FIRST TERM - JSS 2 ISLAMIC RELIGIOUS STUDIES (IRS) LESSON NOTES

WEEK 1: REVISION OF JSS1 QUR'ANIC RECITATIONS

Topic: Revision of JSS1 Qur'anic Recitations

Breakdown (Subtopics):

- Review of Surahs: Tariq, Buruj, Inshiqaq
- Pronunciation and Tajwid practice

Performance Objectives: By the end of this lesson, students should be able to:

1. Recite Suratul Tariq, Suratul Buruj, and Suratul Inshiqaq from memory.
2. Recall the central theme and major lessons of each Surah.
3. Identify and correct common errors in their recitation.
4. Apply basic Tajwid rules (like Ghunnah) reviewed from JSS1.

Lesson Content:

1. Introduction This week, we will refresh our memory of the important Surahs we learned in JSS1. This revision is crucial as the message of the Qur'an is continuous, and the rules of recitation (Tajwid) build upon each other. We will focus on the main themes and practice our pronunciation.

2. Review of Suratul Tariq (Qur'an 86)

- **Central Theme:** The protection of Allah over every human soul and the certainty of the Day of Resurrection.
- **Key Messages:**
    - Allah swears by "At-Tariq" (The Night-Comer, the piercing star) that every soul has a guardian angel (Hafiz) watching over it.
    - It reminds man to reflect on his creation—from a "gushing fluid" (Maa'in daafiq)—as proof that Allah can easily bring him back to life after death.
    - On the Day of Judgment, all secrets will be revealed, and man will have no power or helper.

- It concludes by stating the Qur'an is a decisive, serious message, not an amusement.

3. Review of Suratul Buruj (Qur'an 85)

- **Central Theme:** The persecution of believers and the unwavering power of Allah.
- **Key Messages:**
  - It tells the story of the "People of the Ditch" (Ashab al-Ukhdud), who were believers burned alive by a tyrannical king for refusing to give up their faith.
  - It serves as a lesson in patience and perseverance for believers, promising severe punishment for the persecutors (Hellfire) and a great reward (Gardens of Jannah) for the faithful.
  - It emphasizes the power of Allah, the Owner of the "Buruj" (great constellations), and the Preserver of the Glorious Qur'an (Al-Lawh al-Mahfuz).

4. Review of Suratul Inshiqaq (Qur'an 84)

- **Central Theme:** The dramatic events of the Day of Judgment and the two types of accountability.
- **Key Messages:**
  - It describes the end of the world: the sky "splitting asunder" (Inshaqqat) and the earth "stretching out."
  - It describes the two ways people will receive their book of deeds:
    1. **The Righteous:** Will receive their book in their **right hand** (Yamin) and will have an easy reckoning, returning to their families in joy.
    2. **The Wicked:** Will receive their book from **behind their back** and will call for their own destruction, entering the Hellfire.
  - It encourages man to strive ("kadih") towards his Lord to meet Him with good deeds.

5. Tajwid Practice

- Let's review the most basic rule: **Ghunnah (Nasalization)**.

- **Definition:** Ghunnah is the "nasal sound" or "hum" that is held for two counts.
- **When:** It is applied *only* to the letters **Meem (م)** and **Noon (ن)** when they have a **Shaddah (ّ)** on them.
- **Examples:**
    - إِنَّ (Inna) -> We must hold the "nnn" sound.
    - جَهَنَّمَ (Jahannam)
    - ثُمَّ (Thumma) -> We must hold the "mmm" sound.
    - أُمُّهُ (Ummuhu)
- We will practice reciting verses from the Surahs above, focusing on applying Ghunnah correctly.

Evaluation:

1. What is the main story mentioned in Suratul Buruj?
2. What does "At-Tariq" mean?
3. According to Suratul Inshiqaq, how will the righteous person receive their book of deeds?
4. What is Ghunnah?
5. Which two letters does Ghunnah apply to (and when)?

Assignment:

1. Recite all three Surahs (Tariq, Buruj, Inshiqaq) to a family member.
2. Write down the Arabic and translation of Suratul Tariq, verse 4 (إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ).
3. Write down the Arabic and translation of Suratul Buruj, verses 10-11.
4. Find two words with Noon Shaddah (نّ) and two with Meem Shaddah (مّ) in the Surahs we revised.
5. What is the central theme that connects all three Surahs? (Hint: It relates to the Hereafter).

PAWILIS CONSULTING

WEEK 2: QUR'ANIC RECITATION: SURATUL A'LA (Q87:1–19)

Topic: Qur'anic Recitation: Suratul A'la (The Most High) **Breakdown (Subtopics):**

- Recitation and memorization
- Translation and moral lessons
- Lessons on glorifying Allah

Performance Objectives: By the end of this lesson, students should be able to:

1. Recite Suratul A'la correctly from memory.
2. Translate the meaning of the Surah into English.
3. Explain the main themes of the Surah.
4. Extract and practice the moral lessons from the Surah, especially on the glorification of Allah.

Lesson Content:

1. Introduction to Suratul A'la (Qur'an 87) This is a Makkan Surah (revealed in Makkah). It was one of the favorite Surahs of the Prophet Muhammad (SAW), who often recited it in Friday (Jumu'ah) prayers and the Eid prayers. Its name comes from the first verse, which commands us to glorify Allah, "The Most High."

2. Recitation and Translation (Students will recite after the teacher, verse by verse, focusing on correct pronunciation).

Verse	Arabic (Transliteration)	Translation
1	Sabbihisma rabbikal a'laa	Glorify the Name of your Lord, the Most High,
2	Alladhee khalaqa fasawwaa	Who created and proportioned,
3	Walladhee qaddara fahadaa	And Who destined and then guided,
4	Walladhee akhrajal mar'aa	And Who brings out the pasture,
5	Faja'alahoo ghuthaa'an ahwaa	And then makes it dark stubble.

6	Sanuqri'uka falaa tansaa	We will make you recite, and you will not forget,
7	Illaa maa shaa'Allaah; innahoo ya'lamul jahra wa maa yakhfaa	Except what Allah wills. Indeed, He knows what is manifest and what is hidden.
8	Wa nuyassiruka lil yusraa	And We will ease you toward ease.
9	Fadhakkir in nafa'atidh dhikraa	So remind, if the reminder should benefit.
10	Sa yadhdhakkaru man yakhshaa	He who fears (Allah) will be reminded,
11	Wa yatajannabu hal ashqaa	But the most wretched one will avoid it,
12	Alladhee yaslan naaral kubraa	He who will enter the great Fire,
13	Thumma laa yamootu feehaa wa laa yahyaa	Neither dying therein nor living.
14	Qad aflaha man tazakkaa	He has certainly succeeded who purifies himself,
15	Wa dhakaras ma rabbihee fasallaa	And mentions the Name of his Lord and prays.
16	Bal tu'thiroonal hayaatad dunyaa	But you prefer the worldly life,
17	Wal aakhiratu khayrun wa abqaa	While the Hereafter is better and more lasting.
18	Inna haadhaa lafis suhufil oolaa	Indeed, this is in the former scriptures,
19	Suhufi Ibraaheema wa Moosaa	The scriptures of Abraham and Moses.

3. Main Themes and Tafsir (Explanation)

- **Part 1 (v. 1-5): Glorifying Allah, the Creator.**
    - The Surah begins with a command: Sabbih (Glorify!). We glorify Allah by saying "Subhana Rabbiyal A'la."
    - It gives reasons: He *created* everything perfectly, He *destined* (gave everything its purpose), and He *guided* (e.g., guided animals to their food).
    - He controls the cycle of life, bringing out green pastures and turning them into dry stubble.
- **Part 2 (v. 6-13): The Qur'an and the Warning.**

    - Allah promises the Prophet (SAW) that He will make him memorize the Qur'an (Sanuqri'uka falaa tansaa).
    - The Prophet's job is to *remind* (Fadhakkir).
    - The reminder will benefit those who *fear* Allah (man yakhshaa).
    - The "most wretched" (al-ashqaa) will reject it and will suffer in a Fire where they are never fully dead nor fully alive.
- **Part 3 (v. 14-19): Success and the Hereafter.**
    - True success (Qad aflaha) comes to the one who:
        1. Purifies himself (tazakkaa - e.g., through Zakat, Sadaqah, and good deeds).
        2. Remembers Allah and prays (fasallaa).
    - It criticizes mankind for preferring this temporary world (dunyaa) over the Hereafter (aakhira), even though the Hereafter is *better and more lasting*.
    - It ends by stating this core message is not new; it was in the scriptures of Ibrahim (AS) and Musa (AS).

4. Moral Lessons

1. We must always glorify Allah (saying Subhan-Allah) and recognize His perfection in creation.
2. The purpose of the Qur'an is to be a reminder for those who have fear of Allah.
3. True success is not measured by worldly wealth, but by purity of the soul and prayer.
4. We must never prefer the short-term gains of this world over the eternal rewards of the Hereafter.
5. The message of Islam (Tawhid) is the same message given to all previous prophets.

Evaluation:

1. What does "A'la" mean?
2. What did Allah promise the Prophet (SAW) in verse 6?
3. According to verse 14-15, what two things must a person do to be successful?
4. Why does the Surah criticize people in verse 16?
5. This message was also in the scriptures of which two other prophets?

Assignment:

1. Memorize Suratul A’la (verses 1-19) and recite it to your teacher.
2. Write down the translation of verses 14-17.
3. What does "Tazakkaa" (purifies himself) mean? List two ways a person can do this.
4. The Surah contrasts two types of people. Describe them.
5. How often did the Prophet (SAW) recite this Surah?

PAWILLS CONSULTING

WEEK 3: QUR'ANIC RECITATION: SURATUL GHASHIYAH (Q88:1–26)

Topic: Qur'anic Recitation: Suratul Ghashiyah (The Overwhelming Event)

Breakdown (Subtopics):

- Meaning and interpretation
- Lessons on the Hereafter

Performance Objectives: By the end of this lesson, students should be able to:

1. Recite Suratul Ghashiyah correctly.
2. Translate the meaning of the Surah.
3. Explain the meaning of "Al-Ghashiyah."
4. Describe the two contrasting scenes (Hell and Paradise) detailed in the Surah.
5. Extract moral lessons about accountability and the signs of Allah.

Lesson Content:

1. Introduction to Suratul Ghashiyah (Qur'an 88) This Makkan Surah is named "The Overwhelming Event" (Al-Ghashiyah), which is one of the names for the Day of Judgment. Its central theme is a powerful and vivid contrast between the eternal punishments of Hellfire and the eternal bliss of Paradise.

2. Recitation and Translation (Key Verses)

Verse	Arabic (Transliteration)	Translation
1	Hal ataaka hadeethul ghaashiyah?	Has there reached you the report of the Overwhelming Event?
2	Wujoohun yawma 'idhin khaashi'ah	(Some) faces, that Day, will be humbled,
3	'Aamilatun naasibah	Laboring and weary.
4	Taslaa naaran haamiyah	They will burn in an intensely hot Fire.
5	Tusqaa min 'aynin aaniyah	They will be given drink from a boiling spring.

