“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.”
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3
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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 acquaint 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
Jumaada al-Ukhra, 1430 AH.
June 2009.
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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 have 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:

اللهُمَّ إِنِّى أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لاَ يَْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دَعْوَةٍ لاَ يُسْتَجِبُ لََا

[O ‘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 supplication.

اللهُمَّ إِنِّى أَسْأَلُكَ عِلْمً نَافِعًا ، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ

[O ßAllah! 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 انْفَعْنِى بِمَ عَلَّمْتَنِى وَعَلِّمْنِى مَا يَنْفَعُنِى وَزِدْنِى عِلْمً

[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’an describes the Muslim Ummah as the best nation or Community ever:

كُنُمْ خِيرَ أُمَّةٌ أُخْرِجَتْ لِلْيَوْمِ الدِّينِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَيْنَ عَنِ الْمُنْكَرِ وَتَوَكَّلُونَ لِلَّهِ

[You are the best community that 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 Mājah, 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]

كُنُمْ خِيرَ أُمَّةٌ أُخْرِجَتْ لِلْيَوْمِ الدِّينِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَيْنَ عَنِ الْمُنْكَرِ وَتَوَكَّلُونَ لِلَّهِ

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 al-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’an 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 al-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’an 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 whoever leans 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 Nūr [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 to do.

Aims and Objectives of Islamic Education

A. 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:

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

B. 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.

C. 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, willing and joyfully till their last breath.
D. 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 cleared 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, an 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 informed 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 of in different ways – reviews, activities, etc. aim at imparting main concepts.

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 facilities 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 molding 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’ān:

   وَمَا خَلَقْتُ الْجَنِّ وَالْإِنْسَ إِلَّا لِيُعْبَدُونَ

   ‘And I have created the Jinn and mankind but that they should worship Me.’ [Al-Dhāriyāt 51:56] and

   قُلْ إِنَّ صَلَاتِي وَنَفْسِي وَمَلَامَاتِي لِلَّهِ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْقَهَّارُ

   ‘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 practicing 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 Fifth Grader

Vitality and reasonableness characterize the ten-to-eleven year old. At this age, children have a wide variety of interests, often independent of adult influence, and are capable giving prolonged attention to an activity that interests them. Their abilities are apparent and individual differences distinct.

Belonging to a peer group and holding his own on it especially important to the fifth grader. He works well with others. He spends much time talking and discussing with them. He is very sensitive to what his peers think of him and expect from him.

His growing reasoning powers and keen sense of right and wrong often make the fifth grader critical of adults. Yet despite his tendency to express his own opinions, he is still influenced by those of his elders. He may try
to assert his independence and see how far he can go, but he will generally show respect for the adult who draws the line. Someone who does not show favoritism, answers his questions reasonably without talking down to him, shows a genuine interest in him and lives up to his or her own teachings will win the youngster’s esteem and trust.

The fifth grader has special needs – to feel that he belongs and is respected, to be given a chance to develop skills and take responsibilities without being pressurized. Get to know your pupils individually – their intellectual and moral resources, the environment in which they live, the education they receive, and their main interests. Delegate responsibilities to the more mature, but give everyone a chance to participate in class activities. Provide outlets for emotional release by offering opportunities to hold discussions or carry out other group activities. These mean a great deal to fifth graders, and there is nothing like a warm, friendly atmosphere in the classroom to develop the ideal brotherly spirit that is so truly Islamic.

The fifth grader’s interest in the outside world is growing. He wants to see where he fits into the life and activity of the human community. Therefore, he is ready to learn more about his membership in the community. He is also prepared to deepen his understanding of truths he has already learnt. At this point, in his religious education, the child tends to re-examine and internalize the moral standards he has been taught.

Fifth graders work hard on projects and tasks that require them to draw on the skills and strategies they have been learning in elementary school. School work gets more difficult, as students may have separate teachers for each subject for the first time. Teachers challenge students with long-term projects that require planning and organization.

The social life of fifth graders often overshadows what they learn — at least for them. Who their friends are and what they think is more important than ever as puberty begins to bloom. At the same time, fifth graders may experience excitement about what they are learning and able to do, as well as new anxiety. In many schools, fifth graders will soon be moving on to middle school, and children may feel both thrilled and overwhelmed by the transition. Parents, guardians and teachers can play a critical role in listening, reassuring and supporting the new individual that is starting to emerge.

Quran Memorization
The emphasis in the Fifth Grade will be to attempt independent reading of the Surahs in the Qur'an along with memorizing and understanding the meaning of the Qur'anic vocabulary/words. The students will also be instructed in understanding the Qur'an. This is achieved by concurrent teaching of the meaning conveyed in ayahs from the short Surahs they are memorizing.

**Islamic Studies**

Level Five enables students to deepen their understanding of Islam through stories, poems, questions and activities. The presentation is in a style that captivates and motivates the student. A wide range of selected themes from Qur'an, Hadeeth, faith, worship, and Seerah, to Islamic character education, and etiquette are covered. Vivid illustrations enhance the message of each lesson.
Tawheed: Oneness of Allah

Aim
To teach the students about Tawheed – the Oneness of Allah, and that He Alone deserves to be worshipped.

Objectives
The children will learn in detail about Tawheed and its opposite – Shirk. They will also learn a few Allah’s Beautiful Names.

Resource
Islamic Education grade 5; chapter 1; Spider drawing.

Chapter Structure
Vocabulary [Word Stock]
- Eternal; jugular; Shirk; provides; statues; associates; decrees; repentance; oppressed; arrogant; unique; Majesty.

Explanation
Allah is the only One Who is worthy of worship; He is the Creator and Sustainer. He is all-Seeing; all-Knowing and all-Hearing.

The Sūrat al-Ikhlas was revealed because the Messenger ﷺ was asked by the non-Muslims to describe Allah. Since we were created to worship Allah, we should know Who He is!
This Sūrah is the test of the study of God. Anything considered as god has to be subjected to this test. The first Āyah where it says ‘He is Allah—the One’ will defeat many of the candidates who are considered god. For e.g. a tree. There are many trees, so it is destroyed. If it is Budhdha. He is a god-man. Are there many god-men like him? Surely, so this candidate is defeated. Only Allah can pass this test. So, we should purify our worship for this One God. It is the key to Paradise.

The opposite of Tawheed, is *Shirk*. It is saying and believing that Allah has partners or equals who help Him, or who help us to take our messages and Prayers to Him as though He cannot see or hear us. It is also *Shirk* to believe that certain things like charms and amulets help us achieve certain things in life. In simple terms, our worship of Allah should be such that His help is sought in everything and nothing is achieved without His permission.

### Activity

Underline the Names and Attributes of Allah as the lesson is read out. Some may be straightforward yet others may be in sentence form: for e.g. It is Allah Who created. This means He is the Creator. The teacher may subtly help the children. Memorize some of the attributes of Allah in Arabic.

Complete the exercises at the end of the lesson.

### Application or Association

Correct belief in Allah [Tawheed] helps us maintain our focus on Allah and will increase our love and awe of Allah. It will lead us to the straight path where we but we do not only worship Allah in the way that was shown by the Messenger .everything in our lives to please Allah

### Key Theme Summary

In this Chapter, the students have learnt that Allah is One, He created us and is sustaining us. No one can perform the actions that He can. He sent the Messenger to teach us this Tawheed so that we can know our Master and fulfil the purpose of our creation. Knowing Tawheed is important but the students also learnt about *Shirk* so that it could be avoided.

They have also learnt many of the beautiful Attributes of Allah.
# Ar-Risalah [The Message]

<table>
<thead>
<tr>
<th><strong>Aim</strong></th>
<th>To teach the students about the Message of Allah to mankind.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objectives</strong></td>
<td>The children will learn about Allah’s Message – what it contains, why it is sent; the different types of messages; and finally through whom it is sent and to whom it is sent</td>
</tr>
<tr>
<td><strong>Resource</strong></td>
<td>Islamic Education grade 5; chapter 2;</td>
</tr>
</tbody>
</table>

## Chapter Structure

**Vocabulary [Word Stock]**
- Code of conduct; humanity; ultimate; prominent; corrupted; eternal; guidance.

**Explanation**

**Warm-up:** Ask questions to assess how much the students recall from the previous grades:
1. What is revelation?
2. How many Prophets are mentioned in the Qur’an? Name some.
3. What Books were sent by Allah and to which Prophets?
4. Who is Muhammad ﷺ?

**Introduction:**

Allah says in the Qur’an that He has created mankind to worship Him. Just as a manufacturer of a thing, say car, would know what type of oil to use, how to replace damaged parts, etc. similarly Allah too knows what is good and bad for us. Man many times decides what is good for him. For e.g. smoking relieves his stress so that is good he thinks; drinking alcohol keeps him warm so that is good he thinks; stealing from the rich because anyway the rich have a lot, and giving to the poor is kindness he thinks. But all of this is, in the long run, bad for ourselves and our society at large. To know what is good and bad we need a Message; and this Message is – Qur’an.
Risalah is inclusive of three aspects – the message itself [Qur’an], the medium of delivering the Message [Angel Jibril] and the receiver of the Message (Muhammad ﷺ).

