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

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

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

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

The series aims to 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
December 2014.
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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 had been possible without the divine gift of the skill to write.

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

According to a Hadith, ‘the first thing created by Allah was the pen.’ This Hadith has been recorded by Imām Ahmad through various routes of transmission. At-Tirmidhi also has recorded it. For details see Tafsir ibn kathir, volume 10; pages 101-102, published by Darussalam.
Allah Most High referring to the beneficial knowledge says in a praise-worthy 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] [Ta-Ha 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:

[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 supplicate.

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
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:

كُلُّ يَوْمٍ أَخَذْتُ إِلَيْكَ تَأَمُّرَتَنَّ بِالْمَعْرُوفِ وَنَهَىَتَنَّ عَنِ الْمُنْهَرِ وَلَوْ مَاتَنَّ أَهْلُكَ أَلْحَسَنَّ لَكَانَ غَيْبًا أَنْفَحُأَنِّمُهُمْ مَنْهَرَتْنَّ وَأَخَذْنَاهُمُ الْفُقُوْضُ

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

Al-Ma’ruf denotes all that Islam has ordained and al-Munkar denotes all that Islam has forbidden. At-Tirmidhi, Ibn 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 Ha-
These and other Hadiths conform to the meaning of the Ayah: ‘You are the best community that has ever been raised up for mankind, you enjoin the doing of what is good and forbid the doing of what is wrong and you believe in Allah.’ [Aal-Imran 3:110]

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

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

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

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

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

‘Seeking knowledge is an obligation upon every Muslim.’ This Hadith demonstrates that knowledge has to be sought and it also proves that the
seeking of knowledge is one of the obligatory acts that like other obligatory acts, takes one closer to Allah. It would become clear that the beneficial knowledge brings one closer to Allah, increasing one’s awareness of Him and triggering one to perform good deeds. First and foremost this is made up by knowledge of the Shar’iah or the Divine Laws of Islam: reading and pondering over the Gracious Qur’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 at-Taqwā Ltd. Page 224].

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

Both Qur’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 descend-
ed upon them, mercy covers them, the angels surround them and Allah makes mention of them to those in His presence. [Recorded by Muslim]

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

It is important to note that the study of the Qur’an should go hand in hand with reading the Hadith of the Prophet ﷺ and his life. Knowledge is referred to as 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 from doing.

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 whoever 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 Mus-
lims 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’ān and the Sunnah and be governed by the Islamic system of values, willingly 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’ān:

[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, and interest should also be taken in his outside activity. One mother observed how enthusiastic her youngster looked as he emerged from his first day Islamic Education class. Before she could find out how he liked it; he blurted out, ‘It was great. Do you know what? My teacher knows my name!’

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

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

11. Lesson Planning

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

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

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

12. Salient Features of the Lesson Plan

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

1. **Aim**

The aim of Islamic Education is the moulding of ‘the good and righteous person’ who worships Allah in the true sense of the term, builds up the structure of his or her earthly life according to the Shar’īah [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:

\[ \text{And I have not created the Jinn and mankind but that they should worship Me.’} \] [Al-Dhāriyāt 51:56] and

\[ \text{Qul } \text{Inn Sallāh Wa} \text{Shamsa} \text{A} \text{Wajhīr Wa} \text{Samāf} \text{Yaddob Al'Alimīhīn} \]
‘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 ex-
ample 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, man-
ners, 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 Sahih, on the authority of Abu Hurayrah: ‘Faith has
sixty-odd, or seventy-odd branches, the highest and best of which is
to declare that there is no god but Allah, and the lowest of which is to
remove something harmful from a road. Modesty, too, is a branch of
Faith.’
Islam is a practical way of life. Ample time and efforts will have to be devoted in classroom and at home for educating students on practising what they have learnt in the given textbook. Our main aim is to raise generations of Muslims who would translate the teachings of Islam in all aspects of their daily life.

7. **Key Theme Summary**

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

1. **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 Third Grader**

In third grade, children select and combine skills and strategies to read fluently with meaning and purpose. They apply comprehension and vocabulary strategies to a wider variety of texts and are better able to check on and improve their comprehension as needed. Children this age use their
knowledge of text structures, vocabulary and the world to understand and communicate. They read for pleasure and choose books based on personal preference, topic or author; reading may become a major interest, hence extra Islamic-themed books from the library may be handed out to the students. They learn best through active, concrete experiences, but are learning to see books as sources of information.

Children at this stage cannot handle abstract reasoning very well unless it relates to real experiences. In contrast to the previous years, they are developing a longer attention span.

**The Grade Three Programme**

In the grade three Islamic Studies, the chapters are level appropriate, illustrative and comprehensive. They cover all areas of Islam aimed at developing the right Islamic Personality of our new Muslim generation.

Here, the students will understand the foundations of the Islamic belief system in a way appropriate to the third grade. The key concept of Tawheed (Oneness of Allah) and Aqidah is explained and understood in a language appropriate drawing from the Qur’an and Sunnah, the teachings of the Prophet ﷺ. Seerah, worship, and Islamic manners and etiquette are covered, explained in an interactive manner and understood by the student. Qur’anic stories are explained and understood to supplement lessons. At this stage, the students draw connections between the Islamic belief and history to their daily life. They apply the Islamic belief to their daily activities. They critically analyze current events from the Islamic viewpoint. They understand the distinction of the Islamic Faith and belief and apply it on personal and collective levels.

As far as Salāh is concerned, children at this age learn to pray and have to be after a certain time, responsible for praying by themselves. Make clear rules and stick to them. Talk with your child about what you expect from his [behaviour] when no adults are present. If you provide reasons for rules, it will help him to know what to do in most situations.

Use discipline to guide and protect your child, instead of punishment to make him feel badly about himself.

After your child prays without any prompting from your side, help him think about his own accomplishments. Saying “you must be proud of yourself” rather than simply “I’m proud of you” can encourage your child to make good choices when nobody is around to praise him.
LESSON PLANS

Chapter 01

The Call to Prayer

**Aim**
To help the students concentrate on the wordings of the Adhan and learn its response.

**Objectives**
To teach the children that Adhan reminds and calls Muslims to Prayer five times a day; also how to respond to the Adhan by repeating what the Mu’adh-dhin says.

**Resource**
Islamic Studies grade 3; Audio of the Adhan to be played in class; visit to the local masjid.
Chapter Structure
Vocabulary [Word Stock]
Mu’adh-dhin; Adhan; mosque;

Explanation
The children already are aware of the purpose of the Adhan. It is a Call to Prayer that the Mu’adh-dhin calls out from the mosque every five times a day. It reminds the believers that it is time to put aside all the activities that they are engaged in and remember Allah and pray to Allah.

Adhan is so sweet to the ears to listen to, and it strengthens our Faith when we listen to the Oneness of Allah and the messengership of Muham-mad ﷺ five times a day.

If this Chapter is taught in the areas where Adhan is not heard, children should be informed that programs from the internet may be downloaded that give Adhan at specific times and that not hearing the Adhan is not an excuse to not pray.

As soon as the Adhan is being heard, Muslims must repeat exactly what the Mu’adh-dhin says. Except for Hayya Alas Salāh and Falāh, they have to say La hawla wa la Quwwata illa billaah.

Demonstrate how the Azan of the Fajr is different as compared to the Azan of the rest of the day.

A Muslim must develop the habit of dropping whatever he is doing and start preparing for Salāh as soon as the Prayer is heard; for e.g. perform Wudhu, wear clean clothes, walk to masjid etc. This will become a habit which is most loved by Allah.

Activity
Play the audio of the Adhan so the children can identify how each statement is repeated a certain number of times. Guide the children to respond to the Adhan by repeating the wording appropriately.
**Application or Association**

Adhan calls people to Prayer. Grade 3 children are at an age where they have started praying already, they should be advised to start preparations for Prayer as soon as the Adhan is over, and they have responded to the Adhan. This is because Salāh prayed at the proper time is most loved by Allah.

