• Find out what the primary aims of marriage are.
• Discover which woman is best to marry.
• Learn that Islam recommends a man to look at his prospective bride.
• Find out which man is best to marry.
• Find out what a marriage proposal entails and what Mahr signifies.
• Discover what is Waleemah or wedding feast and what is an-Nithaar.

Resource

1. Islamic Studies Grade 10, chapter 28.
2. The Fiqh of Marriage in the Light of the Qur’an and Sunnah by Dr. Saalih ibn Ghaanim as-Sadlaan, translated by Jamaal ad-Din M. Zarabozo published by al-Basheer Company Publications and Translations, USA.
The vast majority of Muslims will get married at one time or another in their lives, if they have not done so already. Marriage is surely one of the most important events that takes place in one’s life. However, like all other aspects of one’s life, one must be careful to follow the proper steps when it comes to getting married.

One must seek guidance from the Sunnah of the Prophet ﷺ when it comes to the marriage proposal, seeing the prospective bride, the marriage contract, the marriage ceremony, the Mahr and so forth. Many a times, these matters are ruled not by Islamic Law or the Shar’iah but by the prevailing customs which have become the standard to such an extent that many people are not aware that some of these customs are in contradiction with what the Noble Qur’an and Sunnah have laid down as guidance for mankind. The situation often deteriorates to such an extent that when people are told of the true teachings of Islam concerning marriage, they reject it outright as something alien and foreign to what they have come to know as ‘Islam’.

It is important and obligatory that all Muslims return to the Qur’an, Sunnah and Islamic Law to guide them in matters related to marriage. Every aspect of a believer’s life should be guided by the Noble Qur’an and Sunnah of the Prophet ﷺ.

The present chapter [28] covers some of the important aspects of marriage. The chapter discusses in general the basic aspects of the marriage proposal, the dower or Mahr, wedding party and the marriage agreement.

Activity

Encourage the students to complete the exercises given at the end of the chapter.

Application or Association

It is extremely necessary for Muslims to understand and implement the guidance of Islam related to marriage. In doing so, they will lead themselves by the Grace and Mercy of Allah to the best way of Allah in this world and to Allah’s Good Pleasure in the Hereafter.
Key Theme Summary

The students now can know and understand:

- The beauty of Muslim marriage, primary aims of marriage and natural urge for it.
- Which woman is best to marry?
- Which man is best to marry?
- What is the marriage proposal, the marriage contract, the Mahr and the wedding feast or Waleemah?
Chapter 29

The Rights and Duties of Husbands and Wives

**Aim**

To learn the ‘Rights and Duties’ of husbands and wives, understand and internalize them.

**Objectives**

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

- Find out what are the common rights of both the husband and wife.
- Discover the rights of the wife upon her husband, understand, and internalize them.
- Ponder over the rights of the husband over his wife.

**Resource**

1. Islamic Studies Grade 10, chapter 29.
2. The Fragile Vessels: Rights and Obligations between the spouse in Islam: by Muhammad Mustafa al-Jibāly; al-Kitaab and as-Sunnah Publishing, USA.
Chapter Structure
Vocabulary [Word Stock]:
Spouse; category; Meethaaq ghaleeth; solemn; covenant; ahkaam; congenial; tranquility; lewdness; tyrannize; stingy; extravagant.

Explanation
From a material as well as spiritual point of view, Islam recognizes the position of woman to be the same as that of man. Good works bring the same reward, whether the doer is a male or female [3:195]. Paradise and its blessings are equally for both [4:124; 40:40]. Both shall enjoy the higher life [16:97]

From a material point of view, woman is recognized as on a par with man. She can earn money and own property just as man can do and therefore she may, if she feels the need, follow any lawful profession [4:32]. She has full control over her property and can dispose of it, as she likes [4:4]. Women inherit property as men [4:7].