Further, historical evidence shows that Muhammad was unanimously and irrefutably accepted as trustworthy, even before his appointment as Prophet. He was known simply as as-Sadiq al-Amin, the truthful one and trustworthy one. So, a perfect message through a perfect Messenger ﷺ is the Qur’an! We are slaves and Allah is the Master. Therefore, the Qur’an should be treated as ultimate authority and its commands should be accepted. This is because it is unchanged. Allah says that He is protecting it.

With this introduction, read the chapter aloud in class.

**Activity**

Write down the names of the five Prominent Messengers and put it up in the class. Learn their names.

Complete activities at the end of the chapter.

**Application or Association**

1. Belief in the Message of Allah has many benefits. Of them are:

2. One would realize the mercy and love Allah has for His slaves; since He revealed to them Books which guide them to the path which leads to His pleasure. He safeguarded man from confusion and from the evil of Satan.

3. One would realize the great wisdom of Allah; since He gave each nation a set of laws that suited them during their times.

4. To distinguish true believers from those who are not. It is incumbent upon one who believes in his own Book to believe in the other Heavenly Books.

Thank Allah for sending down the guidance in the form of a Book the Qur’an to which we can turn frequently.

**Key Theme Summary**

In this chapter, the students have learnt about Allah’s Message to mankind. He has sent many Books, but after the Qur’an, they have become outdated and a believer must follow and obey the Qur’an.
Al-Akhirah – Life after Death

Aim

To teach the students about the sixth Pillar of Faith – Life after death.

Objectives

The children will learn about the surety of life after death – why it is a necessity, what will be asked of us, and how to prepare for it.

Resource

Islamic Education grade 5; chapter 3.

Chapter Structure

Vocabulary [Word Stock]
Hereafter; judgement; consequences; afterlife; barzakh; answerable

Explanation

Introduction: We have learnt in the previous grade that Allah sent Prophets and Messengers to guide mankind and eventually they were rejected except a few who followed them. Many such nations were destroyed. For e.g. nations of Prophet Musa, Lut, and Saalih.

Allah has created us to worship Him. He sent the Qur’an with a set of rules to follow to lead a happy life on earth and by doing so to enter Paradise. Those who reject the Qur’an and do not follow the rules commit crimes against themselves and others. They spoil their Afterlife too. This life is to be used to do good deeds so we can earn Jannah.

If there is no Afterlife, how will the Muslims who do good deeds and follow the teachings of the Messenger be rewarded and how will the evil-doers and trouble-makers be punished. Hence, Afterlife is important.

Elaboration:

The things that we have been given are a trust from Allah. We have to use them wisely. We will be questioned about them in the same way that we question the people to whom we lend any of our things.
The Hadith says, ‘The son of Adam will not be dismissed from before his Lord on the Day of Resurrection until he has been questioned about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he disposed of it, and how he acted upon what he acquired of knowledge.’ This Hadith proves that our life, wealth, health and energy, and beneficial knowledge are all gifts lent to us by Allah and we will be asked how we used them.

With this background, read the chapter aloud in class.

Activity

Complete activities given at the end of the chapter.

Application or Association

We all have goals in life – what education to pursue, which friends to have, what kind of a job to do etc. This is absolutely fine. But if these goals do not have a higher goal of remembering Allah and building our Akhirah, it is pointless. Everything we do in this life has to lead to Akhirah. For e.g. our education should be used in some way to serve Allah’s Deen. If you are good at a subject, help others who are struggling. Make friends and help each other to keep away from sins.

Key Theme Summary

In this Chapter, the students learnt about the importance of Afterlife and how the people will be judged and regarding what gifts we will be questioned.
### Aim
To teach the students the explanation [Tafseer] of Sūrat at-Teen.

### Objectives
The children will learn the interpretation of Sūrat at-Teen – the four things Allah swears by and how justice will be ultimately established on the Day of Judgment.

### Resource
Islamic Education grade 5; chapter 4; Sūrat at-Teen projected on the board.

### Chapter Structure

<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Word Stock</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wholesome; Mount Sinai; destination; creatures.</td>
<td></td>
</tr>
</tbody>
</table>

### Explanation
This Sūrah was revealed in Makkah.

The Sūrah begins with oaths [promises]. Oaths are used when the object sworn by is important or the place associated with the object is important. Moreover, it was the practise of the Arabs to swear by things. So the Qur’an was revealed in the style of the Arabs to communicate effectively.

The fig and the olive are fruits which have immense benefits.

In classical Arabic it was the habit to call a place by something that was most populous in that area. In today’s language, when you say Kiwi, you mean New Zealand. When you say Kangaroo you refer to Australia. In light of this it means Allah is possibly swearing by a place where lots of fig trees grow. A possible location for this is Mount Judi, where Prophet Nuh’s ark landed. Thus when Allah swears by the fig, it is an opinion that He is swearing by Prophet Nuh.

Similarly a place where many olives grow is the city of Jerusalem and the area around Masjid al Aqsa. The most famous person from this area is Prophet Isa. However this could also be referring to Prophet Ibrahim, who also has ties to the city.
Going further, swearing by Mount Sinai is a reference to Prophet Musa ﷺ, and swearing by Makkah is a reference to both Prophet Ibrahim ﷺ and the Messenger ﷺ. The five greatest Messengers [ulul Azm] are mentioned during the oaths Prophet Isa, Prophet Nūh, Prophet Musa, Prophet Ibrahim and Prophet Muhammad. May peace be upon them all.

Allah has got the attention of the reader by swearing. This means that the thing talked about next must be very important.

Allah has created mankind in the best form, upright in body and capable of high morals, unlike animals. The five Messengers mentioned above who were humans have such high standards, similarly we are also capable of having high morals.

But, over a period of time, man becomes low [either old or astray]. Belief and righteous deeds go hand in hand. We know in Islam it is not enough to have Imān, it must be translated into good deeds. So this is our medicine. When we are in our lowest of the low positions our belief and righteous deeds will carry us out. And what is our reward ("ajr")? Allah tells us our reward is "ghayru mamnoon", without discontinuation and without limit.

Some people recognise that the religion is true and it makes sense, but they don’t want to submit to Allah so they criticize it to live with themselves.

Lastly, Allah asks a rhetorical question ‘Is not Allah the most just of judges?’ Allah is scolding man for forgetting and denying His Creator who created Him in the first place.

Activity
Complete activities at the end of the chapter.

Application or Association
By learning the Tafseer of this Sūrah, you are made to remember that you were created to be great. Allah told you that. Strive for excellence in everything that you do whether it is worship, school, work or your relationship with your parents and friends. Remember also that ordinary people do extraordinary things with their lives. Success in this life comes when we balance religious obligations like Salāh with our work and school. Build your day around the five daily Prayers.

Key Theme Summary
In this chapter, the students have learnt the Tafseer of Sūrat at-Teen. Allah has created us in the best form outside and on the inside. We are capable of achieving high goals, and for this our reward from Allah will be never-ending.
Chapter 05

Surat al-Qadr [The Degree]

**Aim**

To teach the students the explanation [Tafseer] of Sūrat al-Qadr.

**Objectives**

The children will learn the interpretation of Sūrat al-Qadr – how special the Night of Power is and what is required of the Muslims in this night.

**Resource**

Islamic Education grade 5; chapter 4; Sūrat al-Qadr projected on the board

**Chapter Structure**

Vocabulary [Word Stock]
- Decree; preserved; seclusion; descend; deprived.

**Explanation**

This Sūrah was revealed in Makkah.

Ibn Abbas and others have said:

‘Allah sent the Qur’an down all at one time from the Preserved Tablet (Al-Lawh al-Mahfuz) to the House of Might (Baytul-Izzah), which is in the heaven of this world. Then it came down in parts to the Messenger ﷺ, based upon the incidents that occurred over a period of twenty-three years.’

and what will make you know what the Night of Qadr is?

By Allah repeating the words ‘Night of Qadr’ again in the 2nd ayah, it shows the Night’s strong importance.

Then for Allah to repeat the words; ‘Night of Qadr’ (Laylatul Qadr) in the 3rd ayah again, shows how extremely important and majestic this Night is in the sight of Allah.

It is a night that has amazing rewards and extreme Mercy from Allah.
There is a hadith which says that the average age for this ummah is 60-70 years. A thousand months equals one lifespan.

The Messenger ﷺ was afraid that the members of his ummah are going to have short lives, so they won’t be able to catch up with the worship like previous nations (who had longer lifespans). So, Allah gifted us with the Night of Power.

The angels pass by the believers doing worship and give Salaam [prayers of peace] to every single one of them individually.

**Activity**

Learn the Du‘ā that the Messenger ﷺ taught to recite in the Night of Power—

Aishah ﷺ said, ‘I asked the Messenger of Allah: “O Messenger of Allah, if I know what night is the night of Qadr, what should I say during it?” He (The Messenger ﷺ) said:

اللهُمَّ إِنَّكَ عَفُوٌّ تُبُّ الْعَفْوَ فَاعْفُ عَنِّي

‘Say: O Allah, You are pardoning and You love to pardon, so pardon me.’” [Ahmad, Ibn Majah, and Tirmidhi].

Complete activities at the end of the chapter.