6	Laysa lahum ta'aamun illaa min daree'	For them there will be no food except from a poisonous thorny plant,
7	Laa yusminu wa laa yughnee min joo'	Which neither nourishes nor avails against hunger.
8	Wujoohun yawma 'idhin naa'imah	(Other) faces, that Day, will be joyful,
9	Li sa'yihaa raadiyah	Pleased with their effort.
10	Fee jannatin 'aaliyah	In an elevated Garden,
11	Laa tasma'u feehaa laaghiyah	Wherein they will hear no ill speech.
12	Feehaa 'aynun jaariyah	Within it is a flowing spring.
13	Feehaa sururun marfoo'ah	Within it are couches raised high,
14	Wa akwaabun mawdoo'ah	And cups put in place,
15	Wa namaariqu masfoo-fah	And cushions lined up,
16	Wa zaraabiyyu mabthoothah	And carpets spread out.

3. Main Themes and Tafsir (Explanation)

- **Part 1 (v. 1-7): The People of Hellfire.**
    - The Surah asks a terrifying question: "Has the news of the Overwhelming Event reached you?"
    - It describes the faces of the disbelievers on that Day: humbled, exhausted, and weary from their labor (in Hell, or from their useless deeds in life).
    - Their punishment is described vividly:
        - **Fire:** An "intensely hot Fire" (Naaran Haamiyah).
        - **Drink:** From a "boiling spring" ('Aynin Aaniyah).
        - **Food:** Only "Dari" (a bitter, poisonous, thorny plant) that does not stop hunger.
- **Part 2 (v. 8-16): The People of Paradise.**
    - This section begins the beautiful contrast.
    - It describes the faces of the believers: joyful, radiant, and pleased with the work they did in their life.

- Their reward is described vividly:
  - **Place:** A "high Garden" (Jannatin 'Aaliyah).
  - **Atmosphere:** No "ill speech" (Laaghiyah) - no lying, no gossip, only peace.
  - **Comfort:** Flowing springs, high couches, cushions, and carpets.

- **Part 3 (v. 17-26): A Call to Reflection and the Final Warning.**
  - Allah challenges mankind: If you doubt this, then look at the world around you!
  - Afalaa yanzuroona ilal ibili kayfa khuliqat? (Do they not look at the **camels**, how they are created?)
  - Wa ilas samaa'i kayfa rufi'at? (And at the **sky**, how it is raised?)
  - Wa ilal jibaali kayfa nusibat? (And at the **mountains**, how they are fixed?)
  - Wa ilal ardi kayfa sutihat? (And at the **earth**, how it is spread out?)
  - The Surah ends by reminding the Prophet (SAW) that his *only* job is to **remind** (Fadhakkir). He is not a controller over them.
  - Allah will be the one to judge them, and to Him is their final return and reckoning.

4. Moral Lessons

1. The Day of Judgment is a real and "overwhelming" event that we must prepare for.
2. Our actions in this life (dunya) determine our eternal fate in the Hereafter (aakhira).
3. Allah's descriptions of Jannah (Paradise) should motivate us to do good deeds.
4. Allah's descriptions of Jahannam (Hellfire) should fill us with fear and stop us from doing evil.
5. We can see the proof of Allah's power and His ability to resurrect us by simply looking at His creation (camels, sky, mountains, earth).

Evaluation:

1. What is the meaning of "Al-Ghashiyah"?
2. Describe the food and drink of the people of Hell, as mentioned in the Surah.
3. Describe the atmosphere (what they will hear, or not hear) in Paradise.
4. What four things does Allah tell us to look at in verse 17-20?

5. What is the Prophet's main duty, according to this Surah?

Assignment:

1. Memorize the first 16 verses of Suratul Ghashiyah.
2. Make a table with two columns: "Punishments of Hell" and "Rewards of Paradise," and list 3 items for each from the Surah.
3. Why do you think Allah used the *camel* as his first example of creation to reflect upon?
4. What does the Surah say about the faces of the believers and disbelievers on that Day?
5. Recite the Surah to a family member and practice its correct pronunciation.

PAWILLS CONSULTING

WEEK 4: QUR'ANIC RECITATION: SURATUL FAJR (Q89:1–30)

Topic: Qur'anic Recitation: Suratul Fajr (The Dawn)

Breakdown (Subtopics):

- Recitation and memorization
- Explanation of moral messages on patience and obedience

Performance Objectives: By the end of this lesson, students should be able to:

1. Recite Suratul Fajr correctly from memory (or parts of it).
2. Translate the meaning of the Surah.
3. Explain the meaning of the "oaths" Allah uses in the beginning.
4. Tell the stories of the 'Ad, Thamud, and Fir'awn as examples.
5. Explain the meaning of "An-Nafs al-Mutma'innah" (the contented soul).

Lesson Content:

1. Introduction to Suratul Fajr (Qur'an 89) This is a powerful Makkan Surah named after the first verse, "By the Dawn" (Wal-Fajr). It uses strong oaths to swear that Allah's punishment will befall the arrogant. It teaches lessons about the downfall of powerful nations, the tests of wealth and poverty, and the final reward for the obedient soul.

2. Recitation and Translation (Key Verses)

Verse	Arabic (Transliteration)	Translation
1	*Wal-Fajr*	By the dawn,
2	*Wa layaalin 'ashr*	And by the ten nights,
3	*Wash-shaf'i wal watr*	And by the even and the odd,
4	*Wal-layli idhaa yasr*	And by the night when it passes,
5	*Hal fee dhaalika qasamun li-dhee hijr?*	Is there (not) in all this an oath (sufficient) for one of understanding?
6	*Alam tara kayfa fa'ala rabbuka bi 'Aad?*	Have you not seen how your Lord dealt

		with the ‘Aad (people)?
7	*Irama dhaatil 'imaad*	Of Iram, with their lofty pillars,
8	*Allatee lam yukhlaq mithluhaa fil bilaad*	The like of which was never created in the land,
9	*Wa Thamoodalladheena jaabus sakhra bil waad?*	And (with) the Thamud, who carved out the rocks in the valley?
10	*Wa Fir'awna dhil awtaad?*	And (with) Pharaoh, owner of the stakes?
11	*Alladheena taghaw fil bilaad*	(They all) transgressed in the lands,
12	*Fa aktharoo feehal fasaad*	And spread corruption therein.
13	*Fasabba 'alayhim rabbuka sawta 'adhaab*	So your Lord poured on them a scourge of punishment.
14	*Inna rabbaka la-bil mirsaad*	Indeed, your Lord is ever-watchful.
15	*Fa-ammal-insaanu idhaa mabtalaahu rabbuhu fa-akramahu wa na‘‘amahu fayaqoolu rabbee akraman*	As for man, when his Lord tries him and is generous to him and favors him, he says, “My Lord has honored me.”
16	*Wa amma idhaa mabtalaahu faqadara ‘alayhi rizqahu fayaqoolu rabbee ahaanan*	But when He tries him and restricts his provision, he says, “My Lord has humiliated me.”
17	*Kalla bal la tukrimoonal yateem*	No! But you do not honor the orphan,
18	*Wa la tahad-dhoona ‘alaa ta‘aamil miskeen*	And you do not encourage one another to feed the poor.
19	*Wa ta’kuloona at-turaatha aklan lamma*	And you devour inheritance, consuming it altogether,
20	*Wa tuhibboonal maala hubban jamma*	And you love wealth with immense love.
21	*Kalla idhaa dukkatil ardu dakkan dakka*	No! When the earth is pounded to dust, utterly pounded,
22	*Wa ja’a rabbuka wal malaku saffan saffaa*	And your Lord comes with the angels, rank upon rank,
23	*Wa jee’a yawma’idhin bi jahannam yawma’idhin yatadhakkarul insaanu wa*	And on that Day Hell will be brought near—that Day, man will remember, but

	anna lahu adh-dhikraa	how will remembrance (then) avail him?
24	*Yaqoolu ya laytanee qaddamtu li hayaatee*	He will say, "Oh, I wish I had sent ahead (good deeds) for my life."
25	*Fayawma'idhin la yu'adhibu 'adhaabahu ahad*	So on that Day none will punish (as severely) as His punishment,
26	*Wa la yuthiqu wathaqahu ahad*	And none will bind as severely as His binding.
27	*Yaa ayyatuhan nafsul mutma'innah*	(To the righteous soul, it will be said:) "O tranquil soul!"
28	*Irji'ee ilaa rabbiki raadiyatan mardiyyah*	"Return to your Lord, well-pleased and pleasing (to Him),"
29	*Fadkhulee fee 'ibaadee*	"So enter among My (righteous) servants,"
30	*Wadkhulee jannatee*	"And enter My Paradise."

3. Main Themes and Tafsir (Explanation)

- **Part 1 (v. 1-14): The Oaths and the Downfall of Tyrants.**
    - Allah begins with powerful oaths (By the Dawn, the Ten Nights of Dhul-Hijjah, etc.) to show the seriousness of His message.
    - He then asks the Prophet (SAW) to reflect on the **lessons of history**.
    - **The 'Ad (people of Hud AS):** They were giants who built lofty pillars but were arrogant. Allah destroyed them with a furious wind.
    - **The Thamud (people of Salih AS):** They carved great homes out of mountains but were disobedient (they killed the she-camel). Allah destroyed them with a mighty blast.
    - **Fir'awn (Pharaoh):** The arrogant king of Egypt who oppressed the people. Allah drowned him in the sea.
    - **The Lesson (v. 14):** Inna rabbaka la-bil mirsaad (Indeed, your Lord is ever-watchful). Allah is always watching, and no tyrant will escape His punishment.
- **Part 2 (v. 15-26): The Test of Man.**

    - The Surah explains man's flawed nature.
    - When Allah blesses man with wealth, he says, "My Lord has honored me."
    - But when Allah *tests* him with poverty, he says, "My Lord has humiliated me."
    - Allah says this is wrong. True honor is not wealth. They are both just *tests*.
    - The Surah criticizes mankind for not honoring the orphan and not feeding the poor.
    - It describes the Day of Judgment, when the earth is "pounded to dust," and Hell is brought forth. On that day, man will remember, but it will be too late.
- **Part 3 (v. 27-30): The Contented Soul.**
    - This is the beautiful ending. In sharp contrast to the terrified disbeliever, Allah will call out to the righteous soul.
    - Yaa ayyatuhan nafsul mutma'innah (O tranquil/contented soul!)
    - This is the soul that was patient in poverty, grateful in wealth, and obedient to Allah.
    - Allah invites this soul to return to Him, "well-pleased and pleasing (to Him)," and to enter His Paradise.

4. Moral Lessons on Patience and Obedience

1. **Obedience:** The stories of 'Ad, Thamud, and Pharaoh are direct warnings against disobedience (Fasaad - corruption). They had power and wealth but were destroyed for their arrogance and disbelief.
2. **Patience:** We must understand that wealth and poverty are *tests* from Allah. We must be **patient** and **grateful** (Sabr and Shukr) in *all* conditions, not proud when rich or despairing when poor.
3. True success is not worldly power; it is achieving a "tranquil soul" that is ready to meet its Lord.

Evaluation:

1. What does "Al-Fajr" mean?
2. Name the three disobedient nations mentioned in the Surah.

3. What is the main lesson from their stories? (Hint: Verse 14).
4. How does the Surah describe the Day of Judgment (the "pounding" of the earth)?
5. What is "An-Nafs al-Mutma'innah," and what will be its reward?

Assignment:

1. Memorize the last four verses (27-30) of Suratul Fajr.
2. Write down the translation of verses 15-17.
3. In your own words, explain the "test" of wealth and poverty.
4. Why did Allah destroy the people of 'Ad?
5. What actions (from this Surah) can lead a person to become a "tranquil soul"?