By entering the married state, a woman does not lose any of the rights, which she possesses as an individual member of society; her individuality is not merged in that of her husband. But she is at the same time recognized as undertaking new responsibilities of life, which carry with them new rights [2:228]

These are the rights and responsibilities of the home. Hadeeth describes her position as that of a ‘Raaiyah’ or ruler: ‘everyone of you is a ruler and every one shall be questioned about his subjects, the Emir [the King] is a ruler, and the man is a ruler over the people of his house, and the woman is a ruler over the house of her husband and his children, so everyone of you is a ruler and every one shall be questioned about his subjects.’ [Bukhari Hadeeth 5200, vol. 7, Eng. Tr. Published by Darussalam]

Thus, as far as the home is concerned, the wife has the position of a ruler in it, the home being her territory. By marriage, she is raised to a higher dignity and acquires new rights; though at the same time she incurs new responsibilities.

What are the rights and duties or obligations of husbands and wives? The present chapter answers this question in detail.

Activity
Encourage the students to complete the exercises given at the end of the chapter.
**Application or Association**

With rare exceptions, one can say that just about everyone has a natural inclination to marry. Marriage is not an adventure or pastime. Muslims regard marriage as their great and wonderful responsibility or mission in life: a Sunnah of the Prophet ﷺ. Such a beautiful mission requires much sacrifice and strength, but brings the deepest satisfactions. Those who plan to marry must prepare themselves for it. Certain physical, moral and spiritual qualities in the future husband and wife ensure a stable, harmonious wedded life. Important qualifications for a successful marriage includes an understanding of one’s responsibility to Allah Most High, family and society in marriage. How can marriage succeed if both bring to it only mediocrity or worse, moral and spiritual poverty or bankruptcy? Zero added to zero gives zero.

**Key Theme Summary**

The students now can:

- Comprehend that the rights and duties of the spouses fall into three categories: common rights of both the spouses, the rights of the husband and the rights of the wife.
Chapter 30

Marital Discord and Divorce

Aim

To help the students learn and comprehend that Islam recognizes the necessity of divorce in exceptional circumstance.

Objectives

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

• Realize that it is impossible for a married couple to spend all their lives without any problems or difference of opinion.

• Understand that husband-wife relationship like all human ties face ups and downs. They bind and sometimes they gag. But there are times when the going becomes so bad that the best way is OUT. And to close the door firmly behind you.

• Find out that Islam does not favour an early split. It recommends reconciliation and the Noble Qur’an provides guidelines for such reconciliation.

• Discover the meanings of Talaaq and Khul and divorce according to the Sunnah.

• Find out who may effect divorce.

• Learn about the expressions which effect divorce.

• Find out what is Iddah and its length.

• Find out details concerning Khul’ and waiting period for a woman whose husband passes away.
Resource

1. Islamic Studies Grade 10, chapter 30.
2. Marital Discord [an-Nushooz] by Dr. Saalih ibn Ghaanim as-Sadlaan. Tr. Jamaal ad-Din M. Zarabozo, Published by Al-Basheer Company for Publications and Translations.

Chapter Structure
Vocabulary [Word Stock]:
- Marital; discord; arbitrators; reconciliation; hostility; Talaaq; Khul’; caprice; distortion; allusive; Tuhr; Iddah; revocable; Talaaq; Rai’ee.

Explanation
In spite of the great importance of the marriage tie, Islam recognizes the necessity in exceptional circumstances of keeping the way open for its dissolution or the act of officially ending a marriage.

The principle of divorce spoken of in the Noble Qur’an, and which in fact includes to a greater or less extent all causes, is the decision no longer to live together as husband and wife. The principle of divorce is described in the Noble Qur’an. [4:35]. In the Qur’an the disagreement to live together as husband and wife is called Shiqaq from Shaqq meaning breaking into two. This Verse [4:35] gives us not only the principle of divorce, but also the process to be adopted when a rupture of marital relations is feared. No home is worth the name wherein instead of peace there is wrangling. Marriage is meaningless if there is no spark of love left between the husband and wife. If you are in a relationship and all you do is cry every day in and out, then you need to pause and ask yourself: ‘Am I living with a human or onion.’ If the relation takes on a toxic quality, the solution is to pull out your scissors and snip yourself free.

Therefore, men should realize that having a pious wife is a great blessing. They should cherish this blessing and work their hardest to keep it. Likewise, women also must realize how important their relationship to their husbands is in Islam.