**Application or Association**

By learning the Tafseer of this Sūrah, the students will be able to acknowledge the value, worth and importance of the Qur’an.

The Night on which it was sent down is full of blessings for those Muslims who spend it in worship. Try to accompany your parents during the worship on this Night.

**Key Theme Summary**

In this chapter, the students have learnt the Tafseer of Sūrat al-Qadr. In it was mentioned the importance of the Night in which the Qur’an was sent down and what is required for the Muslims to do in this Night so as to earn rewards.
Surat az-Zalzalah [The Earthquake]

Aim
To teach the students the explanation [Tafseer] of Sūrat az-Zalzalah.

Objectives
The children will learn the interpretation of Sūrat az-Zalzalah - the dreadful earthquake, what the earth will throw out, and the actual vision of good and bad.

Resource
Islamic Education grade 5; chapter 6; Sūrat az-Zalzalah projected on the board.

Chapter Structure
Vocabulary [Word Stock]
Powerful; judgement; treasures; confused; amazed; committed; reckoning.

Explanation
This Sūrah was revealed in Makkah.

Introduction: The Day of Judgement will have many Signs - The sky will be rolled up, the sun will be wound round. However, the earthquake that is being spoken of in this Sūrah is such a unique earthquake that it’s unimaginable (the whole Earth is violently shaking in comparison to the past when only some parts would shake). As a result of its violent shaking, the earth will throw out all the people who ever existed. Mankind then will ask ‘What is the matter with it?’ People were ‘sleeping’ in their graves, and they were woken up so suddenly, they are flustered and do not understand what is going on.
The earth along with the Recording Angels has been a witness to the doings of people on earth. It will speak out with the permission of Allah for and against each man. As soon as the deeds are presented, each person will know the weight of that good deed, depending on the intention. Even though people will not know their ultimate destination – Heaven or Hell – they will know what their deeds are worth.

**Activity**

In your notebook, write down a description of what happens when an earthquake occurs in any city of the world.

Complete activities at the end of the chapter.

**Application or Association**

By learning the Tafseer of this Sūrah, the students know that the human beings will be rewarded or punished according to their actions. Therefore, the time to prepare for that dreadful Day is now. Do not consider the smallest of deeds as insignificant, but Allah does not consider it small.

**Key Theme Summary**

In this chapter, the students have learnt in the Tafseer of Sūrat az-Zalzalah the certainty of the Day of Judgement and that it will be heralded by a violent earthquake. Even the smallest of actions will be made known to man.
Aim
To teach the students the explanation [Tafseer] of Sūrat al-Aadiyaat.

Objectives
The children will learn the interpretation of Sūrat al-Aadiyaat – How Allah grabs man’s attention by swearing by things they love most; how man is ever ungrateful and that man will be brought to account for his actions and what is hidden in the heart.

Resource
Islamic Education grade 5; chapter 7; Sūrat al-Aadiyaat projected on the board.

Chapter Structure
Vocabulary [Word Stock]
Ungrateful; intense; passion; reminder.

Explanation
This Sūrah was revealed in Makkah.

The first five Verses talk about the state of affairs in Makkah at the time of revelation. There was looting and plundering everywhere. For this purpose, man used to go on fast horses charging without a worry and care, raising dust as they go along. After creating this scene and getting the attention of man wanting to know what will happen to the horse, He gets straight to the point which He wanted to make:

Especially when it comes to his Master, man is ungrateful. The love of things that he considers ‘good [khair]’ is so violent and passionate that He forgets his duties towards his Creator. The word Khair is mentioned sarcastically. We consider it good, but Allah does not. But one day the chests of men will be so to say ‘peeled’ and what they are hiding inside of the love of wealth would be exposed. This is because Allah knows everything about man.
**Activity**

The students are asked to not be like the men portrayed in this Sūrah who are ungrateful to their Master and who concentrate on their misfortunes. Rather use the blessings given by Allah to serve His Deen and build your Afterlife.

Complete activities at the end of the chapter.

**Application or Association**

By learning the Tafseer of this Sūrah, the students realize that animals [in this case, horses] serve their masters and are grateful to them. Man, on the other hand, is ungrateful to his Master. But the knowledge of the coming Judgement should stop us from spending our lives in the pursuit of wealth, rather we should prepare for the Afterlife.

**Key Theme Summary**

In this chapter, the students have learnt the Tafseer of Sūrat al-Aadiyaat. Allah swears by the charging horses and says that man is ungrateful to his Creator and he is witness to it too. But Allah will surely bring this love of gathering and piling wealth out in the open on the Day of Judgement.
Surat al-Qaari’ah [The Striking Hour]

Aim
To teach the students the explanation [Tafseer] of Sūrat al-Qaari’ah.

Objectives
The children will learn the interpretation of Sūrat al-Qaari’ah – the time when the calamity will strike; the happenings on that day; the weighing of deeds and the recompense thereof.

Resource
Islamic Education grade 5; chapter 8; Sūrat al-Qaari’ah projected on the board.

Chapter Structure
Vocabulary [Word Stock]
Striking; pleasant; locusts; bewildered; carded; scattered.

Explanation
This Sūrah was revealed in Makkah.

Introduction:
Qaari’ah is when two things hit each other violently and make a disturbing noise. If it does not make you scared or startled - it is not a Qaari’ah. The word Qaari’ah is repeated three times in order to frighten the reader or listener and to emphasize its magnitude and importance.

The Sūrat az-Zalzalah discussed the showing of contents of the earth. The first part has been discussed in earlier Sūrahs. But evaluation has not been mentioned in as much detail there, but it will be mentioned in this surah. Evaluation is important because we might see a lot of good deeds in our books on the Day of Judgement, but our intentions might not be sincerely for Allah’s sake. So the evaluation will verify if our deeds are worth anything or if they are turned into worthless dust. So this surah combines the deeds and their intentions.
Activity

In your notebook, write down the events that shall occur on the Day when the Qaari’ah will be sounded.

Complete activities at the end of the chapter.

Application or Association

By learning the Tafseer of this Sūrah, the students realize that deeds will be judged based on intentions. Hence, we must purify our intentions frequently and do everything purely for the sake of Allah.

Key Theme Summary

In this chapter, the students have learnt the Tafseer of Sūrat al-Qaari’ah that the Day of Judgement is certain and that it will be heralded by a violent sound that will strike the hearts fiercely. Even the smallest of actions will be weighed according to the intentions behind them.
Surat at-Takaathur

**Aim**

To teach the students the explanation [Tafseer] of Sūrat at-Takaathur.

**Objectives**

The children will learn the interpretation of Sūrat at-Takaathur – the nature of man to hoard, how moving away from Allah will be man’s loss, and how humans will be questioned about their blessings.

**Resource**

Islamic Education grade 5; chapter 9; Sūrat at-Takaathur projected on the board.

**Vocabulary [Word Stock]**

Occupied; pleasures; possessions; technological; gratefulness; engrossed.

**Explanation**

This Sūrah was revealed in Makkah.

*Introduction:*

il-haa literally means Entertainment; something that which keeps you busy and distracts you from what you should really be doing. This is the essence of *Lahw*.

Alhakum ut-Takaathur means that we are busy in competing with each other to get more and more, we desire to have a lot, and we take pride in the fact that we have more than others. We hoard [pile] whatever we have. This goes on until we visit the graves [die]. Then we will understand that we should have worked for our Afterlife, but that realization will be of no use.

Muslim records on the authority of `Abdullah ibn al-Shikhkhir who said,
Chapter Structure

I came to Allah’s Messenger as he was reciting: “Fierce rivalry for this world distracts you.” He said: The son of Adam cries, ‘My wealth, my wealth!’ He said, “Son of Adam, what do you get of your wealth except what you ate and consumed, what you wore and wore out, or what you gave as charity and sent it forward?” another narration adds, “and all besides this (it is of no use to you) because you will pass on and leave it for other people.”

Verses 3 and 4 is a warning, a benefit so the people wake up from their distraction. When a repeat occurs – the warning is stronger and emphasises urgency (!in the situation. (i.e. “stop! Stop

The rest of the Tafsir in the textbook is sufficient.

Activity

Complete activities at the end of the chapter.

Application or Association

By learning the Tafseer of this Sūrah, the students realize that Takaathur pulls us away from Allah. So, we should be satisfied with what Allah has given us and share what we have with others who have less. If we know what lies before us with a knowledge that penetrates the heart, fierce competition related to hoarding will not distract us. While we are on the earth, we should rush to work righteous deeds.

Key Theme Summary

In this chapter, the students have learnt in the Tafseer of Sūrat at-Takaathur that mankind is busy in gathering wealth and competing with others in it. On the Day of Judgement Allah will question us about the blessings he showered us and whether they brought us closer to Him or the blessings kept man busy with acquiring more of it and moved him away from his duties towards Allah.
## Aim
To teach the students the explanation [Tafseer] of Sūrat al-Humazah.

## Objectives
The children will learn the interpretation of Sūrat al-Humazah – the evils of spoiling someone’s image; the punishment in store for the one who does that.