Complete the exercise on pg. 6.

**Key Theme Summary**

In this lesson the children will learn that Adhan which is given to invite Muslims to pray five times a day, needs to be responded to. They must leave everything they are doing and start preparing for Prayer as soon as the Adhan is over.
**Aim**
To help the students learn about al-Iqamah.

**Objectives**
To teach the children that al-Iqamah is the call to start offering the Salāh in Jama’ah.

**Resource**
Islamic Studies grade 3; Audio of the al-Iqamah to be played in class; visit to the local masjid.

**Chapter Structure**
**Vocabulary [Word Stock]**
Iqamah; fard; jama’ah.

**Explanation**
After the Adhan is heard, a Muslim must start preparing for Prayer and head to the mosque to pray in Jama’ah. After a short ten to fifteen minutes, the Imām stands to lead the Prayers, he recites the Iqamah, which is a cue to the Muslims in the mosque to line up in straight rows to start the Prayers. All the Fardh Salāh of every Prayer are prayed in Jama’ah.

The wording of Iqamah is very similar to the wording of Adhan except in one sentence- Qad Qaamatis Salāh repeated twice after the Mu’adhdhin says Hayya Alas Salāh, Hayya Alal Falāh. Also in the Adhan the wording are repeated twice, but in the al-Iqamah, it is said once.

A Muslim must develop the habit of dropping whatever he is doing and start preparing for Salāh as soon as the Prayer is heard; for e.g. perform Wudhu, wear clean clothes, walk to masjid etc. This will become a habit which is most loved by Allah. If they develop this habit, they will be in time to pray in Jama’ah or else they will miss it. Jama’ah waits for no late comers!
### Activity
Play the audio of the Adhan and then the al-Iqamah so the children can identify how both of them are subtly different than each other. Have the children learn the al-Iqamah by heart as Prayer prayed at home in Jama’ah will also need to be preceded by the al-Iqamah.

### Application or Association
Adhan calls people to Prayer, while the Iqamah calls the people to assemble in rows for the start of the congregational Prayer. When the children know the Iqamah they can call it out at home when they pray in Jama’ah. Praying in Jama’ah at home brings the mercy of Allah in that home.

Complete the exercise on pg. 10.

### Key Theme Summary
In this lesson the children will learn that Iqamah is the call to start the congregational Prayer.
Lying, Gossiping and Backbiting

Aim
To help the students learn in-depth about lies, gossiping and backbiting and its harmful effects.

Objectives
-The children will learn about the bad habits that can be easily engaged in while talking to friends; definitions of lying, gossiping and backbiting and the consequences of engaging in them.

Resource
Islamic Studies grade 3 chapter 3.

Chapter Structure
Vocabulary [Word Stock]
Tongue; gossiping; backbiting; lies

Explanation
A lie is an untrue statement that is presented as the truth. People lie for many reasons: to deceive or cheat others so that they can benefit themselves, some lie just for fun and whiling away time [white lies], some lie just because they are habitual liars and they see nothing wrong in it. But a lie is a lie. The Prophet ﷺ said a Muslim may be a thief but not a liar. It amounts to disbelief. It is very easy to tell lies but in the long run one lie leads to the other until the person is written with Allah as a liar. We will be questioned about these lies on the Day of Judgement.

Gossiping is talking about others to have fun. It includes mocking at others: winking, rolling eyes, nudging, body actions etc. it doesn’t only have to be words. Everyone is created by Allah and making fun of others, even if indirectly, amounts to making fun of Allah’s creation. The golden Hadith to remember is that if you do not have something nice to say, be silent.
Activity

Play games in class to reinforce the meanings of the three terms:

Lying [The Untangle Game]:

Divide into groups of four (must be an even number). Stand facing one another in a circle. Instruct each student to grab the right hand of a student across from (not next to) him. Next, join left hands with a different person. Then, try to untangle without anyone letting go. Next, try it with six people, then, eight.

Discuss: How is “The Untangle Game” like lying? (Lying leads to more lies and often tangles up our relationships. Like tangles, lies can be hard to untangle.) Can you give an example of how lies tangle up?

Backbiting:

Instead of looking at the bad qualities in others, pair up students in a random order. The students are to genuinely complement each other on their positive characteristics. Students should use adjectives and specific examples in their descriptions. Have students record the compliments on a piece of paper. The teacher should review examples and non-examples of giving genuine compliments.

Examples:

• Fatimah was behaving nicely when she invited me to sit with her at lunch.
• Hafsa was showing kindness when she asked me to play with her.
• Ibrahim was showing patience when he let me go on the computer first.
• Abdullah was being a friend when he brought my homework home to me when I was out sick.

The students come to the front of the class and read what they wrote about each other to their classmates. Hang finished papers in the classroom.

Complete exercises on pgs. 14 and 15. Learn the Hadith in Arabic ﯽُلِسْلِمُ ﻣُن لِسْلِمَ ﻣِنْ ﺔُلِسْلِمُوْنَ ﺔُلِسْلِمُوْنَ ‘A true Muslim is the One who avoids harming Muslims with his tongue and hands.’
**Application or Association**

The students should know the definitions of these terms so that they may steer clear of them when dealing with others. This will help build lasting friendships and by extension a strong Islamic brotherhood [Um-mah] that Muslims lack today.

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**Key Theme Summary**

In this Chapter, the students learn the meanings of lying, gossiping and backbiting. They also learn of the ill-effects of these qualities. Our tongue should be controlled as what it says will be questioned on the Day of Judgement.
The Prayer [as-Salah]

Aim
To help the students realize the importance of the five daily Prayers [Salāh].

Objectives
- To teach the children the importance of the five daily Prayers [Salāh] by studying a few sayings of the Prophet ﷺ.
- Also, Salāh should not be neglected and missed under any circumstance except when one is sleeping.
- The conditions of the Salāh.

Resource
Islamic Studies grade 3; A chart displaying the Hadith to be memorized.

Chapter Structure
Vocabulary [Word Stock]
Jamaa’ah; Salawaat; degrees; congregational; individual.

Explanation
A Muslim is commanded to pray five times a day. Narrate the Hadith and explain that just as we would become very clean for taking a bath five times a day, similarly our heart will be free of sins if we pray five times a day.

It is the second-most important Pillar of Islam after Shahādah. It is the most loved worship by Allah. He loves Prayer offered at the right time.

Muslims may offer their Prayers anywhere they may be if they are on the move – work, garden, stations etc. But if they are at home, it is better for the men to offer the Fardh Salāh in Jamaa’ah or congregation as it is rewarded twenty-seven times more.

Further, to pray Isha and then the Fajr Prayer in congregation is like spending the whole night in Prayer. Imagine how Allah rewards Prayer in Jamaa’ah!

Unless one slept through the Prayer time, it is not allowed to leave off Salāh. If one is too ill to stand, pray sitting; if too ill to sit, pray lying down.

Mention the conditions of the Salāh.
Activity

Complete the exercises at the end of the chapter on pg. 19.

Memorize the Hadith in Arabic: ‘The merit of Congregational Prayer - Jama’ah - surpasses that of individual Prayer by twenty seven degrees.’

صَلاَةُ الْمَعَةِ تَفْضُلُ صَلاَةَ الْفَذِّ بِسَبْعٍ وَعِشْرَينَ دَرَجَةً

Application or Association

A Muslim offers prayers five times a day. Men preferably pray in Jama’ah. Salāh is the difference between a believer and a non-believer. In grade 3, the children must have learnt all the fundamentals of Salāh and must be praying off and on. Salāh is a connection between us and Allah. Preferably, boys should start praying in masjid as Prayer in a mosque is rewarded twenty-seven times more.