Activity
Encourage the students to complete the exercises given at the end of the chapter.
Application or Association

Marriage is a basic foundation of society when you study the Qur’an and Sunnah, you see how it is supposed to be and you see how important it is! Unfortunately, many Muslim marriages are very distant from how Allah describes this relationship in the Noble Qur’an.

According to the Qur’an, the relationship between a man and his wife should be of love, mercy and mutual understanding. Hence, if there is a marriage in which these feelings are completely lacking, then it is clear that there is something wrong or something missing in that marriage.

The Hadeeth are filled with words enjoining kind treatment to women; to wives and husbands.

Key Theme Summary

The students now can understand and describe:

- That husband-wife relationship like human ties face ups and downs. There are times when the going becomes so bad and toxic that the best way out... is out or divorce.
- The procedure laid down by the Qur’an and Sunnah concerning the divorce and Khul’.
Parenting in Islam

Aim

To help the students learn and understand what ‘Parenting’ signifies in Islam.

To help the students realize and internalize the reality of life that both sons and daughters are a blessing from Allah.

Objectives

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

• Realize that it is Allah Who decrees what He Wills.
• Understand the meaning of the Hadeeth about the creation of humans in the wombs of their mothers.
• Have a glimpse of the grim picture painted by the Noble Qur’an of families in which daughters are born.
• Understand and internalize what Allah’s Messenger ﷺ has taught concerning daughters or girls.
• Learn about the practices, which should be carried out after the birth of a baby [boy or girl]: Tahneek, Aqeeqah, naming the baby, shaving the head and circumcision in the case of boys.

Resource

Islamic Studies Grade 10, chapter 31.
**Chapter Structure**

**Vocabulary [Word Stock]:**
- Alaqah; Mudhghah; grim; infanticide; rampant; ultrasound tests; foetus; favouritism; admittance; palate; Tahneek; Aqeeqah; mortgage; Mukaafi’ataan.

**Explanation**

Allah Most High possesses absolute authority and power. No human being, however, great, is able to have children of his choice, let alone grant them to others. The one whom Allah has made barren cannot bear a child despite the best medical advice and treatment. The same holds true for the parents of sons who cannot have a daughter on their own. Man is utterly helpless in this regard. It is easy to ascertain whether an expecting mother will deliver a son or daughter. But it is foolish to take ultrasound tests to determine the gender of the unborn baby. One should realize that both sons and boys are a blessing of Allah.

The chapter is self-explanatory. It describes distinctly and in detail, the practices Muslim parents are required to follow in the case of the newborns.

**Activity**

Encourage the students to complete the exercises given at the end of the unit.
Application or Association

The Qur’an says,

‘Your riches and your children are but a trial, and with Allah is the highest reward.’ [at-Taghabun 64:15]

So what are the rights of children? To start with, a child is accorded legal status while it is still a foetus in its mother’s womb. Thus, the foetus should not be deliberately aborted. This is tantamount to murder. It is the teaching of Islam that everything we possess including our lives belongs to Allah. Thus, it is illegal to commit suicide; likewise, it is illegal to cause abortion. There is a specific prohibition on infanticide in the Noble Qur’an as females were the main target of this crime. The pagan Arabs considered girls as a disgrace. This crime against children’s lives is characterized as one of the great sins [al-Isra 17:31]

After the birth of a child, the first duty of parents is to say adhan in their ears. Thus, the child listens to Allah’s name soon after birth. Incidentally, there is no adhan and iqamah said before funeral Prayers as these are already said at the time of birth. As we know, the Prayers start just after iqamah, and symbolically show that life indeed is very short. It is also the duty of parents to give children good names so that later on they are not embarrassed by something inappropriate. In this respect, the name should not mean something bad or undesirable. This is why the Prophet changed the names of several Companions, as they were considered inappropriate.

The home is the child’s first school. It is at home where he learns to speak and acquire habits. It is the parents’ duty to rear their children in such a way that they become good members of society. They should be taught basic Islamic knowledge and duties. In Sūrah TaHa, the Prophet is asked to: ‘Enjoin Prayers on your family, and be constant therein.’ [20:132] The best gifts that parents can give to their children are good manners and a decent education.