### Resource
Islamic Education grade 5; chapter 10; Sūrat al-Humazah projected on the board.

## Chapter Structure

**Vocabulary [Word Stock]**
- Vivid; courtesies; reputation; slandering; crusher.

**Explanation**
This Sūrah was revealed in Makkah.

*Introduction:* humaz is behind the back and lumaz is in front of the face. When someone is insulted behind their back and cursed by someone in their face, they feel saddened. They are experiencing a form of self-destruction (wayl) due to the bullying they are continuously facing. It includes backbiting, mocking and gesturing.

A man does humaz and lumaz because he is proud to be wealthy. He counts money and hoards it. Such people believe that their wealth will last forever. Pride in their possession make them forget that this life will one day come to an end, and they will have to leave it behind.

Hutamah is the most descriptive words in the Qur’an for Hellfire. Hutam means something that smashes or breaks into pieces. It is as if the Hutamah will break and smash the pride these people took in their wealth.
### Activity

In your notebook, write down the names of all the students in the class and note down one good quality of each of them. Make it a habit of looking at the good qualities of others and not at the bad in them.

Complete activities at the end of the chapter.

### Application or Association

By learning the Tafseer of this Sūrah, the students realize that the sins mentioned in this Sūrah happen during gossiping, when a person’s mind isn’t covered in a higher purposed mind-set. Keep yourself busy in sports and activities so that you do not have time to indulge in speech that is displeasing to Allah.

### Key Theme Summary

In this chapter, the students have learnt the Tafseer of Sūrat al-Humazah and that people do Hamz and Lamz of others. They do that because they have pride in their wealth that they count and hoard but do not share. They have a misunderstanding that this wealth will help them live forever. But no, soon they will be thrown into the crusher! May Allah protect us from His wrath.
## Surat al-Quraysh

**Aim**
To teach the students the explanation [Tafseer] of Sūrat al-Quraysh.

**Objectives**
The children will learn the interpretation of Sūrat al-Quraysh – the safety the Quraysh tribe enjoyed and what they are required to do because of these blessings.

**Resource**
Islamic Education grade 5; chapter 11; Sūrat al-Quraysh projected on the board.

### Chapter Structure

#### Vocabulary [Word Stock]
Safety; security; caravans; neighbours; worshipping.

#### Explanation
This Sūrah was revealed in Makkah.

*Introduction:* This Sūrah is related to Sūrat al-Feel. The manner in which Allah protected the Ka’bah and destroyed the army of Abrahah! This led to the continuation of Yemen trade in Winter. If Abrahah would have survived, it would have stopped the trade completely. Also Ealaaf means ‘sudden feelings of love’. People had this love for the Quraysh, because of them being the caretakers of the Ka’bah and the pilgrims, so they would not even rob their caravans during journey. Robberies such as these were common during those days. So there was security for the Quraysh in their trade and they were safe in their journey. Meanwhile, they were excellent businessmen so they were rich. They could now concentrate on worshipping Allah.
The usage of the word “food” instead of “hunger” and the word “security” instead of “fear” paints a picture of where the Quraysh resided, the desert — it is not a hospitable place, nor is it a place for earning ones basic provisions. Thus, it is a great blessing that in such situations, Allah is taking care of them; providing for them and protecting them from harm!

‘Worship the Lord of this House’ means to be humble and submissive towards Allah with love and reverence. All acts of obedience are physical, but they become “worship” only when the heart is full of these feelings... otherwise we keep praying with the tongue, prostrate with the body while the heart is engrossed in other things. Can such feeling-less actions make us better people? Can such thoughtless prayers connect us to Allah?

So while we enjoy the blessings of life let us not forget that our real purpose of life is to worship the one who gave us these blessings... because the day is coming nearer and nearer when we will be asked about our actions. Better to wake up before it is too late...

**Activity**

In your notebook, write down the benefits the Quraysh enjoyed even though they lived in the desert.

Complete activities at the end of the chapter.

**Application or Association**

By learning the Tafseer of this Sūrah, the students realize that although this surah was basically addressed to the Quraysh, yet it is a lesson for all of us. And the thing to learn here is that we should all take a good look at the favours which Allah has bestowed on us and stop being proud of them... instead we should remember our first and foremost duty... which is to worship Allah.

**Key Theme Summary**

In this chapter, the students have learnt the Tafseer of Sūrat al-Quraysh that the Quraysh were blessed by Allah in the security and safety they enjoyed during their trade and the bounty of the business. Hence, they should worship the One Allah because of the favour they have been given of food and safety. Today, we recite this Sūrah and hence these lessons are for us too.
Surat al-Maa’un [Help]

**Aim**

To teach the students the explanation [Tafseer] of Sūrat al- Maa’un.

**Objectives**

The children will learn the interpretation of Sūrat al- Maa’un – the small kindnesses that we must show and how our relationship with Allah is reflected by these kindnesses.

**Resource**

Islamic Education grade 5; chapter 12; Sūrat al- Maa’un projected on the board.

**Chapter Structure**

Vocabulary [Word Stock]

Judgement; repulses; encourage; negligent; hard-hearted; Reckoning.

Explanation

This Sūrah was revealed in Makkah.

*Introduction:* this chapter is providing examples of those personality traits that Muslims should avoid. Criminal behaviour against Allah is most likely to bring you to criminal behaviour against the people, and vice versa (if you do criminal behaviour against the people – you are most likely committing crimes against Allah too.

This means that the one who denies the Day of Judgement and does not give Allah his due right to be worshipped will also not give the orphans and the poor their rights. Those who repulse the orphan will not pray to Allah with all sincerity.

Sincerely offering Salāh will make you a good person. These people have not become good because they are not praying sincerely.
ma’oon- ma’an - something small and insignificant. A loss of it would not harm you.
A thing which people share with each other like a bucket, or a pen. Small things which you do not suffer from or lose if you were to give them.

**Activity**

In your notebook, write down the difference between Yateem [orphan] and miskeen [poor].

Complete activities at the end of the chapter.

**Application or Association**

By learning the Tafseer of this Sūrah, the students realize that Islam teaches us to be helpful to others, even if it causes us discomfort. We have a duty to our neighbours. We should be ready to help them with anything that they may need. This neighbour by extension could also be the classmate who sits next to us. We must share our things with them.

**Key Theme Summary**

In this chapter, the students have learnt the Tafseer of Sūrat al- Maa’un. In it they learnt that one of the signs of those who reject the Day of Judgement is that they are hard of heart with the weak and the needy. We must be careful about the rights of fellow human beings. Only then can we develop a relationship with Allah.
### Chapter 13

## Surat al-Kaafiroon [The Disbelievers]

### Aim

To teach the students the explanation [Tafseer] of Sūrat al-Kaafiroon.

### Objectives

The children will learn the interpretation of Sūrat al-Kaafiroon – that there is no compromise in religion.

### Resource

Islamic Education grade 5; chapter 12; Sūrat al-Kaafiroon projected on the board.

### Chapter Structure

**Vocabulary [Word Stock]**

- Compromise; criticize; obscene; denounce.

**Explanation**

This Sūrah was revealed in Makkah.

This Tafsīr is self-explanatory.

The Āyaat in the Sūrah are repeated so that the disbelievers can be told that Allah knows that they will not accept the religion of Islam; rather, they will continue in their disbelief and will continue worshipping their idols.

Also Muslims will not compromise their religion. They will also continue to worship Allah.
### Activity

Complete activities at the end of the chapter.

### Application or Association

By learning the Tafseer of this Sūrah, the students realize that Islam teaches us that there cannot be any form of compromise in religion. On the other hand, there should not compulsion in religion either. Everyone must be left to practice his own religion.

### Key Theme Summary

In this chapter, the students have learnt the Tafseer of Sūrat al-Kaafiroon. Through this Sūrah Allah rejected the offer made by the Kaafiroon to have yearly turns to worship each other’s gods.
The Prophet Muhammad ﷺ – 1

**Aim**
To teach the students about the offer made to the Messenger ﷺ on behalf of the Quraysh and the reply extended by the Messenger ﷺ.

**Objectives**
The children will deepen their love for the Messenger ﷺ by learning about the elaborate offer made by Utbah bin Rabee’ah on behalf of the Quraysh, and the calmness with which the Messenger ﷺ dealt with this situation.

**Resource**
Islamic Education grade 5; chapter 14.

**Chapter Structure**
Vocabulary [Word Stock]
Opposition; politely; kingship; physicians.

**Explanation**
When the physical harm did not make the Messenger ﷺ halt his ﷺ mission to spread Islam, the Quraysh thought of a plan to attack his motives or reasons for continuing this mission. For this purpose, they sent Utbah bin Rabee’ah on their behalf. He was a nobleman and an excellent debater and spokesperson of his time.

Utbah offered him ﷺ wealth, women, power and health. But the Messenger ﷺ was not on a mission so he could achieve the pleasures of this world, nor was he ﷺ ill. He ﷺ was doing this for the Pleasure of his Master. The Messenger ﷺ did not answer Utbah from himself regarding his offer. He ﷺ simply recited the Aayaat from Sūrah Fusilat from the beginning of the Sūrah. He ﷺ let the Qur’an speak for itself. After a few Āyaat, Utbah bin Rabee’ah put his hand on the Messenger’s ﷺ mouth to stop him from reciting. But he ﷺ did not stop, rather he recited till the Verse of Sajdah and prostrated.