Key Theme Summary

A Muslim offers Salah five times a day and it purifies us of sins just as bathing five times a day would clean us of dirt. It is better for men to pray in Jama’ah as it is rewarded twenty-seven times. We should never put off offering Salāh as it is the most important pillar and most loved worship by Allah.
Zakah – The Purifying Dues

**Aim**
To help the students explore Zakah, the Third Pillar of Islam.

**Objectives**
The children will learn that Muslims give Zakah (Purifying Dues) on the wealth or riches they own.

**Resource**
Islamic Studies grade 3; a chart of the Five Pillars of Islam.

**Chapter Structure**

**Vocabulary [Word Stock]**
Purifies; cleanses; brotherhood; wealth; stronger.

**Explanation**
With the help of the chart, show the students Islam consists of five Pillars, and that Zakah is the third Pillar. Zakah means to give Purifying Dues. It is different than ordinary charity or Sadaqah. Ordinary charity is voluntary and has many forms: smiling at another Muslim; picking up something harmful from the road are all forms of charity.

Zakah is obligatory on the wealth/riches/treasure that a Muslim has. If we do not give it to the needy, our wealth remains impure or dirty. Using this dirty money will have a bad result on our lives. It will be without blessings. Moreover, if we do not give it, on the Day of Judgement, the wealth will come as a snake and attack us. It is paid once a year and hence is an easy form of worship.

Zakah not only cleanses our riches, rather it benefits the society also. When the rich give to the poor, the ties of brotherhood between them becomes strong.
**Activity**

Have the students ask their parents whether they pay Zakah and which month they pay it and record it in their notebooks. Complete activities given at the end of the chapter pg. 23.

**Application or Association**

The obligatory Zakah helps bring blessings to the family who gives it and to the Muslims in our community at large in that we will see that it eradicates poverty to a great extent.

**Key Theme Summary**

In this Chapter, the students will learn that Zakah is the third pillar of Islam and that it is obligatory. It purifies not only our wealth and our inner self, but also the community as it forges ties of brotherhood between the rich and the poor.
Fasting (1)

Aim
To help the students explore Sawm (Fasting): the Fourth Pillar of Islam.

Objectives
- The children will learn that Muslims Fast in the month of Ramadan.
- They will learn that Fasting is obligatory for adults, and
- What should we keep away from while Fasting.

Resource
Islamic Studies grade 3; a chart of the Five Pillars of Islam

Chapter Structure
Vocabulary [Word Stock]
Sawm, Ramadan; Calendar; disobey; quarrel; backbiting.

Explanation
With the help of the chart, show the students that there are five Pillars in Islam, and that Sawm is the fourth Pillar. Sawm is an Arabic word which means to Fast in the month of Ramadan. Ramadan is a month of the Islamic calendar. Fasting is a form of worship.

Fasting is compulsory on adult Muslims. But children should Fast too so that they can practice and build strength so as to not fall short when they are adults. Children become adults when they reach the age of maturity.

Sighting of the moon begins the new month of Ramadan just like all other months. Muslims must make Niyyah for Fasting.

Eating and drinking break the Fast; but backbiting, quarrelling; lying; and insulting reduce the rewards of the Fast.
### Activity

Have the students make a spider drawing and write down the things Muslims must keep away from while Fasting.

Have a discussion on each child’s favourite Iftar dish. Complete activities given at the end of the chapter pgs. 27-28.

### Application or Association

The children should be observing most of the Ramadan for half a day each day and a few complete days. Soon they will be old enough to Fast the twenty-nine or thirty days of the month of Ramadan.

### Key Theme Summary

In this Chapter, the students will learn that Sawm is the fourth pillar of Islam and the things that we must stay away from during a Fast.
**Fasting (2)**

**Aim**
To help the students gain a more in-depth knowledge about Sawm (Fasting).

**Objectives**
- The children will learn that Fasting shields against evil.
- They will learn that the Qur’an was revealed in the month of Ramadan.
- They will learn that certain people are exempt from Fasting.

**Resource**
Islamic Studies grade 3; chapter 7.

**Chapter Structure**

**Vocabulary [Word Stock]**
Different; thanksgiving; self-discipline;

**Explanation**
Muslims Fast in the month of Ramadan. It is the Command of Allah. The Qur’an was sent down to the lowest Heaven in this month and also it was revealed to the Prophet  in this month. The month of Ramadan is a two-fold celebration of the Qur’an. It is a month where we starve our body and feed our soul.

Fasting teaches us self-discipline. It also teaches us to empathise with the plight of the poor. It helps us to remember Allah for most of the day.

Fasting means to keep away from food and drink from dawn [the Fajr Adhan] till sunset [the Maghrib Adhan]. Before the Fajr Adhan, Muslims eat small meal called Suhoor. When the Maghrib Adhan is heard, the Fast is broken by eating dates or drinking water. This breaking of Fast is called Iftár. In essence, the entire daylight hours are spent Fasting.

Although all adults have to Fast, people who are travelling and who are sick may leave off the Fast. However, they must make up the Fast later.
**Activity**

Have the students make a spider drawing and write down the different aspects that Fasting in the month of Ramadan serves – Hint: celebrates Qur’an, self-discipline etc. Have a discussion on what each child’s family has for Suhoor. Complete activities given at the end of the chapter pg. 33.

**Application or Association**

The Qur’an was revealed in Ramadan and hence Muslims Fast in this month so that they can be cut off from the daily occupations of the body and concentrate on the soul and feed it with reading and memorization of the Qur’an. Sadly, Ramadan has become a month of feasting. However, this thought has to be changed and will change only with the knowledge that Ramadan is the month of Qur’an.

**Key Theme Summary**

In this Chapter, the students will learn that Fasting is from dawn to dusk; It teaches us self-discipline and Fasting celebrates the Qur’an and helps us to renew our connection with it by shifting our focus from the body to focussing it on the soul.
Hajj – The Pilgrimage

<table>
<thead>
<tr>
<th><strong>Aim</strong></th>
<th>To help the students gain an in-depth knowledge about Hajj.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objectives</strong></td>
<td>The children will learn about Hajj, who it is compulsory for and about the acts of Hajj.</td>
</tr>
</tbody>
</table>

| **Resource** |
|-----------------|----------------------------------------------------------|
| Islamic Studies grade 3; an overhead projector attached to a laptop. |

| **Chapter Structure** |
|-----------------|----------------------------------------------------------|
| **Vocabulary** [Word Stock] |
| Journey; Ihram; Talbiyah; Tawaf; Sa’ee; Mina; Arafat; Muzdalifah; |

| **Explanation** |
|-----------------|----------------------------------------------------------|
| Hajj is the fifth Pillar of Islam. Hajj means going to Makkah and visiting the House of Allah – the Ka’bah. While there, there are certain acts that have to be performed in proper sequence. |
| Hajj is obligatory on adult Muslims who are healthy and have enough resources to make the trip. Children have to grow up first so that Hajj becomes obligatory on them. But if they accompany their parents, they may perform the acts of Hajj but the obligation will not be lifted. |

The teacher may show the sequence of Hajj acts in a PowerPoint presentation by visiting the website given in Resources above. Help the children memorize the acts of Hajj in a list form.
**Activity**

Complete activities given at the end of the chapter pgs. 38 and 39.

**Application or Association**

People from all over the world gather for Hajj in Makkah. It shows us that we are one Ummah and are brothers and sisters in Islam to each other. It teaches us that we should not argue with each other in this huge gathering, for our Hajj to be accepted.