PAWILLS CONSULTING

WEEK 6: RULES OF MADD (PROLONGATION)

Topic: Rules of Madd (Prolongation)

Breakdown (Subtopics):

- Meaning and types of Madd
- Application during recitation

Performance Objectives: By the end of this lesson, students should be able to:

1. Define "Madd" in Tajwid.
2. Identify the three letters of Madd.
3. Define and give examples of "Madd Tabīʿī" (Natural Madd).
4. Define and differentiate between "Madd Muttasil" and "Madd Munfasil."
5. Recite verses applying the basic rules of Madd correctly.

Lesson Content:

1. What is Madd (مَدّ)?

- **Linguistic Meaning:** To prolong, to stretch, to extend.
- **Tajwid Meaning:** Madd is the rule that requires the reciter to **prolong (stretch) the sound** of a vowel.
- **The Letters of Madd (Huroof al-Madd):** These are the three long vowels.
    1. **Alif (ا)**, preceded by a Fathah (e.g., قَالَ)
    2. **Waw (و)**, preceded by a Dammah (e.g., يَقُولُ)
    3. **Ya (ي)**, preceded by a Kasrah (e.g., قِيلَ)

2. Types of Madd (Simplified for JSS2)

Type 1: Al-Madd at-Tabīʿī (الطَّبِيعِي) - Natural Madd

- This is the *original*, *natural* prolongation. It is the most common Madd.

- **Rule:** It occurs when you have one of the three Madd letters, and it is *not* followed by a Hamzah (ء) or a Sukoon ( ).
- **Length:** It MUST be stretched for **2 counts** (or 2 *harakat*).
- **Examples:**
  - قَ**ا**لَ (q**aa**la)
  - يَقُ**و**لُ (yaq**uu**lu)
  - قِ**ي**لَ (q**ee**la)
- If you *don't* stretch these, you change the meaning of the word!

Type 2: Al-Madd al-Far'ī (الفَرْعِي) - Secondary Madd (The "Long" Madds) This happens when a Madd letter is followed by a *reason* (a Hamzah or Sukoon).

- **A. Madd Muttasil (مُتَّصِل) - Connected Madd**
  - **Rule:** When a Madd letter (ا,و,ي) is followed by a **Hamzah (ء)**, and they are both *in the same word*.
  - **Length:** It MUST be stretched for **4 or 5 counts**.
  - **Examples:**
    - جَ**اء**َ (j**aaaa**'a)
    - السَّمَ**اء** (as-sam**aaaa**')
    - سُ**وء** (s**uu**'a)
- **B. Madd Munfasil (مُنْفَصِل) - Detached Madd**
  - **Rule:** When a Madd letter (ا,و,ي) is at the end of one word, and the *next word* begins with a **Hamzah (ء)**.
  - **Length:** It *can* be stretched for **4 or 5 counts** (or shortened to 2, but 4-5 is common).
  - **Examples:**
    - يَ**ا**أَيُّهَا (Y**aaaa** ayyuha)
    - بِمَ**ا**أُنزِلَ (bim**aaaa** unzila)
    - فِ**ي**أَنفُسِهِمْ (f**eeee** anfusihim)
- **C. Madd 'Āridh lis-Sukoon (عَارِض لِلسُّكُون) - Temporary Madd**
  - **Rule:** When a Madd letter is the second-to-last letter of a word, and you *stop* at that word (making the last letter take a temporary Sukoon).

- **Length:** You have a choice. You can stretch it for **2, 4, or 6 counts**.
- **Examples (when stopping at the end of the verse):**
  - الرَّحِيمِ (ar-Rah**ee..m**)
  - يَعْلَمُونَ (ya'lam**uu..n**)
  - الْحِسَابِ (al-his**aa..b**)

Evaluation:

1. What is the meaning of "Madd"?
2. What are the three letters of Madd?
3. What is "Madd Tabīʿī" (Natural Madd), and how long is it stretched?
4. What is the difference between "Madd Muttasil" and "Madd Munfasil"?
5. Give one example of a Madd Muttasil (e.g., جَاءَ).

Assignment:

1. Write down the three Madd letters and the vowel that must come before each one.
2. Define Madd Tabīʿī and give two examples from Suratul Fatiha.
3. Define Madd Muttasil and give one example.
4. Define Madd Munfasil and give one example.
5. Read Suratul A'la and identify (write down) two examples of Natural Madd and two examples of Madd 'Āridh lis-Sukoon (at the end of verses).

WEEK 8: RULES OF QALQALAH

Topic: Rules of Qalqalah

Breakdown (Subtopics):

- Meaning and letters of Qalqalah
- Examples and practical application

Performance Objectives: By the end of this lesson, students should be able to:

1. Define "Qalqalah."
2. List the five letters of Qalqalah.
3. Explain when the rule of Qalqalah is applied.
4. Differentiate between Qalqalah Sughra (minor) and Kubra (major).
5. Recite verses from the Qur'an, correctly applying the "bouncing" sound of Qalqalah.

Lesson Content:

1. What is Qalqalah (قَلْقَلَة)?

- **Linguistic Meaning:** To shake, to vibrate, to echo, to bounce.
- **Tajwid Meaning:** Qalqalah is the rule that requires the reciter to make a **"bouncing" or "echoing" sound** on certain letters when they have a **Sukoon ( )**.
- **Why:** These five letters are "stop" letters. If you just pronounce them with a Sukoon (e.g., "Ab"), the sound gets trapped. The Qalqalah is a slight "release" or "bounce" that makes the letter clear.

2. The Letters of Qalqalah (Huroof al-Qalqalah) There are only five letters of Qalqalah.

- ق (Qaf)
- ط (Tah)
- ب (Ba)
- ج (Jeem)

- د (Dal)
- **Mnemonic:** You can memorize them using the phrase: **"Qutbu Jadd" (قُطْبُ جَدّ)**.

3. When is Qalqalah Applied? This rule applies **ONLY** when one of these five letters has a **Sukoon ( )**.

- This can be a *written Sukoon* in the middle of a word.
- It can be a *temporary Sukoon* when you *stop* at the end of a verse (as all letters take a Sukoon when you stop on them).

4. Types of Qalqalah

- **A. Qalqalah Sughra (صُغْرَىٰ) - Minor Qalqalah**
  - **When:** When the Qalqalah letter (with a Sukoon) is in the **middle** of a word, or at the end of a word that you are *not* stopping on.
  - **Sound:** A small, quick bounce.
  - **Examples:**
    - يَ**قْ**طَعُونَ (ya**q**-ta'oona)
    - يَ**طْ**عَمُ (ya**t**-'amu)
    - نَ**جْ**عَل (na**j**-'al)
    - يَ**دْ**خُلُونَ (ya**d**-khuloona)
- **B. Qalqalah Kubra (كُبْرَىٰ) - Major Qalqalah**
  - **When:** When the Qalqalah letter is at the **end** of a word, and you are **stopping** on it (ending your recitation at that word).
  - **Sound:** A much stronger, clearer, and more pronounced "bounce" or "echo."
  - **Examples (from Suratul Ikhlas):**
    - أَحَ**دْ** (Aha**d**)
    - الصَّمَ**دْ** (As-Sama**d**)
    - يُولَ**دْ** (yoola**d**)
  - **Example (from Suratul Fajr):**
    - عَذَا**بْ** ('adhAa**b**)

Evaluation:

1. What is the linguistic meaning of "Qalqalah"?
2. What are the five letters of Qalqalah? (You can use the mnemonic).
3. When must we apply the rule of Qalqalah?
4. What is the difference between Qalqalah Sughra (minor) and Qalqalah Kubra (major)?
5. Recite Suratul Ikhlas, showing the Qalqalah Kubra at the end of each verse.

Assignment:

1. Write down the five letters of Qalqalah.
2. Find two examples of Qalqalah Sughra (in the middle of a word) from Suratul Buruj or Suratul Fajr.
3. Find two examples of Qalqalah Kubra (at the end of a verse) from Suratul Tariq.
4. Recite Suratul Falaq and identify all the Qalqalah letters.
5. What happens if you *don't* do Qalqalah on a letter like 'Ba' with a Sukoon? (e.g., try saying أَبْ without a bounce).

PAWILLS CONSULTING

WEEK 9: RULES OF IDGHAM AND IKHFA (REVISION AND PRACTICE)

Topic: Rules of Idgham and Ikhfa (Revision and Practice)

Breakdown (Subtopics):

- Review of previous Tajwid rules
- Recitation drills

Performance Objectives: By the end of this lesson, students should be able to:

1. Recall the four rules of Noon Sakinah (نْ) and Tanween.
2. Define and differentiate between "Idgham with Ghunnah" and "Idgham without Ghunnah."
3. Identify the letters for each type of Idgham.
4. Define "Ikhfa" and identify its letters.
5. Practice reciting verses applying these rules correctly.

Lesson Content:

1. Review: The Four Rules of Noon Sakinah (نْ) and Tanween ( ) This week, we review the rules that apply *only* when you see a Noon with a Sukoon (نْ) or a Tanween.

1. **Izhar** (To make clear) - Letters:ء ه ع ح غ خ
2. **Idgham** (To merge) - Letters: ي ر م ل و ن (Mnemonic: "Yarmaloon")
3. **Iqlab** (To flip) - Letter:ب
4. **Ikhfa** (To hide) - Letters: The other 15 letters.

Today, we will revise **Idgham** and **Ikhfa**.

2. Rule 1: Idgham (إِدْغَام) - To Merge

- **Definition:** To *merge* or *combine* the Noon Sakinah or Tanween into the letter that comes *after* it.
- **Letters:** ي ر م ل و ن ("Yarmaloon")

- Idgham is split into two types:
- **A. Idgham with Ghunnah (merging with nasalization)**
    - **Letters:** ي ن م و (Mnemonic: "Yanmu")
    - **Rule:** When you see (نْ) or ( ), and the *next* letter is one of these four, you must **merge** them and **hold a 2-count nasal sound (Ghunnah)**.
    - **Examples:**
        - مَ**نيَقُولُ** (is read as: May-yaqoolu)
        - خَيْ**يرًا يَرَهُ** (is read as: Khayray-yarahu)
        - مِ**نّ نِعْمَةٍ** (is read as: Min-ni'matin)
- **B. Idgham without Ghunnah (merging without nasalization)**
    - **Letters:** ل ر (Lam and Ra)
    - **Rule:** When you see (نْ) or ( ), and the *next* letter is L or R, you must **merge** them *completely*, but with **NO nasal sound (Ghunnah)**.
    - **Examples:**
        - مِ**رَّ بِّهِمْ** (is read as: Mir-Rabbihim - the 'n' sound is gone)
        - غَفُ**رٌ رَّحِيمٌ** (is read as: Ghafoorur-Raheem)

3. Rule 2: Ikhfa (إِخْفَاء) - To Hide

- **Definition:** To *hide* the sound of the Noon Sakinah or Tanween.
- **Rule:** This rule applies to all the **15 remaining letters** that are not for Izhar, Idgham, or Iqlab.
- **Sound:** You don't say a clear "N" sound. Instead, you "hide" it by making a light nasal sound (Ghunnah) in the back of your nose, while preparing your mouth for the *next* letter. It's a sound *between* Izhar and Idgham.
- **Examples:**
    - مُ**نتُ**أَ (You don't say 'An-tum', you say 'A(ng)-tum')
    - بْلِ**نقَ**مِ (You don't say 'Min-qabl', you say 'Mi(ng)-qabl')
    - رْصَرٍ**صحِ**ري (Reehi(ng)-sarsarin)

Evaluation:

1. What does "Idgham" mean?
2. What are the letters for "Idgham with Ghunnah"? (Mnemonic "Yanmu")
3. What are the letters for "Idgham without Ghunnah"?
4. What does "Ikhfa" mean?
5. How is the "N" sound pronounced in Ikhfa? (It is "hidden" with a light nasal sound).