With this introduction, read the chapter aloud in class and read Utbah’s reaction to the Verses recited by the Messenger ﷺ.
**Activity**

Complete the exercises at the end of the chapter.

**Application or Association**

Open a translation of the Noble Qur’an to the Sūrah Fussilat and read the Verses from the beginning to the point of prostration so you can have a brief idea what message was conveyed to Utbah, and the reason why he reacted the way he did. Utbah understood the message that this was the Truth.

**Key Theme Summary**

In this Chapter, the students learnt about the calm nature of the Messenger ﷺ and the wisdom with which he ﷺ responded to the offer made by the Quraysh.
Chapter 15

The Prophet Muhammad ﷺ – 2

Aim

To teach the students about the various ways in which the Messenger ﷺ was treated badly and the acceptance of Islam by Hamzah ﷺ.

Objectives

The children will learn to develop love for the Messenger ﷺ by learning about the firm resolve with which he ﷺ continued his mission despite the ill-treatment given to him ﷺ. They will also learn about Hamzah ﷺ and how he embraced Islam.

Resource

Islamic Education grade 5; chapter 15.

Chapter Structure

Vocabulary [Word Stock]
Maul; resolute; strangle; entrails; ridiculed; strength.

Explanation

We have learnt in the previous grade that the Quraysh started hurling insults at the Messenger ﷺ. In this lesson, we will see that he ﷺ was hurt with ridicule, name-calling, mean words, thorns, stones, smelly intestines and more. But all of these did not deter the Messenger ﷺ. He had such firm resolve and love for Allah that he ﷺ went through so much difficulty to fulfil his mission.

On one occasion of ill-treatment by Abu Jahl, Hamzah on the spot accepted Islam and then thought about it later on. He was convinced and supported Islam from then on.

With this background, read the chapter aloud in class and underline the hardships that the Messenger ﷺ was put through.
Activity

Complete the exercises at the end of the chapter.
Find out by what name Hamzah ﷺ is known – his Kunya.

Application or Association

The Messenger ﷺ underwent a lot of hardships in delivering the Message of Allah. This was his test and he ﷺ passed it brilliantly. Allah has reserved a high reward for him ﷺ. Hamzah ﷺ too served Islam and gave up his life in the Battle of Uhud. But our deeds are with us. We too must struggle in our life to live according to the teachings of Islam up until the day when we die and we are surely going to meet our Master.

Key Theme Summary

In this Chapter, the students learnt how the Messenger ﷺ kept going on his mission despite the Quraysh ill-treating him ﷺ. They also learnt that the acceptance of Islam by Hamzah was a big strength for the Muslims.
The Prophet Muhammad ﷺ – 3

Aim

To teach the students an incident when the Quraysh made Abu Talib made an offer and the Messenger’s ﷺ response to it.

Objectives

The children will develop love for the Messenger ﷺ by learning about the firm resolve with which he ﷺ continued his mission despite the Quraysh trying to take the help of Abu Talib as a means to stop him.

Resource

Islamic Education grade 5; chapter 16.

Chapter Structure

Vocabulary [Word Stock]
Convince; abandon; chieftains; victory; commanded.

Explanation
This is yet another incident where we learn about the unflinching or constant support Abu Talib extended towards the mission of our Messenger ﷺ.

The lesson is self-explanatory.
**Activity**

Complete the exercises at the end of the chapter.

**Application or Association**

The Messenger ﷺ underwent a lot of hardships in delivering the Message of Allah. Although we know that Abu Talib supported the cause of Islam, he never accepted Islam because he was concerned about what society would say if he abandoned the worship of the idols. Guidance is in the hands of Allah and He guides those who show willingness and openness to be guided. Allah may take the help of non-Muslims to further the cause of Islam and His Messenger ﷺ as in the case of Abu Talib.

**Key Theme Summary**

In this Chapter, the students learnt how the Messenger ﷺ became emotional when his uncle asked to stop his mission. How eloquently, politely and respectfully he ﷺ declined Abu Talib his request that Abu Talib was forced to extend his support to him ﷺ once again.
The Prophet Muhammad ﷺ – 4

Aim

To teach the students about the first emigration of the Muslims to Ethiopia [Abyssinia] and the response of its emperor Negus.

Objectives

To develop love for the Companions of the Messenger ﷺ by learning about how the Muslims faced persecution, and their Hijrah to Ethiopia.

Resource

Islamic Education grade 5; chapter 17.

Chapter Structure

Vocabulary [Word Stock]

Violently; persecute; intensely; Abyssinia; annoyed; delegation; presence; emigration.

Explanation

We have learnt in the previous chapters how the Quraysh were ill-treating the believers, so much so that they started to ill-treat the Messenger ﷺ also. Seeing all this the Messenger ﷺ allowed the Muslims to take asylum in Ethiopia. He did not go himself as permission was not granted him from Allah.

With this introduction, read the story from the chapter aloud in the class. It is self-explanatory.
**Activity**

Complete the exercises at the end of the chapter.

**Application or Association**

The emigration of the Muslims to Ethiopia when they were being tortured teaches us that if we are not able to practise Islam freely, then it is an obligation on us to immigrate to a place where we can worship Allah without persecution.

**Key Theme Summary**

In this Chapter, the students learnt how the early Muslims were given permission by the Messenger ﷺ to emigrate to Ethiopia and practise Islam freely. The manner in which young Ja’far answered the Negus is praiseworthy.
The Prophet Muhammad ﷺ – 5

**Aim**

To teach the students about the acceptance of Islam by Omar ibn al-Khattab.

**Objectives**

To develop love for the Companions of the Messenger ﷺ by learning about how Omar ﷺ accepted Islam and how the Muslims were strengthened by his Islam.

**Resource**

Islamic Education grade 5; chapter 18.

**Chapter Structure**

**Vocabulary [Word Stock]**

Acceptance; prestige; confronted; approached; humming; ancestors; delighted; bitterest.

**Explanation**

We have learnt in the previous chapters that the Muslims were secretly learning Islam in Dar al-Arqam and were afraid to openly display their Islam. In this chapter the story of the acceptance of Omar is narrated and how he gave the much needed strength and courage to the Muslims. He together with Hamzah ﷺ boosted the Muslims, so they started praying openly.

With this introduction, read the story from the chapter aloud in the class. It is self-explanatory.
Activity

List the Muslim characters you come across in Omar’s acceptance of Islam.

Complete the exercises at the end of the chapter.

Application or Association

The acceptance of Islam by Omar came after the Messenger made Du’a for one of the two Omars to accept Islam. Du’a can change hardened hearts into kind hearts. Keep asking Allah for the good in this life and the next.

Key Theme Summary

In this Chapter, the students learnt how the early Muslims were given strength by the acceptance of Islam by Omar. It is Allah Who guides.
The Prophet Muhammad ﷺ – 6

**Aim**
To teach the students in-depth about the economic and social ban that was put on the Muslims.

**Objectives**
To develop love for the Messenger ﷺ and his Companions by learning about the difficulties and hardships they suffered during the ban for the sake of Islam so much so that today we can call ourselves Muslim.

**Resource**
Islamic Education grade 5; chapter 19.

**Chapter Structure**

**Vocabulary [Word Stock]**
- Boycott
- Document
- Agreement
- Banishment
- Confinement
- Oppressors

**Explanation**
When the efforts of the Quraysh to stop Islam failed, they wanted Abu Talib to lift his protection off of the Messenger ﷺ, so that they could do with him as they wanted. But Abu Talib did not do that. He not only strongly supported the Messenger ﷺ, but he also included the whole clan of Banu Hashim in this protection of the Messenger ﷺ.

Due to this the Quraysh put a ban on the Banu Hashim and Banu Muttalib, both Muslims and non-Muslims.

Abu Talib realized that it would not be practical to live in the city where any moment, the enemy could set fire to their houses. For the sake of the security of the clan, he, therefore, decided to leave Makkah, and to seek safety for it in a ravine [mountain hideout] near Makkah which later came to be known as Sh’ib Abu Talib. The ravine had some natural defenses, and it was in any case safer to live in it than to live in their houses in the city which were highly exposed to attack.

With this introduction, read the chapter aloud in the class.
**Activity**

Complete the exercises at the end of the chapter.

**Application or Association**

The boycott of the Muslims drove them out of their land to take refuge in the Shi’b Abu Talib. Allah tests His slaves with hunger amid other things to purify their Faith. We should take our trials in our stride.

**Key Theme Summary**

In this Chapter, the students learnt how the early Muslims were sidelined and boycotted.
The Prophet Muhammad ﷺ – 7

**Aim**

To help the students learn in-depth about the events that happened after the boycott.

**Objectives**

The children will learn about how Abu Talib and Khadijah passed away and the ill-treatment of the Messenger ﷺ that followed.

**Resource**

Islamic Education grade 5; chapter 20.

**Chapter Structure**

Vocabulary [Word Stock]
Encouraging; aggression; consoling; supporting; deprived; distressing.