Children learn their habits and attitudes by observing their parents and other close relations. If parents are not a very good model, any amount of advice and exhortation will be ineffective. The reason behind this is very simple: a person is not impressed by what he hears but by what he observes. When children see that their parents are not doing, what they are asking them to do then all their words of wisdom will be fruitless.
Key Theme Summary
The students now can understand and describe:

• That it is Allah Who decrees what He Wills.
• The grim picture painted by the Noble Qur’an of families in which birth of a daughter takes place.
• What Allah’s Prophet ﷺ has taught concerning daughters or girls.
• The practices, which should be carried out after the birth of a baby: boy or girl.
# The Funeral Prayer

[Salaat-ul-Janaazah]

## Aim

The primary aim is to learn, understand and internalize how funeral Prayer is offered and to find out its essential elements.

## Objectives

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

- Realize that death is a reality.
- Learn about obligations to be fulfilled by the family of the deceased.
- Learn that true patience is only at the first moment when calamity strikes.
- Find out which practices are forbidden to the family of the deceased.
- Learn how funeral Prayer is performed, what are its essential elements.
- Find out about the Virtue of offering the funeral Prayer.
- Learn, understand and internalize that it is a Sunnah to help the family of the deceased by preparing food for them.
- Find out that Islam forbids indulgence in immoderate grief for the dead and that mourning is up to three days.

## Resource

Islamic Studies Grade 10, chapter 32.
**Chapter Structure**

**Vocabulary [Word Stock]:**

Salaatul Janazah; Takfeen; Dafn; incumbent; gravesite; Sidr; camphor; Ta’awwudh; Basmalah; inaudibly; Istiftaah; Tasleem.

**Explanation**

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

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

**Activity**

Motivate the students to complete the exercises given at the end of the module.
Application or Association

- Take a moment of the day and visualize what our final destination will be.
- Attend funeral Prayer whenever possible.
- Try to visit a graveyard.
- Supplicate to Allah that our last or parting words would be the affirmation of Faith or Shahādah.
- Supplicate to Allah to protect you from the punishment of the grave, and that Allah helps you to answer correctly the questions in the grave.
- Supplicate for all the Muslims, men and women, who have passed away.
- Pay a visit to the sick.
- Ponder over this:
  - Allah’s Messenger ﷺ has said, ‘Death is a precious gift to the believer.’ [Haakim IV:319 Tabarani al-Mu’jam al-Kabir] This he said because ‘the world is the believer’s prison’ [A well-known Hadith recorded by Muslim] in which he is incessantly in difficult circumstances due to suffering, because of the struggle with his desires and the repulse of the devil.
  - Death for him is a release from this torment, and for him this release is a precious gift. However, wishing for death is discouraged by the Prophet ﷺ: For one is either doing good in which case one may gain, or doing evil, in which case one may repent.

Key Theme Summary

The students now can understand and describe:

- That earthly life is short and that death is a reality.
- The obligations upon the family of the deceased.
- How funeral Prayer is offered Essential elements of the funeral and its merits.
- That they can also recount how to help the family of the deceased.
- That they can recount the significance of patience and caution against innovations practised in some countries when someone dies.
The Night of Power
[Laylatul Qadr]
[Soorat al-Qadr 97:1-5]

**Aim**

The aim is to learn and comprehend the translation of the meaning of Soorat al-Qadr and internalize the significance of Laylatul Qadr or the Night of Power.

**Objectives**

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

- Understand the translation of the meaning of this Soorah: al-Qadr.
- Realize the excellence of the Night of Power or al-Qadr.
- Discover the meaning of the Arabic term al-Qadr.
- Realize that the Night of al-Qadr is better than a thousand months and this ‘Night’ occurs in the month of Ramadhaan.
- Find out what should one ask Allah for on this Blessed Night.

**Resource**

1. Islamic Studies Grade 10, chapter 33.
Chapter Structure

Vocabulary [Word Stock]:
Layl; Laylat-al Qadr; Rooh; al-Lawh-Mahfoodh; al-Qadr.

Explanation

Sūrat al Qadr is a Makkan Sūrah. It is composed of 5 Verses, and it is Sūrah 97, according to the arrangement of the Mus’haf. The subject of this Sūrah is the revelation of the Qur’an on the Night of Decree [Laylat-al-Qadr]. It discusses the great status the night has with Allah and that it is better than a thousand months.