Assignment:

1. Write down the 6 letters of "Yarmaloon" and separate them into "with Ghunnah" and "without Ghunnah."
2. Find one example of "Idgham with Ghunnah" from the Qur'an.
3. Find one example of "Idgham without Ghunnah" from the Qur'an.
4. Find two examples of "Ikhfa" from Suratul Ghashiyah or Suratul Fajr.
5. Recite the first five verses of Suratul Ghashiyah and identify any Tajwid rules you see (Qalqalah, Madd, Ikhfa, etc.).

PAWILLS CONSULTING

WEEK 10: THE IMPORTANCE OF PERFECTING RECITATION

Topic: The Importance of Perfecting Recitation

Breakdown (Subtopics):

- Role of Tajwid in Qur'anic understanding and preservation

Performance Objectives: By the end of this lesson, students should be able to:

1. Define "Tajwid."
2. State the purpose of learning Tajwid.
3. Explain what "Lahn" (errors in recitation) means.
4. Explain the importance of Tajwid in preserving the meaning of the Qur'an.
5. Quote the verse from Suratul Muzzammil about measured recitation.

Lesson Content:

1. What is Tajwid (تَجْوِيد)?

- **Linguistic Meaning:** To make good, to make beautiful, to perfect, to improve.
- **Islamic Meaning:** Tajwid is the *science* of reciting the Qur'an correctly. It is the set of rules that teaches us to pronounce every letter from its correct articulation point (Makhraj) and with its correct qualities (Sifat).
- It is, simply, reciting the Qur'an *exactly* as the Prophet Muhammad (SAW) recited it, as it was revealed to him by Angel Jibril (AS) from Allah (SWT).

2. The Purpose and Importance of Tajwid

- **1. It is a Command from Allah (SWT):**
  - Allah commands us in the Qur'an:
  - وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا...
  - "...wa rattilil Qur'aana tarteelaa"

- **"...and recite the Qur'an with measured recitation." (Suratul Muzzammil 73:4)**
- "Tarteel" means to recite slowly, clearly, thoughtfully, and with correct Tajwid.

- **2. To Prevent Errors (Lahn -لَحْن):**
  - Reciting without Tajwid leads to errors, which can be very dangerous.
  - **Lahn Jali (Clear Error):** A major mistake that *changes the meaning* of the words. For example, changing a Fathah to a Dammah, or pronouncing ع (Ayn) as ء (Hamzah). This is considered **Haram (forbidden)** by many scholars.
  - **Lahn Khafi (Hidden Error):** A minor mistake that *doesn't* change the meaning but makes the recitation imperfect (e.g., forgetting a Ghunnah, making a Madd too short). This is **Makruh (disliked)**.
  - *Purpose of Tajwid:* To protect us from both types of Lahn.
- **3. To Preserve the Meaning of the Qur'an:**
  - The Qur'an is the literal word of Allah. Tajwid ensures that the words are pronounced exactly as they were revealed.
  - *Example:*
    - قَلْب (Qalb) with a "Qaf" means "heart."
    - كَلْب (Kalb) with a "Kaf" means "dog."
  - If a person does not know the correct Makhraj (articulation point) and recites "Kalb" instead of "Qalb," the meaning is completely changed and becomes blasphemous.
- **4. To Beautify the Recitation:**
  - Following the rules of Madd, Ghunnah, and Qalqalah makes the recitation flow with a divine beauty and rhythm. This helps the heart to connect with the words and increases our *Khushu* (concentration and humility) in prayer.

Evaluation:

1. What is the linguistic meaning of "Tajwid"?
2. What is the *Islamic* meaning of "Tajwid"?
3. Quote the verse from Suratul Muzzammil (or its meaning) that commands us to recite correctly.

4. What is "Lahn"?
5. What is the difference between "Lahn Jali" (clear error) and "Lahn Khafi" (hidden error)?

Assignment:

1. Why is it important to learn Tajwid? (List two reasons).
2. Explain, using an example, how a small mistake in pronunciation can change the meaning of the Qur'an.
3. What is the connection between Tajwid and preserving the Qur'an?
4. What is "Tarteel"?
5. Practice reciting Suratul Fatiha, paying close attention to every single rule of Tajwid you have learned.

PAWILLS CONSULTING

WEEK 11: REVISION

Topic: Revision

Breakdown (Subtopics): Comprehensive review of Surahs and Tajwid

Performance Objectives: By the end of this lesson, students should be able to:

1. Recite Surahs A'la, Ghashiyah, and Fajr from memory.
2. Recall the main themes and lessons of all Surahs studied.
3. Define and identify the rules of Madd (Natural, Muttasil, Munfasil).
4. Define and identify the rule of Qalqalah (Sughra and Kubra).
5. Define and identify the rules of Idgham (with/without Ghunnah) and Ikhfa.

Lesson Content:

1. Summary of Surahs:

- **Suratul A'la:** Glorification of Allah. Creation, revelation (Qur'an), and the reminder. True success is purifying the soul and praying, not preferring this world (dunya) to the Hereafter (aakhira).
- **Suratul Ghashiyah:** The Overwhelming Event. A vivid contrast between the food (Dari), drink (boiling water), and state (humbled) of the People of Hell, and the food, drink, and state (joyful) of the People of Paradise. A call to reflect on creation (camels, sky, mountains, earth).
- **Suratul Fajr:** Oaths by the dawn. The destruction of arrogant nations ('Ad, Thamud, Fir'awn). Allah is always watching. Wealth and poverty are tests. The reward of the "Tranquil Soul" (Nafs al-Mutma'innah) is Paradise.

2. Summary of Tajwid Rules:

- **Ghunnah:** 2-count nasal sound on مّ and نّ.
- **Qalqalah:** "Bouncing" sound on ق ط ب ج د when they have a Sukoon.
    - *Sughra (minor):* In the middle of a word (e.g., يَقْطَعُونَ).

- *Kubra (major):* At the end of a word (e.g., أَحَدْ).

- **Madd (Prolongation):**
  - *Tabīʿī (Natural):* 2-counts on ا, و, ي (e.g., قَالَ).
  - *Muttasil (Connected):* 4-5 counts. Madd letter + Hamzah *in the same word* (e.g., جَاءَ).
  - *Munfasil (Detached):* 4-5 counts. Madd letter + Hamzah *in the next word* (e.g., يَا أَيُّهَا).
- **Rules of Noon Sakinah (نْ) / Tanween:**
  - **Idgham (Merge) - "Yarmaloon" (ي ر م ل و ن):**
    - *With Ghunnah:* Merge + nasal sound. Letters: ي ن م و.
    - *Without Ghunnah:* Merge, no nasal sound. Letters: ر ل.
  - **Ikhfa (Hide):** Light nasal sound. All 15 remaining letters.

Class Activity:

- Students will take turns reciting passages from the Surahs studied.
- Other students will be asked to identify the Tajwid rules (e.g., "What rule did he just apply in the word أَنتُمْ?").

Evaluation: This week's evaluation is the First Term Examination.

Assignment:

1. Study all notes from Week 1 to Week 10 for the examination.
2. Create a "cheat sheet" (one-page summary) of all the Tajwid rules we have learned this term, with one example for each.

SECOND TERM – ISLAMIC RELIGIOUS STUDIES (IRS) LESSON NOTES

WEEK 1: INTRODUCTION TO THE HADITH OF THE PROPHET (SAW)

Topic: Introduction to the Hadith of the Prophet (SAW)

Breakdown (Subtopics):

- Review of Hadith meaning
- Transmission and preservation of Hadith

Performance Objectives: By the end of this lesson, students should be able to:

1. Define "Hadith" and "Sunnah" and clearly differentiate between them.
2. Explain the two major components of a Hadith: Isnad (chain) and Matn (text).
3. Describe the three main methods of Hadith preservation used by the Sahabah.
4. Explain the importance of Hadith as the second primary source of Islam.
5. Name the two most authentic collectors of Hadith (Imam Bukhari and Imam Muslim).

Lesson Content:

1. Definitions: Hadith and Sunnah

- **Hadith (حَدِيث):**
    - **Linguistic Meaning:** A piece of news, a story, a report, or a saying.
    - **Islamic (Technical) Meaning:** A record of the **sayings** (Qawl), **actions** (Fi'l), and **silent approvals** (Taqrir) of the Prophet Muhammad (SAW). It is the second primary source of Islamic law (Shari'ah) after the Qur'an.
- **Sunnah (سُنَّة):**
    - **Linguistic Meaning:** A path, a way, a manner, or a practice.
    - **Islamic (Technical) Meaning:** The **"way of life"** of the Prophet Muhammad (SAW). It is the practical application of the Qur'an. The Sunnah is the *model* of behavior we are supposed to follow, and the *Hadith* is the collection of *reports* that *tell us* what that Sunnah was.

PAWILS CONSULTING

- **Example:** The Qur'an commands us to pray (As-Salah). This is the law. The *Hadith* reports that the Prophet (SAW) prayed five times, with specific rak'ahs and movements. This is the *Sunnah*.

2. Components of a Hadith Every authentic Hadith has two parts:

- **Isnad (إِسْنَاد):** This is the **"chain of narrators"** (or chain of transmission). It is the list of people who heard and reported the Hadith, one after the other, starting from the companion who heard it from the Prophet (SAW) down to the compiler (like Imam Bukhari). The Isnad is the *proof* of the Hadith's authenticity.
- **Matn (مَتْن):** This is the **"text"** or the *actual message* of the Hadith. It is the saying, action, or approval being reported.

3. Transmission and Preservation of Hadith How do we know the Hadith are authentic? They were preserved with extreme care.

- **Stage 1: During the Prophet's (SAW) Lifetime (The Sahabah)**
    1. **Memorization:** The primary method. The Sahabah (Companions) were Arabs, who were masters of memory. They memorized the Prophet's words and actions with perfect precision. Abu Hurayrah (RA) is the most famous for this.
    2. **Writing:** While the Prophet (SAW) initially discouraged writing Hadith (to avoid mixing it with the Qur'an), he later gave permission. Companions like Abdullah ibn Amr ibn al-'As (RA) kept a famous scroll of Hadith called *"As-Sahifah as-Sadiqah"* (The Truthful Scroll).
    3. **Practice:** The companions *lived* the Sunnah. They practiced it daily in their prayers, trade, and family life, which preserved the actions of the Prophet (SAW).
- **Stage 2: After the Prophet's (SAW) Death (The Tabi'un & Tabi' al-Tabi'in)**
    - The Sahabah (Companions) spread out across the Muslim world and taught their students, the **Tabi'un** (The Followers).
    - The Tabi'un then taught their students, the **Tabi' al-Tabi'in** (The Followers of the Followers).

- **Official Compilation:** In the 1st Century after Hijrah, the Caliph **Umar ibn Abd al-Aziz** feared that the Hadith would be lost as the companions died. He gave the first official command to scholars (like **Imam Az-Zuhri**) to collect and write down all the Hadith they could find.