**Explanation**

Abu Talib had been one of the most respected men in Makkah – one of the elders of Quraysh. Even though he had never been a follower of Islam, he had protected the Prophet ﷺ against his enemies. Not only was his death a sad occasion for the Prophet ﷺ but also a dangerous one. According to Arab custom anyone who is under the protection of another is safe so long as his protector lives. Now, with the death of his uncle, the Prophet’s protection was gone.
### Activity

Complete exercises at the end of the lesson.

### Application or Association

The Messenger ﷺ and his Companions were tested in their Faith in more ways than one. First the physical torture and then the boycott. The Messenger ﷺ lost two of his beloved supports. Although these were difficult moments, he ﷺ did not abandon his mission. We as Muslims should also strive in Allah’s Path and be open to the trials that Allah sends to us.

### Key Theme Summary

In this Chapter, the students learnt about the situation after the boycott and the Year of Grief or Sadness.
# Chapter 21

## The Prophet Ayyub (Job)

### Aim

To help the students learn in-depth about Prophet Ayyub ﷺ.

### Objectives

The children will learn about Ayyub ﷺ – how he was tested in his own self and how he exercised patience.

### Resource

Islamic Education grade 5; chapter 21.

### Chapter Structure

**Vocabulary [Word Stock]**

Descendant; Huran; treatment; compassion; patience.

**Explanation**

Even though Prophet Ayyub ﷺ was sent to a people just like all other Prophets, mention is not made about them, whether they all believed or were punished. Hence, we conclude that that is not what we must take from the life of Ayyub ﷺ. The story of prophet Ayyub ﷺ is different to other prophets, as Allah focused on the characteristics of prophet Ayyub ﷺ, by showing us how he ﷺ was steadfast after facing setbacks, illnesses etc. He called on Allah and Allah increased him in goodness more than what he had before.
Activity

In the notebook, guide the children to jot down the lessons that we learn from the life of Ayyub ﷺ. Complete exercises at the end of the lesson.

Application or Association

The story of Ayyub ﷺ is important for us, as it talks about patience and we will all face hardships in life. This story should remind us that we should never make our worship and sincerity toward Allah based on what we think are our blessings. Allah tests us in many ways and we should, therefore, be steadfast in His worship constantly. Further, what we may think is a blessing, in reality it may be a test too.

Key Theme Summary

In this Chapter, the students learnt about Ayyub ﷺ. In it is a great lesson and a great example for all of us, showing us the way to live life if hardships or difficulties come our way.
### Chapter 22

#### The Prophet Ilyas ﷺ

<table>
<thead>
<tr>
<th><strong>Aim</strong></th>
<th>To help the students learn in-depth about Prophet Ilyas ﷺ.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objectives</strong></td>
<td>The children will learn about Ilyas ﷺ – how he was tested in his own self and how he exercised patience.</td>
</tr>
<tr>
<td><strong>Resource</strong></td>
<td>Islamic Education grade 5; chapter 22.</td>
</tr>
</tbody>
</table>
| **Chapter Structure** | Vocabulary [Word Stock]  
Ba’labak or Baalbek [Lebanon]; festivals; celebrate; famine; stubborn; drought. |
| **Explanation** | The Prophet Ilyas was sent to Baalbek in Lebanon. His people used to worship the idol Ba’l. The story of the Prophet Ilyas is self-explanatory. Read it aloud in class. |
| **Activity** | Complete exercises at the end of the lesson. |
| **Application or Association** | The story of Ilyas ﷺ is important for us, as it talks about how idol-worshippers never really stop their idol-worship. They come to attack their prophet who asks them to worship Allah. |
| **Key Theme Summary** | In this Chapter, the students learnt about Ilyas ﷺ. |
The Prophet Yunus

Aim
To help the students learn in-depth about Prophet Yunus ﷺ.

Objectives
The children will learn about Yunus ﷺ – his mission; how he left his town; and finally how his Du’ā was answered.

Resource
Islamic Education grade 5; chapter 23.

Chapter Structure
Vocabulary [Word Stock]
Despair; Nineveh; stubborn; harbour; supplication; trial; exhausted; recovered; preached.

Explanation
The story of Prophet Yunus is self-explanatory. Read aloud in class and when needed, give extra information from the text below:

Ibn Katheer in his book, “Stories of the Prophets” states that as soon as the blessed Prophet left, his people immediately saw the huge punishment that was going to engulf them. The skies changed colour making them look like they “were on fire”. Seeing the horrific punishment that lay ahead, the people of Nineveh called out in fear and repented immediately, begging Allah to send His Prophet back, to be a source of guidance and mercy. Ibn Katheer states that the cries of repentance began to get so loud that the mountains “echoed with their cries”. This sincere repentance was accepted by Allah. Let us ponder for a minute here: How often have we cried out and repented a cry that would make our hearts tremble and our limbs shiver in fear of our sins? What is marrow/gourd plant that was made to grow for Yunus?
Some scholars said the wisdom may be that the leaves of the plant itself is soft, plentiful and provide shadow from heat and also flies do not come to it. Also the fruits can be eaten from the tree both cooked and uncooked even with skin and seeds. Allah knows best.

**Activity**

In the notebook, draw a whale and guide the children to jot down the lessons that we learn from the life of Yunus ﷺ. Make a chart of the Du’ā of Yunus and memorize it and use it daily. Complete exercises at the end of the lesson.

**Application or Association**

The story of Yunus ﷺ is important for us as it teaches us to have the need for patience in all our affairs, the reward for acknowledging our mistakes/weakness, repenting for the wrong done, and constantly praising Allah and seeking Allah’s forgiveness (that can then help later in challenging situations.). We should repent to Allah often and should constantly remember Him and say His praises as that can help save us from the tough situations in life.

**Key Theme Summary**

In this Chapter, the students learnt about Yunus ﷺ. In it is a great lesson and a great example for all of us – to have patience in our activities and to seek Allah’s forgiveness frequently.
The Best use of Time

**Aim**

To help the students learn about Time and ways to use it effectively.

**Objectives**

The children will learn about Time: its ‘slipping’ nature; how to make beneficial use of it to build our Afterlife [Ākhirah].

**Resource**

Islamic Education grade 5; chapter 24.

**Chapter Structure**

Vocabulary [Word Stock]
Leisure; ghābūn; schedule; promptness; recreation; capital.

**Explanation**

Time is Asr! Allah swears by it in the Qur’an in Sūrah Asr. Through this Sūrah we learn that Asr is time that is slipping away; that is fleeting. If we do not utilize our time in an organized manner, we would have wasted our life and not prepared for the Afterlife.

Do not watch TV or play video games for most of the day. For a maximum spend twenty minutes on video games as a way to refresh your mind after intensive homework or studies.

Do not kill time. We do not know when our time on the earth will end. We are in a state of urgency to fill our time with good deeds. A believer’s time should be divided into three parts: One part for rest, relaxation, and enjoyment; another part for working and earning a living; and another part for devotion to Allah.
Activity

In the notebook, make a timetable where you set aside blocks for homework, play and Prayer. Then take out ten minutes after Salah and after play times so that you can prepare for your Afterlife: in these ten minutes you can do Dhikr, Du’ā, and send Salawāt on the Messenger ﷺ, recite Qur’an, learn an Āyah or two from the Qur’an.

Complete exercises at the end of the lesson.

Application or Association

Today we have those who “kill time.” These people gather to talk about things that are not related to Islam or the Muslims’ affairs; they play video games for hours on end, play pranks on other people to trouble them or talk about others. These people are not killing time, rather they are committing slow suicide because they are killing their time -- and their time is their lives! So they are slowly killing themselves and after they die, what good deeds have they done?

Key Theme Summary

In this Chapter, the students learnt about time and its importance and its fleeting nature. They learnt to make a daily schedule and guard time as one would guard a priceless jewel.
### Ammar ibn Yasir 

**Aim**
To help the students learn briefly about Ammar ibn Yaasir .

**Objectives**
The children will learn a few incidences in the life of Ammar  so that they can appreciate the sacrifices that he made for Islam.

**Resource**
Islamic Education grade 5; Chapter 25.

**Chapter Structure**

<table>
<thead>
<tr>
<th>Vocabulary [Word Stock]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Encouraging; aggression; consoling; supporting; deprived; distressing.</td>
</tr>
</tbody>
</table>

**Explanation**

Abu Talib had been one of the most respected men in Makkah – one of the elders of Quraysh. Even though he had never been a follower of Islam, he had protected the Prophet  against his enemies. Not only was his death a sad occasion for the Prophet  but also a dangerous one. According to Arab custom anyone who is under the protection of another is safe so long as his protector lives. Now, with the death of his uncle, the Prophet’s protection was gone.

**Activity**

- Draw Ammar’s  family tree.
- Complete exercises at the end of the lesson.

**Application or Association**
The students learn to appreciate the sacrifices that Ammar made for Islam. Allah allows Muslims to be tortured to be tested in their Faith.

**Key Theme Summary**

In this Chapter, the students learnt a little about Ammar and the martyrdom of his parents Sumayya and Yasir.
# Safiyyah bint Abd al-Muttalib

## Aim
To help the students learn briefly about Safiyyah bint Abd al-Muttalib.

## Objectives
The children will learn a few incidences in the life of Safiyyah bint Abd al-Muttalib so that they can appreciate her relationship ties to the Messenger of Allah ﷺ.