**Key Theme Summary**

In this Chapter, the students learn that Hajj is obligatory on adults who can afford the travel. They also learn the various acts of Hajj.
### Chapter 09

## Adam

<table>
<thead>
<tr>
<th><strong>Aim</strong></th>
<th>To help the students learn in-depth about Prophet Adam ﷺ</th>
</tr>
</thead>
</table>

| **Objectives** | The children will learn about the creation of the first man Adam ﷺ and his wife Hawwa; description of where they lived; the sin they committed, and how they sought forgiveness. |

| **Resource** | Islamic Studies grade 3; animated movies based on the lives of the Prophets may be shown in class. |

<table>
<thead>
<tr>
<th><strong>Chapter Structure</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vocabulary [Word Stock]</strong></td>
<td>Khaleefah; Iblees; Paradise; wrongdoers; whispering; ashamed; disobeying.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Explanation</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Allah created Adam ﷺ from clay. He created him as a thinking and talking being. He created him to live on the earth. The angels were questioning Allah as to why He was creating someone who was going to be violent and corrupt. But Allah is all Wise. He knew while the angels did not.</td>
<td></td>
</tr>
<tr>
<td>Allah taught him the names of things. When He asked the angels to prostrate, everyone did as told, except Iblees [Shaytan]. He was too proud to prostrate. He did not think that disobeying Allah was a sin, rather he blamed Allah why He asked him to prostrate in the first place!</td>
<td></td>
</tr>
<tr>
<td>Although Allah created Adam ﷺ to live on the earth, for the time being he was living in Paradise, with his wife Hawwa. Allah wanted to test them the same way that He tests us – with the tree. But Adam ﷺ being human, slipped. But repented. Allah accepted it. Now was the time to start his life on earth.</td>
<td></td>
</tr>
<tr>
<td>There are many lessons that we learn from the life of Adam ﷺ. We must take his example and follow him, just as Adam ﷺ did the following things: he ﷺ confessed his sin, he regretted for his sin, he criticized himself, he repented right away and he always hoped for Allah’s mercy.</td>
<td></td>
</tr>
</tbody>
</table>
**Activity**

In the notebook, guide the children to jot down the lessons that we learn from the life of Adam ﷺ.

Complete exercises on pages 91 and 92.

**Application or Association**

The students learn to appreciate the fact that as humans we make mistakes, but we must immediately turn to Allah and decide not to repeat the mistakes. Allah will surely pardon us. We take lessons from the Prophets’ stories and take them as our role models and take their great examples in all aspects of life.

**Key Theme Summary**

In this Chapter, the students learn about the creation of the first man Adam ﷺ. They also learn how the angels bowed down to him, but Iblees did not. Adam’s disobedience to Allah and how he repented and Allah forgave.
Khadijah bint Khuwaylid 

<table>
<thead>
<tr>
<th>Aim</th>
<th>To help the students learn in-depth about Khadijah – the Prophet Muhammad’s  wife.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objectives</td>
<td>The children will learn about Khadijah; her lineage; her marriage to the Messenger ; her children and her excellence.</td>
</tr>
<tr>
<td>Resource</td>
<td>Islamic Studies grade 3 chapter 10; a blank sheet with an outline of a family tree.</td>
</tr>
</tbody>
</table>

**Chapter Structure**

**Vocabulary [Word Stock]**
- Khadijah; devoted; moral support; Fatimah; Ruqayyah; Umm Kulthum; Zaynab.

**Explanation**

Khadijah was the daughter of Khuwaylid bin Asad. She and Muhammad  married 15 years before he became a Prophet. He  was twenty-five and she was forty. When news of the Messenger’s  honesty and trustworthiness spread, Khadijah desired to marry him and sent him her friend to deliver to him this message. He  agreed and they were married.

When the Prophet  received Messengership, Khadijah supported him with her wealth and her comforting words. She hosted many dinners at home so that Islam could be taught to people. She gave birth to 2 sons who died in infancy and 4 daughters.

There are many lessons that we learn from the life of Khadijah . She was a wealthy businesswoman, but she used her wealth to help the needy and after the coming of Islam, to spread the word of Allah; as a wife, she was a pillar of support for her husband. She is one of the four greatest women in Islam of all time, not because she was a great businesswoman, rather because she was an amazing and supportive wife.
**Activity**

In the notebook, guide the children to jot down the lessons that we learn from the life of Khadijah. Make a family tree and write down Muhammad’s ﷺ and Khadijah’s children.

Complete exercises on pages 49 and 50.

**Application or Association**

We can take the lessons learnt from the life of Khadijah ﷺ and apply it in our lives: firstly, we can achieve Allah’s Pleasure simply by making the lives of the people around us comfortable. Secondly, we may give out regular charities.

**Key Theme Summary**

In this Chapter, the students learn about Khadijah ﷺ and how she proved to be an advantage in the life of Muhammad ﷺ – by spending her wealth and giving him moral support.
Prophet Ibraaheem

Aim
To help the students learn in-depth about a part of the life of Prophet Ibraaheem ﷺ.

Objectives
The children will learn about an incident in the life of the Prophet Ibraaheem ﷺ – the smashing of idols.

Resource
Islamic Studies grade 3; animated movies based on the lives of the Prophets may be shown in class. [Hint: Cartoons by Zaky]

Chapter Structure
Vocabulary [Word Stock]
Babylon; worshipped; commanded; coolness; safety; flames.

Explanation
Azar was an idol maker and seller. His son Ibraaheem was an intelligent boy. He used his wisdom well and realized that idols could not talk or hear, help or harm. They could not eat or shoo the flies away. How would they help us if they could not help themselves? He very politely and lovingly engaged his father in a conversation about them but his father’s arrogance got in the way. He did not realize that even elders can learn from the youth. Not once did Ibraaheem lose patience nor behave rudely with his father.

When he got a chance and broke the idols in a smart way by putting the axe around the largest one, the people questioned him and he told them the senselessness of their beliefs. They then realized it, however, their arrogance would not allow them to admit their foolishness. All they could do was to use their power of authority as tyrants usually do to punish Ibraaheem. They kept him in chains and planned their revenge.

They lit a huge bonfire and let it burn for days to become hotter and higher. Then they catapulted Ibraaheem into it, but Allah rewarded him for his patience and trust in Allah by commanding the fire to become cool and safe.
**Activity**

In the notebook, guide the children to jot down the lessons that we learn from the life of Ibraheem ﷺ.

Complete exercises on pages 56 and 57.

---

**Application or Association**

The students learn that just as Prophet Ibraheem we should also be sincere in our devotion to Allah. We should have an open mind and use our wisdom and not follow blindly. He displayed his strength of character in his youth when he was thrown into fire. His strong courage in the face of being burnt alive is a lesson for righteous people. He had complete reliance or Tawakkul in Allah.

**Key Theme Summary**

In this Chapter, the students learn about one of the greatest Prophet Ibraheem ﷺ and how he exercised his wisdom in dealing with his people and how Allah tested his trust and reliance on Allah with the mighty fire. As usual Ibraheem ﷺ passed the test and earned the love of Allah.
# Chapter 12

## Prophet Isma‘eel ﷺ

### Aim
To help the students learn in-depth about the Prophet Isma‘eel ﷺ.

### Objectives
The children will learn about the Prophet Isma‘eel ﷺ – the miracle of Zamzam, the building of the Ka‘bah and his father Prophet Ibraaheem attempting to sacrifice him.

### Resource
Islamic Studies grade 3; animated movies based on the lives of the Prophets may be shown in class. [Hint: Cartoons by Zaky]

### Chapter Structure

<table>
<thead>
<tr>
<th>Vocabulary [Word Stock]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valley; sacrifice; Zamzam; Haajer; ordered; courage.</td>
</tr>
</tbody>
</table>

### Explanation
After a lot of praying to Allah, He granted Ibraaheem a child Isma‘eel. Then after a few months Allah tested them both by commanding them to be left in the valley of Makkah which was barren and uninhabited then. He left Haajer and her child there with a little water and dates. When that got over, she started her frantic search for water by running between the two hills of Safa and Marwah. After her seventh run, Allah blessed her by gushing out water from under the feet of baby Isma‘eel. We have to realize that Haajer did not know that a miracle will take place. It was her trust and hope in Allah that resulted in this miracle. This water was called Zamzam.