- **Stage 3: The Golden Age of Compilation (3rd Century AH)**
  - Great scholars dedicated their lives to traveling thousands of miles to collect Hadith. They created a science (Ilm al-Hadith) to check the Isnad (chain) of every report.
  - The two most famous and authentic collections are the **"Sahihayn"**:
    1. **Sahih al-Bukhari** (by Imam Muhammad al-Bukhari)
    2. **Sahih Muslim** (by Imam Muslim ibn al-Hajjaj)
  - Four others, known as the "Sunan," are also highly respected: Sunan Abu Dawood, Sunan At-Tirmidhi, Sunan An-Nasa'i, and Sunan Ibn Majah. (These six are known as the Kutub as-Sittah or "The Six Books").

Evaluation:

1. What is the linguistic and Islamic meaning of "Hadith"?
2. What is the "Sunnah" of the Prophet (SAW)?
3. What are the two main parts of any Hadith? (Define them).
4. Who were the "Sahabah" and the "Tabi'un"?
5. Name the two most authentic books of Hadith.

Assignment:

1. Explain the difference between Isnad and Matn.
2. Who was Abu Hurayrah (RA), and why is he famous in Hadith studies?
3. Who was the Caliph who gave the first *official* order to compile the Hadith?
4. What does "Kutub as-Sittah" mean?
5. Find and write down one short, simple Hadith (in English or transliteration) and try to identify the Matn (the text).

WEEK 2: SELECTED HADITH ON GOOD CHARACTER

Topic: Selected Hadith on Good Character **Breakdown (Subtopics):**

- Importance of honesty, humility, and patience
- Moral lessons from Hadith

Performance Objectives: By the end of this lesson, students should be able to:

1. State the Prophet's (SAW) mission regarding character.
2. Recite and translate (or explain) the Hadith on honesty (Sidq).
3. Recite and translate (or explain) the Hadith on humility (Tawadu').
4. Recite and translate (or explain) the Hadith on patience (Sabr).
5. Extract and explain the moral lessons from these Hadith.

Lesson Content:

1. Introduction: The Purpose of the Prophet (SAW) The entire mission of the Prophet Muhammad (SAW) was not just to deliver laws, but to be a living example of perfect character. He said:

"Innama bu'ithtu li-utammima makarim al-akhlaq." "I was sent only to perfect good character." (Ahmad)

Good character (Akhlaq) is the goal of Islam.

2. Hadith on Honesty (As-Sidq)

- **The Hadith:** The Prophet (SAW) said:

  "I enjoin you to be honest, for indeed **honesty (Sidq) leads to righteousness (Birr), and righteousness leads to Paradise (Jannah)**. A man continues to be honest and strives for honesty until he is written with Allah as a *Siddiq* (truthful one). And beware of lying, for indeed **lying (Kidhb) leads to wickedness (Fujur), and wickedness leads to the**

Hellfire (Naar). A man continues to lie and strives for lying until he is written with Allah as a *Kadhdhab* (great liar)." (Muslim)

- **Moral Lessons:**
    - Honesty is not just a single action; it is a *pathway*. It makes all other good deeds (like being brave, fair, and trustworthy) easier.
    - Lying is also a pathway. A small lie makes the next lie easier, leading to a life of sin.
    - Our status with Allah (as a "Truthful One" or a "Liar") is built by our daily habits.
    - The Prophet (SAW) was known as Al-Amin (The Trustworthy) even *before* Islam.

3. Hadith on Humility (At-Tawadu')

- **The Hadith:** The Prophet (SAW) said:

  "Wealth is not diminished by charity, and Allah does not increase a servant in forgiveness except in honor. And no one humbles himself (Man tawada'a) for the sake of Allah, except that Allah raises him (rafa'ahullah) in status." (Muslim)

- **Moral Lessons:**
    - Humility (Tawadu') is lowering oneself for the sake of Allah, not being arrogant (Kibr).
    - Arrogance was the first sin of Iblis (Satan).
    - The world may see a humble person as "weak," but Allah (SWT) sees them as strong and *raises their honor*, both in this world (by making people love them) and in the Hereafter.
    - True greatness comes from serving others, not from looking down on them.

4. Hadith on Patience (As-Sabr)

- **The Hadith:** The Prophet (SAW) said:

"...And whoever seeks to be patient, Allah will make him patient. And **no one has been given a gift ('ataa'an) better and more encompassing (awsa'a) than patience (Sabr).**" (Bukhari)

- **Moral Lessons:**
  - Patience is not just a passive act of waiting; it is an active, strong, and beautiful virtue. It is a "gift" from Allah.
  - We need **three types of patience**:
    1. **Patience in Obedience:** Patience to wake up for Fajr, to fast in Ramadan, to study.
    2. **Patience in Avoiding Sin:** Patience to stop ourselves from lying, cheating, or getting angry.
    3. **Patience During Calamity:** Patience when something bad happens (e.g., failing a test, losing a loved one, or being sick).
  - Allah is As-Sabur (The Most Patient), and He loves those who are patient.

Evaluation:

1. What did the Prophet (SAW) say his main mission was?
2. According to the Hadith, what does honesty lead to?
3. What does lying lead to?
4. What does Allah do for the person who humbles himself?
5. What is the "best gift" Allah can give a person, according to the Hadith?

Assignment:

1. Memorize the Hadith on humility (in Arabic or English).
2. List the three types of patience (Sabr) and give one example for each.
3. What is the Arabic word for "honesty" and "lying"?
4. Why is arrogance (Kibr) such a dangerous sin?
5. Write a short story about a student who chose to be honest even when it was difficult, and what the good result was.

WEEK 3: HADITH ON BROTHERHOOD AND UNITY

Topic: Hadith on Brotherhood and Unity

Breakdown (Subtopics):

- Concept of brotherhood in Islam
- The Prophet's teachings on peace and unity

Performance Objectives: By the end of this lesson, students should be able to:

1. Explain the concept of Ukhuwwah (brotherhood) in Islam.
2. Recite and explain the Hadith of the "one body" (al-Jasad).
3. Recite and explain the Hadith of the "solid building" (al-Bunyan).
4. Describe the Prophet's (SAW) example of establishing brotherhood between the Muhajirun and Ansar.
5. List actions that promote unity and actions that destroy it.

Lesson Content:

1. The Concept of Brotherhood (Ukhuwwah) in Islam

- The foundation of the Muslim community (Ummah) is not race, tribe, nationality, or wealth. It is the bond of faith (Iman).
- Allah (SWT) states this clearly in the Qur'an:

  "Innamal mu'minoona ikhwah..." "The believers are but brothers..." (Qur'an 49:10)

- This means a Muslim in Nigeria has a spiritual bond with a Muslim in Egypt or Indonesia that is as strong as (or stronger than) a blood relationship.

2. The Prophet's Teachings on Brotherhood (Analogies) The Prophet (SAW) used two powerful analogies to help us understand this concept:

- **A. The Hadith of the Body:**

"The parable (Mathal) of the believers in their mutual kindness, compassion, and sympathy is that of **one body (kamathalil-jasad). When one part of it suffers, the whole body responds with sleeplessness and fever.**" (Muslim)

- **Lesson:** A Muslim cannot be happy if another Muslim is suffering. We must feel empathy and be moved to help. There is no selfishness in the Ummah.

- **B. The Hadith of the Building:**

"The believer to the believer is like a **solid building (kal-bunyan), each part supporting and strengthening the other.**" (Bukhari)

- **Lesson:** We must support each other. A building with weak bricks will collapse. A Muslim must support their brother/sister, protect their reputation, and help them stand firm.

3. The Prophet's Example: Muhajirun and Ansar

- When the Prophet (SAW) and his companions migrated from Makkah (Muhajirun - The Emigrants) to Madinah, they left all their homes and wealth behind.
- The people of Madinah (Ansar - The Helpers) welcomed them.
- The Prophet (SAW) created a formal **bond of brotherhood (Mu'akhah)** between one Muhajir and one Ansar.
- The Ansar were so generous that they literally split everything they owned—their houses, their farms, their money—with their new brothers from Makkah. This is the greatest historical example of Islamic brotherhood and unity in action.

4. The Prophet's Teachings on Peace and Unity To protect this brotherhood, the Prophet (SAW) forbade all actions that could break it:

- He said: **"Do not hate one another, do not envy one another (tahasadu), do not turn your backs on one another. Be, O servants of Allah, brothers."** (Muslim)
- He also said: "The Muslim is the one from whose **tongue** and **hand** other Muslims are safe."

- This means we are forbidden from:
    - Gheebah (Backbiting): Saying something bad about your brother in his absence.
    - Namimah (Gossip): Carrying tales between people to cause trouble.
    - Buhtan (Slander): Lying about your brother.

Evaluation:

1. What is the foundation of brotherhood in Islam (according to Qur'an 49:10)?
2. What are the two analogies the Prophet (SAW) used to describe the believers?
3. Who were the Muhajirun?
4. Who were the Ansar?
5. What does it mean that a Muslim is "safe" from another Muslim's "tongue and hand"?

Assignment:

1. Memorize the Hadith of the "one body" (in Arabic or English).
2. Define Gheebah (backbiting) and Namimah (gossip).
3. How did the Ansar show brotherhood to the Muhajirun?
4. Write down three actions you can do *this week* in your school to support your classmates, like a "solid building."
5. What does the Hadith "Do not envy one another" mean?

WEEK 4: HADITH ON JUSTICE AND EQUALITY

Topic: Hadith on Justice and Equality

Breakdown (Subtopics):

- Islamic view on fairness and equality
- Applications in daily life

Performance Objectives: By the end of this lesson, students should be able to:

1. Define justice (Adl) in Islam.
2. Explain the Islamic concept of equality (Musawah).
3. Recite and explain the Hadith on equality from the Prophet's Last Sermon.
4. Recite and explain the story and Hadith regarding the noblewoman who stole.
5. Provide examples of how to apply justice and equality in daily life.

Lesson Content:

1. The Islamic View on Justice (Adl)

- **Definition:** Justice (Adl) is a core attribute of Allah (SWT) Himself (Al-'Adl - The Just). In Islam, justice means **giving every person their due right and placing everything in its proper place, without bias or prejudice.**
- It is one of the most important commands in the Qur'an. Allah (SWT) says:

  "O you who believe! Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, or your parents, or your kin..." (Qur'an 4:135)

- This verse proves that Islamic justice is absolute. We must be just, even if it means testifying against our own family.

2. The Islamic View on Equality (Musawah)

- Islam came to a world filled with racism, tribalism, and a class system (nobles vs. slaves).

- Islam **destroyed** this idea. The only thing that makes one person "better" than another in the sight of Allah is *not* their race, wealth, or tribe, but their piety (Taqwa).
- **Hadith on Equality (from the Prophet's Last Sermon):**

  "O people! Your Lord is one and your father (Adam) is one. **An Arab has no superiority over a non-Arab, nor a non-Arab over an Arab. A white person has no superiority over a black person, nor a black person over a white person...** except by **piety and good action (Taqwa).**"

- This Hadith is the world's first and most powerful declaration of human equality, 1,400 years ago.

3. The Prophet's (SAW) Application of Justice: The Hadith of the Makhzumite Woman

This story shows how the Prophet (SAW) applied justice in practice.