Part of the greatness of Laylat-al-Qadr is that the angels descend on this night, from the beginning of the night until the end, led by Jibreel, and he is the one that this Verse [4] refers to as the Spirit [ar-Rooh]. They come down in groups, filling the space between the heaven and the earth and covering the horizon because of their great numbers, which are known only to Allah. They come down with every good, blessed matter upon every Muslim that is engaged in Allah’s remembrance, whether standing or sitting, in order to worship Allah. The night is nothing but peace. It continues until the coming of dawn.

Activity

Motivate the students to complete the exercises given at the end of the unit.

Application or Association

Sūrah al-Qadr teaches us many lessons:

1. Allah has chosen from among human beings certain persons for Himself to be Prophets and Messengers. Among places, He has chosen for Himself Makkah al-Mukarramah. Among times, He has chosen Laylatul Qadr in the month of Ramadhaan.

2. No one knows except Allah the greatness of this night. Laylatul Qadr is supremely great, because the Qur’an was revealed in it.

3. Standing in Prayer on Laylatul Qadr is a source of forgiveness of sins.

Key Theme Summary

The students now can understand the central theme of this Sūrah is the Revelation of the Qur’an on the Night of Decree and it reveals the great status the night has with Allah, and that it is better than a thousand months.
Chapter 34
Taraaveeh and I’tikaaf

Aim
The aim is to help the students learn about Salaat ut-Taraaweeh and I’tikaaf.

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

• Define Salaatut Taraweeh and to find out the meaning of the term Taraaweeh and ponder over it.

• Discover the legality of performing this Salāh in Ramadhaan in congregation and its benefits.

• Appreciate that it was Umar ibn al-Khattab who first assembled those who were performing their Prayers in the mosque of Madeenah singly or in groups behind one Qaari: Reciter of the Noble Qur’an.

• And define what I’tikaaf is.

• Find out facts concerning its legality.

Resource
Islamic Studies Grade 10, chapter 34.

Chapter Structure
Vocabulary [Word Stock]:
Taraweeh; I’tikaaf; Qiyaam; anticipation; enliven; Qaari.

Explanation
The chapter is self-explanatory and need not be belaboured.
Activity

Motivate students to complete the exercises given at the end of the lesson.

Application or Association

Ramadhaan is the spring of righteousness. In spring, new vegetation appears and the gardens begin to bloom, and the earth expands to let heaven enter into its midst. Similarly, in the month of Ramadhaan, there is a sudden burst of spiritual activity. Mosques are crowded and there is a feeling of warmth and compassion and joy in the air, and ardent desire to worship.

The practice of offering Taraweeh, in congregation in Ramadhaan, ensures we not only earn spiritual reward but it helps us keep fit and healthy. This is both an important social gathering in the Masjid and an illuminating opportunity to allow the Glorious Qur’an to penetrate the heart. This is the longest form of congregation worship lasting well over an hour depending on the speed of the Imaam’s recitation. The repeated cycles of sitting and standing, [eight or twenty for Taraaweeh itself and another nine for the Fardh, Isha, Sunnah and Witr] is almost equivalent to walking a good three miles. According to Dr. Shahid Ather, a professor of medicine at Indiana University in America, it burns 200 calories and is considered a mild form of exercise [five Pillars of Islam: Musharraf Hussain, Kube Publishing].

I’tikaaf or the retreat is an effective means for spiritual development since the devotee temporarily disassociates himself from worldly affairs, spending his day and night in remembrance of Allah.

The devotee in retreat can be likened to the beggar who sits at the gates of a king’s palace. He refuses to move until he is granted his wish, similarly this devotee is practically saying, ‘O lord! Forgive my sins for I shall not leave this place until I am cleansed.’

Key Theme Summary

The students now can understand the chapter’s primary theme of discussing of Taraaweeh and I’tikaaf.
The Two D’s – Drinks and Drugs

**Aim**

The aim is to help the students learn and internalize that drinks and drugs, in any form, which intoxicate are forbidden or Haraam.