After the water, people wanted to settle around them and hence these were the first inhabitants of Makkah. When Isma‘eel was about 13, Ibraaheem saw in a dream that he was sacrificing his son. It was a true dream but a difficult thing to do for any father. Isma‘eel made it easy for him by not objecting, rather he said that his father will find him firm and patient, if Allah Wills. Allah so loved this absolute submission, that just before the actual sacrifice, a ram was replaced.

In another of the visits of Ibraaheem, he and his son Isma‘eel built the Ka‘bah and prayed to Allah to accept this humble offering to Allah. The above mentioned offerings and sacrifices made Allah so pleased that they have become the rituals or procedures of Hajj for all time.
### Activity

In the notebook, guide the children to jot down the lessons that we learn from the life of Isma’eeel ﷺ. Further find out ways in which we can please Allah.

Complete exercises on pages 62-64.

### Application or Association

The students learn that just as Prophet Isma’eeel, we should also be obedient to our fathers even though they may ask us to sometimes do difficult things. As children we may not fully understand the wisdom behind their request. Just as he helped his father in serving Allah by helping him build the Ka’bah, in the same way we should help our fathers in other ways that please Allah.

### Key Theme Summary

In this Chapter, the students learn about Prophet Isma’eeel ﷺ and how he obeyed his father in pleasing Allah in different times of his life.
Chapter 13

The Prophet Is’haq 

Aim
To help the students learn in-depth about the Prophet Is’haq .

Objectives
The children will learn about the birth of Prophet Is’haq  and the honourable guests of Ibraheem  who delivered this new to him.

Resource
Islamic Studies grade 3; chapter 13.

Chapter Structure
Vocabulary [Word Stock]
Sarah; Ya’qub; angels; human; guests; calf; hundred.

Explanation
Ibraheem had Isma’eel with Hajar. But he and Sarah, his other wife, too desired children. They constantly prayed to Allah. But Ibraheem was a hundred years old already and his wife was old and was not able to have children at all. But Allah is able to do all things.

He sent two angels in the form of normal human guests. Ibraheem extended complete hospitality to them. But they did not touch his food. He grew suspicious and started questioning them. Then the angels gave him the good news of a son that Ibraheem and his wife were going to have. His wife could not believe her ears and started laughing. But the angels reassured them of not only Is’haq but his son and their grandson Ya’qub also.
**Activity**

Make a Du’a list and from time to time say them to Allah.
Complete exercises on pages 68.

**Application or Association**

The students learn that just as Prophet Ibraheem never gave up praying to Allah for a son, we should also continue to do Du’a even if we feel that the answer is not coming right away. The reply will come at the right and the best time.

We should take a lesson in how Ibraheem honoured his guests. He gave them the best of their meals.

**Key Theme Summary**

In this Chapter, the students learn about how Prophet Ibraheem did Du’a to Allah to have a son with Sarah and it was answered even though it took a long time. Du’as are never rejected and we should never lose hope in it.
Pure Water

Aim
To help the students learn in-depth about pure water.

Objectives
The children will learn about what constitutes pure water; its types; and its uses.

Resource
Islamic Studies grade 3; Chapter 14.

Chapter Structure
Vocabulary [Word Stock]
Clear; smell; taste; spring; river; clothes.

Explanation
Pure water is one of the greatest blessings of Allah. Allah has created all living things from water and hence it is essential for our survival. In Islam, we not only look to drink pure and clean water, rather we wash with clean water too, as well as water our plants.

If water has no colour, smell or taste, it is considered pure and clean. We can use it to drink, wash ourselves and our homes with it. The different kinds of water that are considered pure are: rainwater, spring water; ice water, river water, and well water too.
### Activity

In the notebook, ask the children to stick pictures of different kinds of water that are considered pure in Islam.

Complete exercises on pages 72-73.

### Application or Association

The students learn that Islam gives a lot of importance to cleanliness since we have to be clean before Prayer is offered. Let them notice at home how cleanliness is managed and whether clean water is used at all times. Even in using clean and pure water, we please Allah.

### Key Theme Summary

In this Chapter, the students learn about the different types of pure water and its uses.
## Cleanliness

### Aim
To help the students learn in-depth about cleanliness.

### Objectives
The children will learn about the things that will make one unclean and how to achieve cleanliness after that.

### Resource
Islamic Studies grade 3; Chapter 15.

### Chapter Structure
- **Vocabulary [Word Stock]**
  - Urine; stain; stool; purify.

- **Explanation**
  - It is very important to have frequent discussions regarding cleanliness in Islam. Children generally take the issue of passing water, lightly. Girls do, but even boys must as far as possible sit and pass water so as to not splash any of it on one’s clothes. Urine is impure. And one cannot pray in these clothes, unless they are washed.

  Further, stool is dirty too. If any of it comes on our clothes because of an accident that one has or because one has a baby brother or sister at home, then we must wash it off properly. Clothes with stool on them cannot be prayed in.
**Activity**

Complete exercises on page 76. Make the chart in exercise 2 as a group activity.

---

**Application or Association**

The students learn that Islam gives a lot of importance to cleanliness since we have to be clean before Prayer is offered. Let them notice how they go to the washroom and protect their clothes from urine and stool.

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**Key Theme Summary**

In this Chapter, the students learn about the different types of unclean things and what one should do to clean oneself of them.
**Aim**
To help the students learn a few aspects of Tahaarah or purity.

**Objectives**
The children will learn about Tahaarah, how to achieve it and what breaks it.

**Resource**
Islamic Studies grade 3; Chapter 16.

**Chapter Structure**

**Vocabulary [Word Stock]**
- Wudhu;
- Tayammum;
- Ghusl;
- state;
- cleanliness.

**Explanation**
Staying on the topic of cleanliness, we have come now towards purity. When a Muslim has his Wudhu, he is said to be pure and in a state to be able to pray and hold and recite the Qur’an. But even if his Wudhu breaks but his clothes and body are clean he may still do some acts of worship like Dhikr. But sometimes we may need to have a bath and performing Wudhu is not enough to make us pure; for e.g. going more than 8 days without a bath.

We learnt earlier urine and stool are dirty. Hence, passing urine or stool or breaking wind will break ones Wudhu. Along with this if one goes into a deep sleep, the Wudhu breaks as well. The three ways to purify oneself are Wudhu, Tayammum, and Ghusl.
**Activity**  
Complete exercises on page 80.

**Application or Association**  
The students learn that this lesson helps them to maintain their purity at all times. Since at this age children generally offer their Prayers, this knowledge helps them to know when to perform Wudhu.

**Key Theme Summary**  
In this Chapter, the students learn about the different types of things that break one’s Wudhu and ways to achieve one’s purity.
# Wudhu

## Aim
To help the students learn when the Wudhu is to be performed.

## Objectives
The students are taught the importance of performing Wudhu and when Wudhu becomes obligatory on a Muslim.

## Resource
Islamic Studies grade 3; chapter 17

## Lesson Structure

### Vocabulary [Word Stock]
- Relieve; ritually; impure.

### Explanation
Still on the topic of cleanliness, if a Muslim relieves himself and breaks wind or does what one does in the washroom of passing urine or stool, then the Wudhu breaks. It has to be renewed. One must perform Wudhu again to be able to pray.

Allah does not accept the Prayer of any Muslim unless he is in a state of Wudhu.

## Activity
Complete exercises on page 83.
**Application or Association**

The students learn practically the things that break ones Wudhu and to identify when their Wudhu is broken and when it needs to be renewed.

**Key Theme Summary**

In this lesson, the students learn the things that breaks ones Wudhu and the importance of renewing or refreshing our Wudhu. Without Wudhu, our Prayers are not accepted.
Chapter 18

How to Perform Wudhu

Aim
To help the students learn the importance of Wudhu and its method.

Objectives
The students are taught the correct way to perform Wudhu. They are taught the reason why it is done and the Du‘a said after it.