- **The Story:** A woman from a very noble and powerful tribe (the Banu Makhzum) was caught stealing. In their culture, noble people were protected. Her tribe was worried about the shame, so they sent **Usamah ibn Zayd (RA)** (who was very beloved to the Prophet) to intercede, asking for her to be pardoned.
- **The Prophet's Response:** The Prophet's (SAW) face changed, and he became angry. He said:

  "Are you trying to intercede in one of the prescribed punishments of Allah?"

- He then gathered the people and delivered a powerful sermon:

  "O people! The people before you were destroyed because **if a noble person among them stole, they would leave him, but if a weak person among them stole, they would apply the legal punishment.** By Allah! **If Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand.**" (Bukhari)

- **Lesson:** This Hadith shows that in Islam, justice is blind. The law applies equally to the rich and the poor, the powerful and the weak, even the ruler's own family.

4. Applications in Daily Life

- **In School:** A teacher must be just by treating all students equally, not favoring the rich student or the "brilliant" student. A student must be just by not cheating.
- **At Home:** Parents must be just by treating all their children equally in gifts, love, and attention.
- **In Society:** A Muslim must not support their friend or family member when they are *wrong*. We must "stand firmly for justice."

Evaluation:

1. What is the meaning of Adl (Justice) in Islam?
2. According to the Qur'an (4:135), we must stand for justice even if it is against whom?
3. What is the *only* thing that makes one person superior to another in the sight of Allah?
4. Why did the Prophet (SAW) get angry at Usamah ibn Zayd?
5. What did the Prophet (SAW) say he would do if his own daughter Fatimah (RA) stole? What lesson does this teach?

Assignment:

1. Memorize the Hadith on equality: "An Arab has no superiority over a non-Arab..."
2. In your own words, what is Taqwa?
3. What destroys nations, according to the Hadith of the Makhzumite woman?
4. Write a short paragraph on how a JSS2 class monitor or prefect can apply the lessons of justice and equality in their duties.
5. What is the difference between Islamic justice and the "tribalism" (supporting your tribe, right or wrong) that existed before?

WEEK 6: TAHDHIB: GOOD MANNERS AND SOCIAL CONDUCT

Topic: Tahdhib: Good Manners and Social Conduct

Breakdown (Subtopics):

- Islamic etiquette in speech, dress, and behavior

Performance Objectives: By the end of this lesson, students should be able to:

1. Define "Tahdhib" and "Adab."
2. List at least four examples of Islamic etiquette (Adab) of speech.
3. Explain the three main principles of the Islamic dress code.
4. Describe the proper Islamic etiquette for eating, greeting, and visiting.

Lesson Content:

1. What is Tahdhib (تَهْذِيب)?

- **Definition:** Tahdhib means refinement, discipline, morals, and good character. It is the practical, everyday *application* of our Iman (faith).
- The Hadith on good character (Week 2) are the *knowledge*; Tahdhib is the *action*.
- Adab (أَدَب) is the specific word for "etiquette" or "manners" in a particular situation.

2. Adab of Speech (Manners of Speaking) Our tongue is one of the most dangerous parts of our body. Controlling it is key to good character.

1. **Speak Good or Keep Quiet:** The golden rule from the Prophet (SAW): **"Whoever believes in Allah and the Last Day, let him speak good (khayr) or remain silent (li-yasmut)."** (Bukhari)
2. **Speak Truthfully:** Never lie, even as a joke. (Ref: Week 2 Hadith).
3. **Avoid Harmful Speech:**
    - Gheebah (Backbiting): Saying something true about a person in their absence, which they would not like.

    - Buhtan (Slander): Lying about a person.
    - Namimah (Gossip): Carrying tales between two people to break their friendship.
4. **Speak Clearly and Calmly:** Speak slowly so people can understand. Do not shout or be harsh. The Prophet (SAW) spoke clearly and would sometimes repeat things three times.
5. **Do Not Interrupt:** It is rude to interrupt someone when they are speaking. Wait for your turn.
6. **Use Good Words:** Say "Bismillah" before starting, "Alhamdulillah" on good news, "Insha'Allah" for the future, and always give Salam.

3. Adab of Dress (Manners of Dressing) The purpose of dress in Islam is to show **modesty (Haya')** and to **identify as a Muslim**, not to show off (Riya') or be arrogant.

- **Key Principles (for both men and women):**
    1. **Must Cover the Awrah:** The Awrah is the part of the body that *must* be covered in public.
    2. **Must Not Be Tight:** Clothes must be loose enough to *conceal* the shape of the body.
    3. **Must Not Be See-Through (Transparent):** The clothes must not be so thin that one can see the skin underneath.
- **Specifics:**
    - **For Men:** The Awrah is from the navel to the knee. Men are also forbidden from wearing pure silk or gold.
    - **For Women:** The Awrah in front of non-mahram (unrelated) men is the entire body, except for the face and hands. (This is the basis for Hijab).
- **Cleanliness:** Clothes must always be clean. (An-Nazafah min-al-Iman - Cleanliness is part of faith).

4. Adab of Social Behavior (Eating, Greeting, etc.)

- **Greeting:**
    - Greet Muslims with the full greeting: **"Assalamu 'alaykum wa rahmatullahi wa barakatuh."**

    - Smile. The Prophet (SAW) said, "Smiling in the face of your brother is charity (Sadaqah)."
- **Eating:**
    - Wash your hands before and after.
    - Say **"Bismillah"** before starting.
    - Eat with your **right hand**.
    - Eat from what is directly in front of you.
    - Say **"Alhamdulillah"** when you are finished.
- **Visiting:**
    - Seek permission *three times* before entering. If there is no answer, leave.
    - Do not "spy" or look into a person's house without permission.
- **Sneezing:**
    - When you sneeze, cover your mouth and say **"Alhamdulillah."**
    - The one who hears you says **"Yarhamuk-Allah"** (May Allah have mercy on you).
    - You reply: **"Yahdeekum-Allah wa yuslih baalakum"** (May Allah guide you and set your affairs right).

Evaluation:

1. What does Tahdhib mean?
2. What is the "golden rule" of speech from the Hadith?
3. What is the difference between Gheebah (backbiting) and Buhtan (slander)?
4. What are the three main principles of the Islamic dress code?
5. What are the three steps of etiquette for sneezing?

Assignment:

1. Define Awrah for men and for women.
2. List three Islamic manners for eating.
3. What did the Prophet (SAW) say about smiling?
4. Why is it important to seek permission before entering someone's house?

PAWILLS CONSULTING

5. Practice the Adab of Speech for one full day (no interrupting, no shouting, no backbiting).

WEEK 8: TAHDHIB: RESPECT FOR PARENTS AND ELDERS

Topic: Tahdhib: Respect for Parents and Elders

Breakdown (Subtopics):

- Importance of filial piety
- Lessons from the Prophet's examples

Performance Objectives: By the end of this lesson, students should be able to:

1. Define "Filial Piety" (Birr al-Walidayn).
2. State the status of parents in Islam, using evidence from the Qur'an (Surah Al-Isra).
3. State the status of the mother, using evidence from the Hadith.
4. List five practical ways to show respect and goodness to parents.
5. Explain how this respect extends to all elders.

Lesson Content:

1. The Status of Parents in Islam (Filial Piety)

- **Definition:** "Filial Piety" is the Islamic command to show goodness, respect, love, and obedience to one's parents. The Arabic term is **Birr al-Walidayn** (Goodness to the Two Parents).
- **The Ultimate Command:** In Islam, goodness to parents is one of the greatest deeds. It is placed *immediately* after the command to worship Allah alone.
- **Qur'anic Evidence (Surah Al-Isra 17:23-24):**

  "And your Lord has decreed that you worship none but Him, and to parents, good treatment (Ihsana). Whether one or both of them reach old age [while] with you, **say not to them [so much as] 'uff'** [a word of annoyance], nor repel them, but speak to them a noble word." "And lower to them the wing of humility out of mercy and say: **Rabbir hamhuma kama rabbayani sagheera**" (My Lord, have mercy upon them as they brought me up [when I was] small).

- **Lesson:** Allah (SWT) forbids even the *smallest* sign of disrespect, like saying "Uff!" (the sound of annoyance or sighing). If this is forbidden, then shouting at them, insulting them, or disobeying them is a far greater sin.

2. The Status of the Mother Islam gives special and elevated status to the mother due to the hardship she endures in pregnancy, childbirth, and nursing.

- **Hadith (Three Times):**

  A man came to the Prophet (SAW) and asked, "O Messenger of Allah, who among people is most deserving of my good companionship?" The Prophet (SAW) said: **"Your mother."** The man asked, "Then who?" He said: **"Your mother."** The man asked, "Then who?" He (SAW) said: **"Your mother."** The man asked, "Then who?" He (SAW) said: **"Then your father."** (Bukhari)

- **Hadith (Paradise at her feet):**

  "Paradise lies at the feet of your mother." (An-Nasa'i)

  - **Lesson:** This means that serving your mother, obeying her, and treating her with kindness is a direct path to Jannah.

3. Practical Ways to Show Respect (Birr)

1. **Obedience:** Obey them in *everything* they ask, as long as it is not a sin (Shirk or Ma'siyah). You must *never* obey them if they tell you to worship another god or to commit a sin.
2. **Kind Speech:** Speak to them with a gentle, humble, and merciful voice. Never raise your voice above theirs.
3. **Service:** Help them with chores around the house without being asked. Run errands for them eagerly.
4. **Financial Support:** When you grow up and earn money, it is your *duty* to spend on them and take care of them.
5. **Gratitude:** Constantly thank them for what they do for you.

6. **Supplication (Du'a):** Always pray for them, both in their life and after their death, using the Du'a from Surah Al-Isra (17:24).

4. Respect for All Elders This command extends to all elders in the community: aunts, uncles, teachers, and even strangers.

- **Hadith:** The Prophet (SAW) said:

  "He is not one of us who does not show mercy to our young and honor the position of our elders." (Tirmidhi)

- **Application:** In school, this means you must show complete respect to your teachers, your principal, and even the school cleaners and security guards who are older than you.

Evaluation:

1. What is the Arabic term for "Goodness to Parents"?
2. What is the *one* situation in which a Muslim can (and must) disobey their parents?
3. What is the smallest word of disrespect that the Qur'an (17:23) forbids?
4. In the famous Hadith, how many times did the Prophet (SAW) say "Your mother"?
5. Quote the Du'a (prayer) for parents from Surah Al-Isra.

Assignment:

1. Memorize Qur'an 17:23 (or its full meaning).
2. In your own words, explain the meaning of the Hadith "Paradise lies at the feet of your mother."
3. List five practical things you can do *this week* to show Birr al-Walidayn to your parents.
4. What does the Hadith "He is not one of us..." teach us about elders?
5. If your parent is a non-Muslim, should you still respect them? (Yes, the Qur'an commands us to be good companions to them, even if we don't obey them in matters of religion).

WEEK 9: AVOIDANCE OF CORRUPTION AND DISHONESTY

Topic: Avoidance of Corruption and Dishonesty

Breakdown (Subtopics):

- Islamic teachings on truth and integrity

Performance Objectives: By the end of this lesson, students should be able to:

1. Define corruption (Fasaad) and dishonesty (Khiyanah).
2. Define integrity (Amanah) and its importance in Islam.
3. Identify various forms of dishonesty (lying, cheating, bribery).
4. Explain the Islamic ruling on bribery (Rishwah).
5. Explain why cheating in exams is a major sin.