**Objectives**

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

- Study, comprehend and internalize the meaning of the Verses 90 and 91 of Soorah al-Maa’idah.
- Ponder over the meaning of the Arabic word Khamr.
- Realize that all that intoxicates is unlawful or Haraam. Any drink, drug or substance, which intoxicates, in whatever form, quantity or name it may appear is categorically forbidden.
- Study and ponder over Ahadeeth, mentioned in this chapter, which declare intoxicants Haraam.
- Learn that wine is the root of all evil and to discover some facts concerning alcohol, dope-addiction, heroin, cocaine and beer.

**Resource**

Islamic Studies Grade 10, chapter 35.
Chapter Structure

Vocabulary [Word Stock]:
- Intoxicant; divining arrows; Khamr; fizz; champagne; dope; heroin; delicatessen; narcotics; elation.

Explanation

Two of the most fatal elements in our society are alcoholic drinks and drugs. Crime, rape, murder, robbery, theft, and many other tragedies have been caused by these two vices. Drugs are illegally sold and distributed. Alcohol, illegal drugs and tobacco are vast global businesses running into billions of dollars.

Take smoking, for instance. Even though there are countless advertisements, which tell us that one out of three people will die from smoking, there are still thousands of people who start smoking every day. This is the Shaytaan-syndrome.

But, drinks and drugs bring together countless sins. In fact, alcohol and intoxicants are the gathering of sins. Hence, drinks and drugs are forbidden in Islam. All that intoxicates is Haraam. And tobacco? It is quite literally a killer. A general rule of the Shar’eeah is that it is unlawful for the Muslims to eat or drink anything, which may cause his death, either quickly or slowly.

Activity

Motivate the students to complete the exercises given at the end of the unit.
Application or Association

- Allah is our Creator. He created us and He created countless types of foods and drinks. He knows what is good and what it harmful for us. Hence, it is in our best interest to follow what He commands and what He forbids.
- Never ever, put yourself in a situation where your peers are consuming or doing drugs.
- If one of your peers has ever tried alcohol or drugs, advise him to repent and ask Allah’s forgiveness.
- Make Du’ā that Allah provides you with lawful provisions.
- Keep clearly in mind: Allah does not only prohibit intoxicants, rather he prohibits their selling, serving and even sitting among people while they are consuming them.

Key Theme Summary

The students are now able to comprehend:
- the harmful effects of drinks and drugs.
- The wisdom of their Qur’anic prohibition.
. Our youth need to internalize these realities
Islam and the World of Sciences

Aim

To help the students learn and appreciate the contribution of Muslims to the field of various sciences.

Objectives

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

- Learn that the history of Islam can be divided into two broad phases.
- Realize that the period between 700 CE and 1500 CE was a golden age of Islamic sciences.
- Have a glimpse or brief overview of the advancement of sciences in various fields during that period.

Resource

Islamic Studies Grade 10, chapter 36.

Chapter Structure

Vocabulary [Word Stock]:
Reception; absorption; stagnation; renaissance; anatomy; pathology; symptomology; aortic; pulmonary.

Explanation
The unit is self-explanatory and need not be belaboured.

Activity
Motivate the students to complete the exercises given at the end of the module.
**Application or Association**

Islam’s precious contributions to science, art and culture are a timeless and invaluable heritage, which must be historically preserved for future generations. The great achievements of Muslim physicians, mathematicians, astronomers and scholars are rarely if at all acknowledged in formal education, and today their identity, origins and effects remain largely obscure.

This chapter [36] is a small attempt to give tenth-graders a brief introduction to the intellectual history of Muslims and the contributions that prominent Muslim scholars have made in certain specific fields of knowledge including basic and applied physical and biological sciences, medicine, geography and astronomy.

Given today’s widespread negative stereotyping and falsely created misunderstanding of Islam and Muslims, this chapter on ‘Islam and the World of Sciences’ is extremely vital to help correct the wrong that it being carried out and put in good repair the historical truth, which is being disfigured and falsified.

**Key Theme Summary**

The students now can understand:

- The great role played by Muslim scientists and eminent scholars in the fields of various sciences.

- That the widely propagated, present-day image of Muslims in the West as being violent, barbaric and anti-civilizational is utterly false.