Resource
Islamic Studies grade 3; a chart showing the various steps of Wudhu; a chart showing the Du‘a said after it; video of a person performing Wudhu.

Lesson Structure
Vocabulary [Word Stock]
Niyyah; intention; Wudhu; rinse; sniff; hairline; forearms.

Explanation
Tell students when we have to offer Salāh we have to make sure our clothes and body are clean. If our clothes are dirty, we must change them. This preparation to cleanse ourselves is the intention we make before we pray. To clean our body, we perform Wudhu because Rasool Allah ﷺ told us to. We have to have Wudhu for each Salah, reciting Qur’an etc. Go through each step telling them how many times. Use the chart to reinforce the learning. Help the students memorize the Du‘ā by repetition.
Activity

Take the children to the school prayer area and help them perform Wudhu the correct way. Complete exercise on page 87.

Application or Association

The students learn the correct way to perform Wudhu and can use it before they offer Salāh or recite the Qur’ān. Generally staying in a state of Wudhu is rewarding.

Key Theme Summary

In this lesson, the students learn the right way of performing Wudhu. They memorize the Du’ās said after performing Wudhu. They know that Salāh cannot be offered without proper Wudhu.
**Aim**
To help the students deepen their love of Rasool Allah ﷺ by learning about how sincerely he cared for his relatives.

**Objectives**
The children will learn an incident from Rasool Allah’s life depicting his kindness towards Abu Talib who cared for him as a father after the death of his grandfather Abdul Muttalib.

**Resource**
Islamic Studies grade 3; chapter 18.

**Chapter Structure**

Vocabulary [Word Stock]
Honoured; honesty; trustworthiness; famine; al-Abbas; Ja’far.

**Explanation**
As we have learnt in the previous classes, the Prophet ﷺ was very trustworthy and honest. This made everyone who heard about him love and respect him. He had the best of manners whereby he was kind and gentle to everyone around him. As we know that Muhammad ﷺ lost his father before his birth and his mother very early in life, after which his grandfather Abdul Muttalib cared for him. But he too died soon after. Then Abu Talib took him in and loved him more than his sons.

When the Prophet ﷺ was a man and became a trader, he began earning a living through it. Abu Talib was, however, a poor man. Food became scarce in Makkah due to a famine that broke out. Muhammad ﷺ felt pity for Abu Talib and wanted to help him in his difficult times just as he had helped him ﷺ when he was an orphan. He discussed it with his uncle al-Abbas who was Abu Talib’s son but was as old as the Prophet ﷺ. He agreed and al-Abbas took in his younger brother Ja’far and Muhammad ﷺ took in his nephew Ali.

This move eased a lot of problems of Abu Talib and further increased the love he had for the Prophet ﷺ. How kind he ﷺ was!
### Activity
Complete exercises on page 90. The students to write/speak about one instance in their own lives when they were kind to someone.

### Application or Association
We learn from Rasool Allah’s example to be kind particularly to those who care for us, meaning our family. They deserve our best treatment.

### Key Theme Summary
In this Chapter, the students will learn about the kind nature of Rasool Allah ﷺ.
**Chapter 20**

**Prophet Muhammad ﷺ - 2**

<table>
<thead>
<tr>
<th><strong>Aim</strong></th>
<th>To help the students learn in-depth about Zayd ibn Harithah.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objectives</strong></td>
<td>The children will learn about Zayd ibn Harithah and the kind and loving relationship the Prophet ﷺ shared with him.</td>
</tr>
<tr>
<td><strong>Resource</strong></td>
<td>Islamic Studies grade 3; The Companions Stories published by Darussalam.</td>
</tr>
<tr>
<td><strong>Chapter Structure</strong></td>
<td><strong>Vocabulary [Word Stock]</strong></td>
</tr>
<tr>
<td></td>
<td>Slave; Harithah; Khadijah.</td>
</tr>
<tr>
<td><strong>Explanation</strong></td>
<td>Zayd was a happy child with his parents. On one of the many journeys that he took with his parents, a group of people kidnapped him and sold him as a slave. Hakeem bought him. Hakeem was Khadijah’s nephew and he gave Zayd to her. At the time of her marriage to the Prophet ﷺ, she gave Zayd to him ﷺ as a gift.</td>
</tr>
<tr>
<td></td>
<td>The Prophet ﷺ, as was his character, treated him so well, it was as if Zayd was his son. Meanwhile, Zayd’s father, Harithah, was very saddened by the loss of his son. He looked far and wide for him, in vain. Some people from his tribe had gone to Makkah for pilgrimage and accidentally saw Zayd there. They reported the matter to Zayd’s father on their return. Harithah immediately went to bring his son back. Muhammad ﷺ gave Zayd the choice to return with his father or stay with him ﷺ. But Zayd refused to go back much to the surprise of his father. Muhammad ﷺ felt so sorry for Zayd’s father that he ﷺ went to the Ka’bah and announced to the people of Makkah that Zayd was freed from slavery and that he was now his son. With bittersweet happiness, Harithah returned to his home empty-handed.</td>
</tr>
</tbody>
</table>
### Activity
Read up on Zayd ibn Harithah from the Stories on the Companions series published by Darussalam.
Complete exercises on pg. 94.

### Application or Association
The students learn to appreciate the faultless qualities of Muhammad’s character that even a slave that Zayd was, he refused to go back to his father and preferred to be with him. We should love our Prophet and try to imitate his qualities in our lives and take him as our role model.

### Key Theme Summary
In this Chapter, the students learn about Rasool Allah’s treatment of his slave Zayd. Zayd loved him so dearly that he refused to go back to his father.
## Aim
To help the students deepen their love of Rasool Allah ﷺ by learning about how he loved solitude.

## Objectives
The children will learn an incident from Rasool Allah’s life showing how he liked being on his own and thinking deeply about Allah and the purpose of creation.

## Resource
Islamic Studies grade 3; chapter 21.

## Chapter Structure

### Vocabulary [Word Stock]
Idol-worship; powers; glorify; praise; dreams; Cave of Hira.

### Explanation
As we have learnt in the previous classes, the Prophet ﷺ was protected by Allah since childhood in preparation for his prophethood. So, naturally he hated idol-worship. We also know that the Prophet ﷺ was very kind and gentle to the poor. But the Makkans in general were not. They treated the poor very badly. These two reasons made the Prophet ﷺ love solitude. He would go to the Cave of Hira for many days together, taking food and drink supplies with him.

There he ﷺ would think about Allah and His powers. He would glorify Him and worship him in the way of the Prophet Ibraheem. There were people in Makkah who were not all idol-worshippers. Some were on the way of the truth.
### Activity
Complete exercises on page 97. The students to bring a picture of the Cave of Hira and stick it in their notebooks.

### Application or Association
We learn from Rasool Allah’s ﷺ example to go into solitude once in a while even for a few minutes to free our minds and worship Allah without outside influence.

### Key Theme Summary
In this Chapter, the students will learn about how Rasool Allah ﷺ went into solitude to think about Allah and worship Him.
Chapter 22

Prophet Muhammad ﷺ – 4

Aim
To help the students deepen their love of Rasool Allah ﷺ by learning about the awesome incident of the beginning of Revelation.

Objectives
The children will learn about the visit of the angel to Prophet ﷺ; beginning of Revelation; and hence Prophethood.

Resource
Islamic Studies grade 3; chapter 22.

Chapter Structure
Vocabulary [Word Stock]
Ramadan; squeezed; Prophethood; frightened; wrap; blanket;

Explanation
As we have learnt in the previous lesson that the Prophet ﷺ would go to the Cave of Hira for many days’ together, taking food and drink supplies with him that would be prepared by Khadijah’s servants. She would sometimes visit him there bringing along more food and sometimes she would bring his daughters to visit too.

In the cave, he ﷺ would think about Allah and His powers. He would glorify Him and worship him in the way of Prophet Ibraheem ﷺ by worshipping Allah Alone.