Lesson Content:

1. Defining Corruption and Dishonesty

- **Corruption (Fasaad):** This is a broad term for "spreading mischief on the earth." It is the abuse of any power or position (in government, school, or business) for personal, dishonest gain.
- **Dishonesty (Khiyanah):** This means "treachery" or "betrayal of trust." It is the opposite of integrity.

2. The Importance of Truth and Integrity (Amanah)

- **Amanah (أَمَانَة):** This means **Trust** and **Integrity**. It is a sacred quality. A Muslim must be trustworthy.
- **The Prophet's Title:** The Prophet Muhammad (SAW) was known, even *before* Islam, as **Al-Amin** (The Trustworthy One). People who *hated* his message still gave him their money for safekeeping.
- **Amanah as a Sign of Faith:**

- *Hadith:* **"There is no faith (Iman) for the one who has no trust (Amanah), and no religion (Deen) for the one who does not keep his promise."** (Ahmad)

- **Dishonesty as a Sign of Hypocrisy:**
  - *Hadith:* "The signs of a hypocrite (Munafiq) are three: when he speaks, he lies; when he promises, he breaks it; and when he is entrusted, he betrays that trust (khana)." (Bukhari)

3. Forms of Dishonesty Forbidden in Islam

1. **Lying (Kidhb):** The foundation of all evil. It is a major sin. (Ref: Week 2 Hadith).
2. **Cheating (in exams or trade) (Gheesh):**
   - Cheating in an exam is a form of Khiyanah (betrayal). You are betraying the trust of your teacher, your parents, and yourself. It is also stealing a grade you did not earn.
   - *Hadith:* The Prophet (SAW) passed by a man selling grain. He put his hand in the pile and found it was wet inside. He said, "What is this?" The man said, "It got rained on." The Prophet (SAW) said, "Why didn't you put the wet part on top so people could see it? **Whoever cheats (ghasha) us is not one of us.**" (Muslim)
3. **Bribery (Rishwah):**
   - **Definition:** Giving money or a gift to a person in authority (a official, a teacher, a policeman) to get an unfair advantage, to escape justice, or to get something that is not your right.
   - **Ruling:** It is a major sin that destroys justice.
   - *Hadith:* **"The curse of Allah is upon the one who gives a bribe (ar-rashi) and the one who takes it (al-murtashi)."** (Tirmidhi)

4. Consequences of Corruption

- Corruption and dishonesty destroy a society.
- When officials take bribes, roads are not built, hospitals have no medicine, and the poor suffer.
- It destroys trust, which is the foundation of the Ummah.

- It brings the anger and curse of Allah (SWT).

Evaluation:

1. What is the Arabic word for "corruption" and "betrayal of trust"?
2. What is Amanah (Integrity)?
3. What was the Prophet's (SAW) title, even before Islam?
4. What are the three signs of a hypocrite?
5. What did the Prophet (SAW) say about the person who gives a bribe and the one who takes it?

Assignment:

1. Memorize the Hadith: "Whoever cheats us is not one of us."
2. Explain *why* cheating in an exam is a form of "betrayal of trust." Who are you betraying?
3. What is the difference between giving a "bribe" and giving a "gift"?
4. Read the Hadith about the three signs of a hypocrite again. Examine yourself and make sure you do not have any of these qualities.
5. What is the connection between Amanah and Iman (faith)?

PAWILLS CONSULTING

WEEK 10: THE ROLE OF THE MUSLIM IN SOCIETY

Topic: The Role of the Muslim in Society

Breakdown (Subtopics):

- Living as a good Muslim in community and school

Performance Objectives: By the end of this lesson, students should be able to:

1. Explain the concept of the Ummah as the "best community."
2. Define Amr bil Ma'ruf and Nahi anil Munkar.
3. Explain the Muslim's duty to their neighbors, using the Hadith of Jibril.
4. Apply Islamic character (Tahdhib) to their role as a student in school.

Lesson Content:

1. The Purpose of the Muslim Ummah

- A Muslim's duty is not just to pray and fast (Ibadah). A Muslim has a mission to be a positive force in society.
- Allah (SWT) describes the Muslim Ummah (community) as the "best" for a specific reason:

  "You are the **best community (khayra ummah)** raised up for mankind: you **enjoin what is right (amr bil ma'ruf)** and **forbid what is wrong (nahi anil munkar)**, and you believe in Allah..." (Qur'an 3:110)

- Our role is to be a *witness* for mankind, showing people the beauty of good character, justice, and truth.

2. The Muslim in the Community (Neighborhood)

- The Prophet (SAW) taught that our Iman is incomplete if we are a bad neighbor.
- **The Hadith of the Neighbor:**

The Prophet (SAW) said: **"Jibril kept advising me about the neighbor until I thought he would make him an heir** (i.e., make him inherit from me)." (Bukhari)

- **The Muslim's Duty to the Neighbor:**
    1. **Do No Harm:** The Prophet (SAW) said, "By Allah, he does not believe... the one from whose harm his neighbor is not safe."
    2. **Be Kind and Helpful:** Share food with your neighbor, visit them when they are sick, check on them, and help them if they are in need.
    3. This applies to *all* neighbors, whether they are Muslim or non-Muslim.

3. The Muslim in School (The Student) A Muslim student is an **ambassador for Islam**. Your character is your Da'wah (invitation to Islam).

- **Your Duty to Teachers:**
    - Show them the highest level of respect, as they are elders and providers of knowledge (Ref: Week 8).
    - Be attentive in class, be humble, and do not argue disrespectfully.
- **Your Duty to Your Studies:**
    - Seeking knowledge (both Islamic and "worldly" like science and math) is an *act of worship* if done for the right reason.
    - Be diligent and hardworking.
    - Be completely honest. Do not cheat (Ref: Week 9).
- **Your Duty to Your Classmates (Brotherhood):**
    - Be the living example of the Hadith from Week 3.
    - Be kind, truthful, and helpful to all.
    - **Forbid what is wrong (Nahi anil Munkar):** If you see bullying, stop it. If you see people cheating, advise them.
    - **Enjoin what is right (Amr bil Ma'ruf):** Be the one who reminds others to pray, who organizes study groups, and who includes the lonely student.
    - Avoid name-calling, mockery, and suspicion (as forbidden in Qur'an 49:11-12).

4. The Best of People

- The Prophet (SAW) summarized our entire role in society with one beautiful Hadith:

  "The best of people are those who are most beneficial (anfa'uhum) to people."

Evaluation:

1. According to Qur'an 3:110, *why* is the Muslim Ummah the "best community"?
2. What is the meaning of Amr bil Ma'ruf wa Nahi anil Munkar?
3. What did the Prophet (SAW) say Jibril (AS) kept advising him about?
4. List three ways a student can be a good "ambassador for Islam" in school.
5. What is the Hadith that describes the "best of people"?

Assignment:

1. Define Da'wah. How can a JSS2 student give Da'wah without speaking?
2. What does it mean that the Prophet (SAW) "thought Jibril would make the neighbor an heir"? What does this show?
3. Write a short paragraph on how you can be "beneficial to people" in your own school or neighborhood this week.
4. Read Qur'an Surah Al-Hujurat (49), verses 11-12. List the three evil actions that are forbidden in those verses.
5. How is "enjoining what is right" (like stopping a bully) a part of being a good Muslim?

Week 11: REVISION

Topic: Revision **Breakdown (Subtopics):** Comprehensive review of Hadith and Tahdhib

Performance Objectives: By the end of this lesson, students should be able to:

1. Recall and explain the main Hadith studied this term (Honesty, Humility, Patience, Brotherhood, Justice).
2. Recall the key lessons from Tahdhib (Manners of speech, dress, eating, parents, elders).
3. Define key terminology (Hadith, Sunnah, Isnad, Matn, Adl, Taqwa, Amanah, Gheebah, Rishwah).

4. Connect the Hadith (theory) to Tahdhib (practical application).

Lesson Content:

1. Summary of Hadith Studies (Weeks 1-4):

- **Week 1 (Intro):** Hadith is the sayings/actions of the Prophet (SAW). It is the second source of law. It has two parts: Isnad (chain) and Matn (text). It was preserved by memorization and writing (by Sahabah, Tabi'un) and compiled by scholars (Bukhari, Muslim).
- **Week 2 (Character):** The Prophet (SAW) came to perfect character.
    - **Honesty (Sidq)** leads to righteousness, which leads to Jannah.
    - **Humility (Tawadu')** leads to Allah raising your status.
    - **Patience (Sabr)** is the best gift from Allah.
- **Week 3 (Unity):** Believers are *brothers* (Ikhwah).
    - Like "one body" (al-Jasad) - we feel each other's pain.
    - Like a "solid building" (al-Bunyan) - we support each other.
    - Example: Muhajirun and Ansar.
    - We must avoid envy, hatred, backbiting, and gossip.
- **Week 4 (Justice):** Adl (Justice) and Musawah (Equality) are commands.
    - Equality: All are from Adam; no superiority except by Taqwa.
    - Justice: The law is for all. The Prophet (SAW) would punish his own daughter if she stole.

2. Summary of Tahdhib (Weeks 6, 8-10):

- **Week 6 (Social Conduct):**
    - **Speech:** Speak good or be silent. Avoid lying, backbiting (Gheebah), slander (Buhtan).
    - **Dress:** Must cover Awrah, be loose, and not see-through.
    - **Manners:** Eat with the right hand, say Bismillah/Alhamdulillah, give Salam with a smile.
- **Week 8 (Parents/Elders):**

    - Birr al-Walidayn (Goodness to Parents) is second only to Tawhid.
    - Do not say "Uff."
    - "Paradise lies at the feet of your mother."
    - Respect for *all* elders is a sign of being a Muslim.
- **Week 9 (Honesty):**
    - Amanah (Trust) is a sign of Iman (Faith). Betrayal (Khiyanah) is a sign of a hypocrite.
    - Cheating in exams (Gheesh) is forbidden ("Whoever cheats us is not one of us").
    - Bribery (Rishwah) is cursed by Allah.
- **Week 10 (Society):**
    - We are the "best community" (Khayra Ummah).
    - Our job: Amr bil Ma'ruf (Enjoin good) and Nahi anil Munkar (Forbid evil).
    - We have a great duty to our neighbors.
    - Our role is to be "beneficial to people."

Class Activity:

- Connecting the dots: How does the Hadith on "Honesty" (Week 2) relate to "Avoiding Corruption" (Week 9)?
- How does the Hadith on "Brotherhood" (Week 3) relate to "The Role of the Muslim in School" (Week 10)?
- How does the Hadith on "Humility" (Week 2) relate to "Respect for Parents and Elders" (Week 8)?

Evaluation: This week's evaluation is the Second Term Examination.

Assignment:

1. Study all notes from Week 1 to Week 10 for the examination.
2. Create a "cheat sheet" (one-page summary) of the 5 most important Hadith we learned this term and the main lesson from each.

THIRD TERM – JSS 2 ISLAMIC RELIGIOUS STUDIES (IRS) LESSON NOTES

WEEK 1: REVIEW OF FIQH

Topic: Review of Fiqh

Breakdown (Subtopics):

- Overview of prayers and Iman

Performance Objectives: By the end of this lesson, students should be able to:

1. Recall the meaning of Fiqh (Islamic Jurisprudence) and Aqidah (Creed/Iman).
2. Define Tawhid and its importance as the foundation of Iman.
3. List the Six Pillars of Iman (Arkan al-Iman).
4. Recall the meaning and importance of Salah (Prayer).
5. List the five daily prayers, their times, and the number of Rak'ahs for each.
6. Recall the conditions (Shurut) and pillars (Arkan) of Salah.