## Resource
Islamic Education grade 5; Chapter 26.

## Chapter Structure

<table>
<thead>
<tr>
<th>Vocabulary/Word Stock</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authority; warrior; caliphate.</td>
</tr>
</tbody>
</table>

## Explanation
The text of the lesson is self-explanatory and the students will understand as it is read in class.

There is one incident that may be talked about it in the class as a discussion is how Safiyyah brought up her son Zubayr bin al-Awwam. Whenever he came home complaining of being bullied by children of his age, she would sternly rebuke him, tie him and beat him up so as to make him strong and firm. When one of the members of her husband’s family once passed by her while she was treating her son in this way, he requested her to be kind to the poor orphan. She replied that she wants to make a man out of her son; a man that would be undefeatable and insuppressible, a man that would never surrender to any of Allah’s creatures. He indeed turned out to be a powerful warrior.
Activity

Draw a family tree showing how Safiyyah is related to the Messenger both from his mother’s and father’s side. Complete exercises at the end of the lesson.

Application or Association

The students learn to appreciate the perfect qualities that Muslims today need more of. She was patient and courageous. She took part in many battles.

Key Theme Summary

In this Chapter, the students learnt a little about the Messenger’s aunt, Safiyyah. He loved her very much.
Ruqayyah bint Muhammad 

Aim

To help the students learn in-depth about Ruqayyah bint Muhammad .

Objectives

The children will learn a few incidences in the life of Ruqayyah so that they can appreciate the love the Messenger  had for her.

Resource

Islamic Education grade 5; Chapter 27.

Chapter Structure

Vocabulary [Word Stock]

Emigrated; Abyssinia/Ethiopia.

Explanation

The text of the lesson is self-explanatory and the students will understand as it is read in class.

She was known as ‘she of the two emigrations’ because she emigrated to Ethiopia twice and then to Madinah. The Messenger  could not attend her funeral, but visited her grave later on.
### Activity

Draw a family tree showing Ruqayyah’s parents, husband and children.

Complete exercises at the end of the lesson.

### Application or Association

The students learn to appreciate the perfect qualities of Muhammad’s character that influenced his daughter Ruqayyah. She emigrated for the sake of Islam and that has a very high reward.

### Key Theme Summary

In this Chapter, the students learnt a little about the Messenger’s daughter, Ruqayyah. He loved her very much.
Kindness to Parents

Aim

To teach the students the different facets/aspects of being kind to our parents.

Objectives

The children will learn the status that parents enjoy in Islam; their rights, and ways in which children can be kind to them.

Resource

Islamic Education grade 5; chapter 28.

Chapter Structure

Vocabulary [Word Stock]

Honour; disrespect; gracious; irritated; violation.

Explanation

From the Verses in the Qur’an and the Hadith mentioned in the chapter, we come to know the high status that our parents enjoy in Islam. It does not matter if they are Muslim or not. They demand our excellent conduct towards them as far as Islam is concerned. No matter what kindness you show them or speech you extend towards them, you will never be able to equal the sacrifices they made for you.

Read the chapter and underline the hardships our parents went through to take care of us.
**Activity**

Draw five big heart shapes on an A4 size paper and mention in them ways in which you showed kindness to your parents in the past week. Further think up ways to make your parents happy.

Memorize the Qur’anic Āyaat on kindness to parents.

Complete the exercises at the end of the lesson.

---

**Application or Association**

The treatment of our parents should be nothing short of ‘Ihsaan’ excellent. There are no two ways about it. The Qur’anic Āyaat that are studied in this lesson have proved the high status parents have in Islam. Resolve today to have a good relationship with your parents in terms of action and speech.

---

**Key Theme Summary**

In this Chapter, the students learnt various ways in which parents sacrifice for their children. This was so children can know what their parents did for them and continue to do for them. In extension children learnt how to be dutiful to their parents.
Chapter 29

The Qur’an is the Word of Allah

**Aim**
To teach the students that the Qur’an is the perfect Word of Allah.

**Objectives**
The children will learn that the Qur’an is the reliable Word of Allah; and the rights it has on us.

**Resource**
Islamic Education grade 5; chapter 29.

**Chapter Structure**

**Vocabulary [Word Stock]**
Honourable; fortified; revealed; understanding; constant.

**Explanation**
The Qur’an has the following rights on Muslims:
1) To believe in it
2) To recite it
3) To understand it
4) To act upon it
5) To call to it

Some of the Companions of the Messenger ﷺ would take years to memorize Sūrah Baqarah. This was not because they found memorization difficult. This is because the way that the Sahabah would study the Quran is that they would take ten Āyaat at a time only. They would study these ten Āyaat, study the Īmaan, the ilm, the halal and the haram in these Āyaat. They would memorize the Āyaat and apply its rulings to their lives. They would not move onto the next ten Āyaat until they had brought their lives into compliance with the first ten. The Qur’an thus became alive and second nature to them, its knowledge was not wasted and lost.
Activity

Draw a picture of the Mus’haf and write down some benefits of it in your notebook. Complete the exercises at the end of the lesson.

Application or Association

The Qur’an is a miracle in so many ways. In this chapter, some of its amazing benefits and aspects are mentioned. Read and recite the Qur’an in this new light.

Key Theme Summary

In this Chapter, the students have learnt about the responsibility Allah has taken to protect the Qur’an as well as the rights the Qur’an has on us Muslims.
Chapter 30

Fingerprints – The Unique Creation of Allah

**Aim**
To teach the students about the miracle of the fingerprints mentioned in the Qur’an.

**Objectives**
The children will learn about the uniqueness of fingerprints and how it was mentioned 1400 odd years ago when man knew nothing about fingerprints.

**Resource**
Islamic Education grade 5; chapter 30.

**Chapter Structure**

**Vocabulary [Word Stock]**
Assemble; distinguish; patterns; fingerprints; unique.

**Explanation**
The emphasis on fingerprints has a very special meaning. This is because shapes and details on everyone’s fingerprint are unique to each individual. Every person who is alive or who has ever lived in this world has a set of unique fingerprints. Furthermore, even identical twins having the very same DNA sequence have their own set of fingerprints.

Fingerprints attain their final shape before birth and remain the same for a lifetime unless a permanent scar appears. That is why fingerprints are accepted as a very important proof of identity, exclusive to their owner. The science of fingerprints has been used as a non-erring identity determination method.

However, what is important is that this feature of fingerprints was only discovered in the late 19th century. Before then, people regarded fingerprints as ordinary curves without any specific importance or meaning. However in the Qur’an, Allah points to the fingertips, which did not attract anyone’s attention at that time, and calls our attention to their importance. This importance has only been fully understood in our day.
### Activity

Do Activity B from the exercises at the end of the chapter in your notebook. Compare your fingerprints with the rest of the students in your class.

Also, complete the rest of the exercises.

### Application or Association

The fact that Allah has created unique fingerprints points to the surety of the Day of Judgement. Use this idea to link all your activities to Allah.

### Key Theme Summary

In this Chapter, the students learnt about the fingerprints and the marvellous nature of our creation. It echoes belief in the Day of Judgement.
# Islamic Dress Code

<table>
<thead>
<tr>
<th><strong>Aim</strong></th>
<th>To teach the students the varied aspects of the Islamic Dress Code.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objectives</strong></td>
<td>The children will learn about the Islamic dress – its types; aspects and the requirements for both men and women.</td>
</tr>
<tr>
<td><strong>Resource</strong></td>
<td>Islamic Education grade 5; chapter 31.</td>
</tr>
<tr>
<td><strong>Chapter Structure</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Vocabulary [Word Stock]</strong></td>
<td>Appearance; decently; <em>awrah</em>; dressing; adornment; concealing; modesty; imitation.</td>
</tr>
<tr>
<td><strong>Explanation</strong></td>
<td>The lesson is self-explanatory. National clothes from one’s own country or other counties may be worn as long as they do not violate the awrah of the Muslim.</td>
</tr>
</tbody>
</table>
### Activity

Bring in pictures and stick them in your book showing the different clothes that Muslims all over the world wear.

Complete the exercises at the end of the lesson.

### Application or Association

The knowledge of dress code is essential for children at this stage as it is vital to dress Islamically from a young age. This will develop modesty and a sense of shame from early on. Also remember, clothes with faces cannot be prayed in.

### Key Theme Summary

In this Chapter, the students learnt the purpose of clothes; different dress codes of men and women.
Etiquette of Eating and Drinking

**Aim**

To help the students learn the proper Islamic manners of eating and drinking.

**Objectives**

The children will learn how the Messenger ﷺ taught us to eat and drink. They will learn the Du’âs said before and after eating.

**Resource**

Islamic Education grade 5; Chart pictographically showing the broad does and don’ts of Islamic etiquettes of eating and drinking, and Du’âs said before and after; Charts showing Halaal and Haraam foods.

**Chapter Structure**

**Vocabulary [Word Stock]**

Etiquette [manners]; morsel; criticising; sweetmeats; reclining; permissible; Satan;

**Explanation**

Introduction: Ask questions related to Halaal and Haraam foods and drinks lesson done in the previous grade.