On one dark night there, the Angel Jibreel appeared to him ﷺ and hugged him. Demonstrate to the children how it all happened.

This scared the Prophet ﷺ as he thought something evil had happened to him. He ran home and asked his wife to cover him up.
**Activity**

Complete exercises on page 102. Learn the first five Āyāt of Sūrah Alaq which forms the first revelation from the Qur’ān.

**Application or Association**

The Revelation of the Qur’ān was the most important event in the history of mankind and we thank Allah for it by spending the night in Prayer in the month of Ramadan. Find out which night this is.

**Key Theme Summary**

In this Chapter, the students will learn about how Rasool Allah ﷺ received revelation and what effect it had on him.
**Aim**
To help the students deepen their love of Rasool Allah ﷺ by learning about how he ﷺ reacted about the first Revelation.

**Objectives**
The children will learn about how the Prophet ﷺ reacted after revelation; how Khadijah supported the Prophet ﷺ; about Waraqah.

**Resource**
Islamic Studies grade 3; chapter 23.

**Chapter Structure**

**Vocabulary [Word Stock]**
frightened; honest; noble; rejecting; fighting.

**Explanation**
As we have learnt in the previous lesson that the Angel Jibreel came to the Prophet ﷺ in the Cave of Hira with the first revelation. And that this scared the Prophet ﷺ as he thought something evil had happened to him. He ran home and asked his wife to cover him up.

Khadijah, his wife, was wise and intelligent. She reassured him that Allah would not let anything evil happen to him. This is because he is merciful to the poor and maintains family ties.

She took him to her cousin Waraqah bin Nawfal. He was learned in the early Books sent by Allah. He said that the time has come for a new Prophet to come. He prepared the Prophet ﷺ with how his ﷺ people will react to His Message. He assured him ﷺ that if he were alive till that time, he would support him. This boosted the courage of the Prophet ﷺ that he was on the right path.

Revelation stopped for quite some time, but he ﷺ continued to visit the Cave of Hira. After a few months, the revelation came again and again the Prophet ﷺ reacted in the same way.
### Activity

Complete exercises on page 107. Learn the first five Āyāt of Sūrah Mud-daththir which forms the second revelation from the Qur’ān.

### Application or Association

The Revelation of the Qur’ān was the most important event in the history of mankind.

### Key Theme Summary

In this Chapter, the students will learn about how Rasool Allah ﷺ reacted after the first revelation and how Waraqah prepared him ﷺ about how the Makkans would react to His Message.
Chapter 24

Ali ibn Abee Talib

Aim
To help the students learn in-depth about Ali ibn Abee Talib.

Objectives
The children will learn about Ali ibn Abee Talib; his Islam and his marriage to the Prophet’s daughter.

Resource
Islamic Studies grade 3; The Companions Stories published by Darussalam.

Chapter Structure
Vocabulary [Word Stock]
Famine; Fatimah; al-Hasan; Husayn.

Explanation
As we already know from a previous chapter that the Prophet along with al-Abbas approached Abu Talib to help him out when famine worsened conditions in Makkah. Ali subsequently moved in with the Prophet.

When the Prophet became a Prophet, Ali was the first youth to become a Muslim. He was only ten years old at the time.

When he grew up, the Prophet married his daughter Fatimah to him. They had the famous grandchildren of the Prophet al-Hasan and Husayn.
### Activity
Read up on Ali ibn Abee Talib from the Stories on the Companions series published by Darussalam.
Complete exercises on pg. 110.
What does the picture on the left of a sword with two-blades or bifurcated sword signify?

### Application or Association
The students learn to appreciate the faultless qualities of the Prophet’s character that brought in Ali to live in his house, and married him to his most loved daughter Fatimah.

### Key Theme Summary
In this Chapter, the students learn about Ali and how he became a Muslim and then later married Rasool Allah’s daughter.
Ja’far ibn Abee Talib

Aim
To help the students learn about Ja’far ibn Abee Talib.

Objectives
The children will learn briefly about Ja’far ibn Abee Talib, and how he got the nickname at-Tayyar.

Resource
Islamic Studies grade 3, Chapter 25; The Companions Stories published by Darussalam.

Chapter Structure

Vocabulary [Word Stock]
Fighter; at-Tayyar; Paradise.

Explanation
As we already know from a previous chapter that the Prophet along with al-Abbas approached Abu Talib to help him out when famine worsened the conditions in Makkah. Ja’far went on live with al-Abbas. He was the older brother of Ali and he was about ten years older. He also accepted Islam.

He took part in battles that were fought to preserve Islam and spread it. In one such battle or expedition, Ja’far lost his arms. The Prophet saw in a dream that Ja’far was flying around happily in Paradise. Allah had replaced his arms with wings. Hence, he came to be known as at-Tayyar by the Prophet. His Companions called him Dhul Janaahayn.
Activity

Read up on Ja’far ibn Abee Talib from the Stories on the Companions series published by Darussalam.

Complete exercises on pg. 113.

Application or Association

The students learn to appreciate the fact that if a person spends or sacrifices in the way of His Master, Allah gives a better reward in this life and the next. We should imitate these qualities in our lives and take these Companions as our role models.

Key Theme Summary

In this Chapter, the students learn about Ja’far and how he came to be known as at-Tayyar.
Surahs from the Qur’an

Aim
To help the children memorize short Sūrahs of the Qur’an.

Objectives
The children will learn Sūratul Qadr; Sūratut Teen; Sūrah at-Takāthur; Sūratul Qāriah; Sūratul Humazah; Sūrah az-Zalzalah, and Sūrah al-Ādiyāt.

Resource
- Islamic Studies grade 3 Chapter 26.

Chapter Structure
Explanation
The seven Sūrahs mentioned in this Chapter are to be spread over throughout the year. If 2 terms, then 3 or 4 Sūrahs per term. If 3 terms, then 2 Sūrahs per term.

For memorization, help of audio should be sought. The Sūrahs should be played regularly in class so the students silently listen to the Sūrah multiple times. Then the teacher should make the students repeat the Āyaat to memorize them. Their pronunciation and Makhārij must be corrected. Each student must be given a turn to recite aloud in class.

Give information on the main theme of the Sūrahs. Conduct regular revisions.
<table>
<thead>
<tr>
<th>Application or Association</th>
<th>The students will be able to use all the Sūrah in the Salāh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Key Theme Summary</td>
<td>The students learn the short Sūrah of the Qur’an.</td>
</tr>
</tbody>
</table>
Chapter 27

Said the Prophet ﷺ

**Aim**
To help the students deepen their love of Rasool Allah ﷺ through his authentic sayings.

**Objectives**
The children will learn a few Ahādith or Traditions of Rasool Allah ﷺ in connection to the pillars of Islam, the religion of Islam, the Prophet’s character and Du’ā.

**Resource**
Islamic Studies grade 3, chapter 27.

1. **Chapter Structure**
2. **Vocabulary [Word Stock]**
3. Intention; sincere; shield; kernel; morals; manners.
4. **Explanation**
   1. **Hadith 1.** The beauty here is that this hadith can refer to any action, no matter how simple. So for example, even washing the dishes, with the intention of pleasing Allah by looking after our families, can earn us reward. Children studying non-Islamic subjects in school can have the intention of learning it so as to grow into knowledgeable adults and then serving Islam by looking after their families and communities.
   2. **Hadith 2.** Islam is a religion best suited to the nature of mankind, a religion that goes neither to the extremes of hardship of leaving the society and surviving in the wilderness in difficulty nor of carelessness, but instead provides a middle path; in other words, a religion of ease.
   3. **Hadith 3.** In the religion of Islam, advice has to be constructive, with sincere wishes for the well-being of the person receiving advice. Moreover, it has to be based on knowledge. It has to be free from any form of pride, malice, or degrading. For when one is earnestly sincere in his advice, he will find ears and hearts ready to receive it. This is why the Prophet’s Companions loved him, for he advised them kindly.
### Hadith 4
Muslims should not fight each other as this shifts our attention towards finding faults with each other instead of being united.

### Hadith 5
By saying it one becomes a Muslim. One enters Paradise because of it since one has fulfilled the purpose of creation. Allah created man to worship Him Alone.

### Hadith 6
This is so as it is a commandment of Allah that he revealed in the Prophet’s journey to the Heavens. It is the most loved form of worship of Allah.

### Hadith 7
The act of fasting is a shield, like the shield that one uses on the battlefield. Like a shield protects a person from the enemy, the act of fasting protects a person from committing sins, and from entering the Hellfire.

### Hadith 8
A Muslim doing du’a and asking Allah for something itself means that he is worshipping Allah since he is asking only Allah.

### Hadith 9
The Rasool’s manners was just a reflection of the Qur’an. The Morals that are described in the Qur’an of mercy and excellent dealings were all in him.

### Hadith 10
A Muslim should be truthful in all his dealings. The Prophet said that a Muslim is never a liar. Lying takes one far away from Islam.

**Activity**

Memorize these short *Ahādith* of the Prophet ﷺ.

**Application or Association**

The students learn the importance of these *Ahādith* of the Prophet ﷺ, as well as the virtues of a variety of topics discussed.

**Key Theme Summary**

In this Chapter, the students will learn about the sayings of the Prophet ﷺ.
Allah has Power over everything

Aim

To help the students deepen their understanding of the Truth that Allah has Power over everything.

Objectives

The children will learn that Allah is all-Powerful with the help of a story.

Resource

• Islamic Studies grade 3;
• Flash card of Allah’s name al-Khaliq;
• A4 size paper for each student group.

Lesson Structure

Vocabulary [Word Stock]
Allah; alone; supplies; dependent

Explanation

The lesson of Allah’s Powers is learnt from the Qur’an itself. In the Sūrah al-Baqarah Ayah 259, Allah mentions a man. From the Hadith we learn that his name are Uzayr. The strong opinion is that he is a Prophet.

Ishaaq Ibn Bishr reported, on the authority of Ibn Abbas and others, that Uzayr was a saint and a wise man. He went out one day to his own farm, as was his custom. About noon he came to a deserted, ruined place and felt the heat. He entered the ruined town and dismounted his donkey, taking figs and grapes in his basket. He went under the shade of the khaiba tree and ate his food. Then he got up to look at what remained of the ruins. The people had long been lost, and he saw bones. “Oh! How will Allah ever bring it to life after its death?”

He said this not out of doubt but out of curiosity. Allah sent the Angel of Death to take his life. He remained dead for one hundred years.
After the one hundred years had passed and there had been changes in Israelite affairs, Allah sent an angel upon Ezra to revive his heart and his eyes in order for him to feel and see how Allah revives the dead. The angel said: “For how long did you sleep?” He said: “A day or part of a day.” He said this because he knew he had slept early in the afternoon and woke up late in the afternoon. The angel said: “You remained asleep for one hundred years.” He ate and drank the food which he had prepared before he was overtaken by that long sleep. Then the angel revived his donkey.

Almighty Allah said: “And look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.” When this was clearly shown to him he said: “I know (now) that Allah is able to do all things.”

**Activity**

Ask the students to draw a ruined town with destroyed settlements.

Complete the exercises at the end of the lesson.

**Application or Association**

Allah needs nothing from us. On the other hand, Allah is the One giving us everything we need. He has Power over everything and He can help us, we just have to call on Him.

**Key Theme Summary**

In this lesson, the students will learn that Allah is all-Powerful in the form of a story of a ruined nation and Allah bringing to life a donkey in front of his owner’s eyes.
The Masjid

**Aim**
To help the students understand the description of a masjid and its importance in a Muslim’s life and learn the Dhikr to be recited after Fardh Salāh.

**Objectives**
The children will learn the reason why a Mosque is important in a Muslims’ life. Its basic features, manners of visiting a mosque, and the Du’as for entering and leaving the mosque. They will also learn about the two most honoured mosques in Islam.

**Resource**
- Islamic Studies grade 3;
- Pictures of the three most honoured mosques in Islam and a few local Masajid; charts displaying the Dua’s for entering and leaving the mosque with meaning.

**Chapter Structure**
**Vocabulary [Word Stock]**
Masjid; Mimbar; al-masjid al-Haram; grand mosque; al-masjid an-Nabawi; mihraab; niche; qiblah, du’a.

**Explanation**
Al-Masjid is an Arabic word which means The Mosque. Al-Masjid is a place where Muslims gather together to offer their prayers five times a day. A Mu’adh-dhin calls the Adhan from the masjid for each Salāh. An Imam leads the people in Salāh.

When we enter the masjid, we should recite the Du’ā and if there is enough time, we must offer two raka’hs to greet the mosque.
The masjid has a place where people may come and wash themselves i.e. perform Wudhu. They also have racks to keep shoes. Every mosque generally has a Mihraab in front of which the Imām stands to lead the Salah. The Mihraab shows the direction of the Qiblah which is the direction we face to offer Salah. Next to the Mihraab is a Minbar, a pulpit from where the Imām or Khateeb gives a lecture or sermon.

When we enter the mosque, we must enter with the right foot saying the Du’ā for entering. We should leave our shoes on the racks. We must be clean and not smell bad. We must not eat or drink in the mosque. We must not speak loudly or laugh unnecessarily in the mosque. When we leave we must leave with the left foot first and say the Du’ā for leaving.

The two most honourable mosques are al-Masjid al-Haram in Makkah where the Ka’bah is situated and the Masjid an-Nabawi [the Prophet’s ﷺ mosque].

Activity

Take the students to a nearby mosque for Dhuhr Salah. Point out the features of the mosque and practice all the manners. Get them to meet the Mu’ādh-dhin and Imām if possible.

Hand out drawing sheets to the students and have them draw and colour a mosque – both inside and outside view.

Complete the exercises at the end of the lesson. Through repetition in class help the students memorize the two Du’as.

Application or Association

Boys must offer all their Fardh Salah in the Masjid. When we go to the Masjid we must follow its etiquettes to get most rewards from Allah. We must love visiting the masjid and must keep it clean. Moreover, we should try to visit the three honourable mosques, the third being the Aqsa Mosque.

Key Theme Summary

In this Chapter, the students learn the importance of Masjid in a Muslim’s life. They learn the roles of the Mu’ādh-dhin and the Imām. They learn the Du’as of entering and exiting the Masjid and the etiquettes of visiting the mosque. They learn some features of the mosque and its functions. They learn about two of the three most honourable mosques.
Du’a and Dhikr

Aim
To teach the students about Adhkār and Du’ās.

Objectives
The students will learn about the importance of Dhikr and Du’a.
They will learn a few Adhkār and revise the Du’ās of entering and leaving the house; entering and leaving the mosque; sleeping and waking; sneezing and Du’ā of the one hearing the sneeze; going and coming out of the washroom, and getting on any mode of transport.

Resource
- Islamic Studies grade 3;
- Notebook sized paper for every child.
- charts of Dhikr [Sub’hanAllahi wabi Hamdihi Sub’hanAllahil Adheem] and the Du’ā of getting on any mode of transport. The other Du’ās will be read from the textbook.

Chapter Structure
Vocabulary [Word Stock]
Dhikr; Du’a; remembrance; marrow; thankful; supplication.

Explanation
Dhikr is an Arabic word. It means to remember someone and mention him to ourselves or to someone else. 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.
Du’ā is also 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, Dhikr and Du’ā also mean 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.

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. Ask for 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 Āsr Salāh. This Dhikr brings a lot of blessings in our days and nights and hence our lives.

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 meanings of Adhkār and Du’ā. They learn to call upon Only Allah anytime of the day. Moreover, they learn the various Adhkār and the Du’ās which they can use to call upon him.