The lesson is self-explanatory. Revise the Du’âs of before and after eating and drinking.
Activity

Ask the students to eat their snacks together and ask them to observe the manners they have learnt. Remind them of the Du’ās to be said. Watch them and correct them as required. Complete the exercises at the end of the lesson.

Application or Association

If we observe these manners while eating and drinking we will be rewarded and Allah with put barakah in our food. Also, when we eat together as a family, Allah puts barakah in our families.

Key Theme Summary

In this Chapter, the students have learnt about the etiquettes of eating and drinking. They learnt the Du’as for beginning and completing the meal.
The Friday Prayer

**Aim**

To help the students realize the merits of Friday and the importance of the Friday Prayer.

**Objectives**

To teach the children the merits of Jum’uah and the manners and duties of the day; the importance of the Friday Prayer and the way in which it is performed.

**Resource**

Islamic Education grade 5; A chart displaying the actions to be performed on Friday.

**Chapter Structure**

**Vocabulary [Word Stock]**

Jumu’ah; sermon; Khutbah; obligatory; fragrance; attentively; illuminated; minbar; congregation.

**Explanation**

The other prayers can be offered without the congregation and, if missed, can be offered later also. But not so the Friday Prayer. It is conditioned upon congregation and, if missed, cannot be offered later.

The congregation of the Muslims in the community needs no invites. People who do not pray for the entire week also at least always show up for the Jum’uah. The Khutbah given serves as a reminder to them for their duties towards their Master. Hence, the Khutbah has to be powerful and the topic should be relevant to the problems of the respective society.
Activity

Memorize the Hadith: خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمَعَةَ
Complete the exercises at the end of the chapter.

Application or Association

Prepare for the Friday Prayer from the morning itself. Take a bath and cut your nails. Recite Sūrat al-Kahf and send a lot of blessings [Durood] on the Messenger ﷺ. Go to the mosque before the second Adhan after which the Khutbah starts.

Key Theme Summary

In this lesson, the students learnt about Friday – its merits and actions to be performed on the day. They also learnt about the Friday Prayer and its benefits.
As-Sunan ar-Raatibah

**Aim**

To teach the students about the established voluntary Salāh.

**Objectives**

The children will learn about the importance of the voluntary Salāh and their excellence and reward.

**Resource**

Islamic Education grade 5; chapter 34.

**Chapter Structure**

**Vocabulary [Word Stock]**

Raatibah; obligatory.

**Explanation**

The word Raatibah means Sunnah. It refers to the extra Prayers that one performs over and above the Fardh Rak’ahs which are in respective order – 2, 4, 4, 3, and 4. Out of the Raatibah Sunan the Messenger ﷺ would never leave off 2 Rak’ahs before Fajr and the Witr Salāh after Isha, even though he was travelling.
**Activity**

As a group activity, make a chart of the Rawatib Salāh. Memorize the number of the Rawaatib Rak’ats, and try to offer them often.

**Application or Association**

Start offering the Rawaatib Salāh especially the Sunnah before Fajr and Witr which is offered after Isha.

**Key Theme Summary**

In this Chapter, the students learnt about the importance of the Rawaatib Sunan and the reward associated with them.
Al-Witr Prayer

**Aim**

To help the students learn about the Witr Salāh.

**Objectives**

The children will learn about the Witr Salāh – when and how it is prayed; what is recited in it.

**Resource**

Islamic Education grade 5; chapter 35.

**Chapter Structure**

**Vocabulary [Word Stock]**

Witr; attended; voluntary; virtuous.

**Explanation**

The word Witr means ‘odd’. Therefore, Witr Salāh refers to a Prayer which has odd-numbered Rak’ahs.
Activity

In the notebook, make a timetable where you set aside blocks for homework, play and Prayer. Then take out ten minutes after Salah and after play other times so that you can prepare for your Afterlife:

In these ten minutes you can do Dhikr and send Salawāt on the Messenger ﷺ, recite Qur’an, learn an Āyah from the Qur’an.

Complete exercises at the end of the lesson.

Application or Association

Today we have those who “kill time.” These people gather to talk about things that are not related to Islam or the Muslims’ affairs; they play around or talk about others. These people are not killing time, but they are committing slow suicide because they are killing their time -- and their time is their lives! So they are slowly killing themselves and after they die, what good deeds have they done?

Key Theme Summary

In this Chapter, the students learnt about time and its importance and its fleeting nature. They learnt to make a daily schedule and guard time as one would guard a priceless jewel.
Chapter 36

Dhikrullah [Remembrance of Allah]

Aim
To teach the students about the importance of Dhikrullah and various Adhkār to recite.

Objectives
The students will learn about Dhikr: its meaning, benefits, and some expressions of daily Dhikr.

Resource
Islamic Education grade 5; Notebook sized paper for every child.

Chapter Structure
Vocabulary [Word Stock]

Dhikrullah; remembrance; gathering; supremely; treasures.

Explanation

Dhikrullah comes from the word Dhikr, which is an Arabic word. In Islam, Dhikr is when we remember Allah and mention Him. We must remember Allah because it is He Who has given us everything that we have and enjoy and be thankful to Him. Muslims do not make up things in Islam. How to do Dhikr is also taught by the Prophet ﷺ. With repetition, teach the children the Dhikr mentioned in the lesson. Just as offering five times Prayer means you are worshipping Allah, Dhikr also mean you are worshipping Allah.

Now read the chapter and underline the benefits of Dhikrullah.
**Activity**

Practise the various *Dhikr* in the class by taking turns.

Hand out a sheet of paper to the students and have them write down the various *Dhikr* mentioned in the lesson. Paste them in the notebook and practise them every day.

Complete the activities at the end of the Chapter.

**Application or Association**

The students can practise the *Dhikr* mentioned by repeating it a 100 times in the morning after Fajr and evening after *Asr Salāh*. This *Dhikr* brings a lot of blessings in our days and nights and hence our lives.

**Key Theme Summary**

In this chapter, the students learn the meanings of *Adhkār* and their importance and benefits.
Chapter 37

Du’ā [Calling upon Allah]

Aim
To teach the students about the etiquettes of Du’ās and some every day Du’ās to recite.

Objectives
The students will learn about the importance of Du’ās.

They will learn a few Adhkār and revise the Du’ās of sleeping and waking; entering and leaving the house; entering and leaving the mosque; before and after eating; going and coming out of the washroom.

Resource
Islamic Education grade 5; Notebook sized paper for every child.

Chapter Structure

Vocabulary [Word Stock]
- Remembrance; marrow; etiquette; humility; reverence; supplicate.

Explanation

Du’ā is an Arabic word. It means to humbly ask Allah someone to give you what you need. A Muslim does Du’ā only to Allah. Du’ā is the most basic form of worship. Du’ā to Allah would include asking Him for protection, good health, good friends and teachers, and best in this life and in the Hereafter. These are things that Only Allah can help us with. Du’ā is the strength of a Muslim.

Just as offering five times Prayer means you are worshipping Allah, Du’ā also means you are worshipping Allah. You can do Du’ā and ask Allah for anything and at any time. We should constantly keep in mind the various favours of Allah on us.

But for Du’ā to be accepted, certain etiquettes have to be followed.
Activity

Practise the various Dhikr and Du’ās in the class by taking turns.

Hand out a sheet of paper to the students and have them mention at least six Du’ās that they want to ask Allah besides the ones mentioned in the lesson. Advise them to ask them every day.

Complete the activities at the end of the Chapter.

Application or Association

A Muslim should develop a close relation with Allah where he can ask Him for anything and everything... ask Him when Dad can’t find a parking slot, ask Him when a certain sum is difficult to solve, ask Him to help you control your anger, ask him for good friends and teachers, etc. Make Allah your trusted friend and confidant.

Key Theme Summary

In this Chapter, the students learn the meaning of Du’ā. They learn to call upon Only Allah anytime of the day. Moreover, they learn the various Du’ās which they can use to call upon Him.
Some Sayings of the Prophet ﷺ

Aim
To help the students memorize the Ahādith of the Messenger ﷺ.

Objectives
The children will learn to develop love for the Messenger ﷺ by learning his advice to us in the form of Hadith. The students will also memorize these Ahādith.

Resource
Islamic Education grade 5; chapter 38.

Chapter Structure
Vocabulary [Word Stock]
Tahaarah; disease; Modesty.

Explanation
The Ahādith of the Messenger ﷺ that have been included in this chapter are like warm and loving advice to us Muslims directly from the Messenger ﷺ. They help us in living meaningful lives.

The Messenger ﷺ said, ‘May Allah brighten (Naddara) a man who hears from us a Hadith, and memorizes it and conveys it...’ Abu Dawud narrated it and declared Sahih by Albani.
### Activity

Memorize the Hadith mentioned in the lesson.

### Application or Association

Memorize these sayings in Arabic and practise them in your daily life. *Ahādith* in English are not memorized as the Messenger ﷺ originally said these words in Arabic, and English cannot totally give a perfect translation to the Arabic language.

### Key Theme Summary

In this Chapter, the students learnt the *Ahādith* of the Messenger ﷺ. It is virtuous to memorize the *Ahādith*. These *Ahādith* are sincere advice to us directly from the Messenger ﷺ who loved us and worried about our wellbeing very much.