Lesson Content:

1. Introduction: Reviewing the Foundations In JSS1, we learned the two most important aspects of Islam:

- **Iman (Aqidah):** What a Muslim *believes* in their heart.
- **Fiqh:** The *actions* a Muslim performs based on that belief. This term, we will build on both. We will first review the basics of Iman and then study the Pillars of Islam (Fiqh) in detail.

2. Review of Iman (Faith/Creed)

- **Tawhid:** The core of Iman is Tawhid – the absolute Oneness of Allah. It means believing Allah is One, He has no partners, He is the only One who deserves worship, and He is the only Creator, Sustainer, and Ruler.
- **Arkan al-Iman (The Six Pillars of Faith):** A Muslim's belief is built on six pillars. A person is not a believer (Mu'min) if they reject even one. They are:

1. Belief in **Allah** (SWT).
2. Belief in His **Angels** (Mala'ikah).
3. Belief in His **Books** (Kutub), e.g., Qur'an, Injil, Tawrah.
4. Belief in His **Messengers** (Rusul), e.g., Muhammad (SAW), 'Isa (AS), Musa (AS).
5. Belief in the **Day of Judgment** (Yawm al-Qiyamah) and the Hereafter.
6. Belief in **Divine Decree** (Qadar), both the good and the bad of it.

3. Review of Salah (Prayer)

- Salah is the second Pillar of Islam and the most important act of worship after the Shahadah. It is the direct link between a Muslim and Allah.
- The Prophet (SAW) said, "The covenant between us and them (disbelievers) is the prayer; whoever abandons it has committed disbelief."
- **The Five Daily Prayers:**
    1. **Fajr:** 2 Rak'ahs (From dawn until sunrise).
    2. **Zuhr:** 4 Rak'ahs (From just after midday until the sun declines).
    3. **'Asr:** 4 Rak'ahs (From late afternoon until sunset).
    4. **Maghrib:** 3 Rak'ahs (From just after sunset until twilight ends).
    5. **Isha:** 4 Rak'ahs (From nightfall until dawn).

4. Review: Conditions and Pillars of Salah

- **Conditions (Shurut) - (Things you must do *before* you start):**
    - Be a Muslim.
    - Be sane ('Aql).
    - Have the intention (Niyyah).
    - Be pure (perform Wudu or Ghusl).
    - Body, clothes, and place of prayer must be clean.
    - Face the Qiblah (direction of Ka'bah).
    - Cover the Awrah.
    - The time for the prayer must have begun.

- **Pillars (Arkan) - (Things you must do *inside* the prayer. If you miss one, the prayer is invalid):**

1. Takbirat al-Ihram (Saying "Allahu Akbar" to begin).
2. Standing (Qiyam) if able.
3. Reciting Suratul Fatiha in every Rak'ah.
4. Bowing (Ruku').
5. Rising from Ruku'.
6. Prostrating (Sujud).
7. Sitting between the two Sajdahs.
8. The final Tashahhud.
9. The final Tasleem (saying "Assalamu 'alaykum...").
10. Maintaining the correct order.
11. Tuma'ninah (Calmness and stillness in each position).

Evaluation:

1. What is the difference between Iman and Fiqh?
2. What is Tawhid?
3. List the Six Pillars of Iman.
4. List the five daily prayers and the number of Rak'ahs for each.
5. What is the difference between a "Condition" (Shart) and a "Pillar" (Rukn) of Salah?

Assignment:

1. Write down the Six Pillars of Iman from memory.
2. Write down the five daily prayers, their times, and their Rak'ahs.
3. List 3 "Conditions" of Salah and 3 "Pillars" of Salah.
4. What is Wudu (ablution), and when is it required?
5. What is the Qiblah?

WEEK 2: THE PILLARS OF ISLAM (ARKAN AL-ISLAM)

Topic: The Pillars of Islam (Arkan al-Islam)

Breakdown (Subtopics):

- Shahadah, Salah, Sawm, Zakah, Hajj
- Significance of each pillar

Performance Objectives: By the end of this lesson, students should be able to:

1. List the Five Pillars of Islam (Arkan al-Islam) in the correct order.
2. Recite the Shahadah in Arabic and English and explain its two parts.
3. Explain the importance of Salah as the "pole" of the religion.
4. Define Zakah and its purpose.
5. Define Sawm and its purpose.
6. Define Hajj and state who is obligated to perform it.
7. Explain the "Hadith of the Building" to show the significance of the pillars.

Lesson Content:

1. Introduction: The Foundation of Islam The Prophet Muhammad (SAW) explained that Islam is built on five essential foundations, known as the **Pillars of Islam (Arkan al-Islam)**. Without them, one's Islam is incomplete or will collapse.

- **The Hadith of the Building:** The Prophet (SAW) said:

  "Islam is built upon five (pillars): The testimony that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah (Shahadah), establishing the prayer (Salah), paying the Zakah (Zakah), fasting in Ramadan (Sawm), and making the pilgrimage to the House (Hajj) for whoever is able to find a way." (Bukhari & Muslim)

2. Pillar 1: Shahadah (The Testimony of Faith)

- **Definition:** The Shahadah is the declaration that one must say to become a Muslim. It is the "key" to Jannah.
- **The Two Parts:**
    1. Ash-hadu an la ilaha illa-Allah (I bear witness that there is no god but Allah). This confirms Tawhid.
    2. Wa ash-hadu anna Muhammadan rasul-Allah (And I bear witness that Muhammad is the Messenger of Allah). This confirms the Risalah (Prophethood).
- **Significance:** This declaration is the foundation of all beliefs and actions. You must believe it in your heart, say it with your tongue, and act upon it with your limbs.

3. Pillar 2: Salah (Prayer)

- **Definition:** The five daily prayers. (Reviewed in Week 1).
- **Significance:**
    - It is the direct link between the Muslim and Allah.
    - It is the first thing a person will be asked about on the Day of Judgment.
    - The Prophet (SAW) called it the "pole" or "main pillar" ('amud) of the religion. A tent cannot stand without its main pole.
    - It prevents a Muslim from committing evil deeds.

4. Pillar 3: Zakah (Obligatory Charity)

- **Definition:** Zakah literally means "purification" and "growth." It is the *obligatory* payment of a small, fixed portion (usually 2.5%) of a Muslim's *excess* wealth, given once a year to specific categories of poor and needy people.
- **Significance:**
    - It "purifies" the rest of a person's wealth.
    - It purifies the heart from greed and miserliness.
    - It creates social justice, reducing the gap between the rich and the poor.
    - It is *not* a "favor," but the *right* (Haqq) of the poor.

5. Pillar 4: Sawm (Fasting)

- **Definition:** Sawm means to abstain from all food, drink, and marital relations from the breaking of true dawn (Fajr) until sunset (Maghrib), with the intention of worship.
- **When:** It is obligatory for the entire month of **Ramadan**.
- **Significance:**
    - It is not just "starving." It is a 30-day training program for the soul.
    - Its main purpose is to achieve **Taqwa** (God-consciousness, piety, fear of Allah).
    - It teaches empathy (feeling the hunger of the poor), self-discipline, and patience.

6. Pillar 5: Hajj (Pilgrimage)

- **Definition:** Hajj is the pilgrimage to the House of Allah (the Ka'bah) in Makkah, performed during the month of Dhul-Hijjah.
- **Obligation:** It is obligatory **once in a lifetime** for every adult Muslim who is:
    1. Financially able (can afford the trip and support their family).
    2. Physically able (healthy enough to perform the rituals).
- **Significance:**
    - It is the ultimate symbol of Islamic unity. Millions of Muslims from every race, color, and social class come together, wearing the same simple white cloth (Ihram), performing the same rituals.
    - It shows total equality before Allah.
    - The Prophet (SAW) said that an accepted Hajj (Hajj Mabrur) has no reward but Jannah.

Evaluation:

1. List the Five Pillars of Islam in the correct order.
2. What are the two parts of the Shahadah?
3. What is Zakah, and what does the word mean?
4. What is the main purpose of Sawm (Fasting)?
5. Who is Hajj (Pilgrimage) obligatory upon?

Assignment:

1. Memorize the Hadith "Islam is built upon five..." (in English or Arabic).
2. Write the Shahadah in Arabic and English.
3. Why is Salah called the "pole" of Islam?
4. What is the difference between Zakah and Sadaqah (Sadaqah is voluntary charity, Zakah is obligatory)?
5. What do the pilgrims wear during Hajj, and what does this symbolize?

PAWILLS CONSULTING

WEEK 3: TYPES OF FASTING (SAWM)

Topic: Types of Fasting (Sawm)

Breakdown (Subtopics):

- Obligatory, voluntary, and prohibited fasting
- Rules and benefits

Performance Objectives: By the end of this lesson, students should be able to:

1. Differentiate between the three categories of fasting: Fard, Sunnah, and Haram.
2. List the three types of obligatory (Fard) fasts.
3. List at least four examples of voluntary (Sunnah) fasts.
4. List the days when fasting is prohibited (Haram).
5. Explain the spiritual, physical, and social benefits of fasting.

Lesson Content:

1. What is Fasting (Sawm)? Fasting is the act of abstaining from food, drink, and marital relations from Fajr (dawn) to Maghrib (sunset). While the fast of Ramadan is the most famous, Fiqh (Islamic law) classifies fasting into different types.

2. Category 1: Obligatory (Fard / Wajib) Fasting This type of fast is **compulsory**. It is a major sin to miss it without a valid excuse, and it must be made up.

1. **Fast of Ramadan:** The main obligatory fast. Fasting the entire 29 or 30 days of the month of Ramadan. This is the 4th Pillar of Islam.
2. **Kaffarah (Expiation) Fast:** Fasting done to "pay" for a major sin or a broken oath.
    - *Example:* If someone intentionally breaks a fast in Ramadan, part of their expiation is to fast for 60 consecutive days.
    - *Example:* Fasting for 3 days for breaking a promise (oath).
3. **Nadr (Vow) Fast:** A fast that a person makes *obligatory on themselves*.

- *Example:* A student says, "O Allah, if I pass my exams, I will fast for 3 days." If they pass, it is now Fard (obligatory) for them to fast those 3 days.

3. Category 2: Voluntary (Sunnah / Mustahabb) Fasting This type of fast is **not compulsory**. A person is *rewarded* for doing it but is *not sinned* for skipping it. It is done to follow the Sunnah of the Prophet (SAW) and gain extra reward.

- **Examples of Sunnah Fasts:**
  1. **Fasting on Mondays and Thursdays:** The Prophet (SAW) said deeds are presented to Allah on these two days, and he liked his deeds to be presented while fasting.
  2. **Fasting the "White Days" (Ayyam al-Beed):** The 13th, 14th, and 15th of every Islamic (lunar) month.
  3. **Fasting the Day of 'Arafah (9th Dhul-Hijjah):** For non-pilgrims. It expiates the sins of the previous year and the coming year.
  4. **Fasting the Day of 'Ashura (10th Muharram):** (Usually with the 9th as well).
  5. **Fasting Six Days in Shawwal:** (The month after Ramadan). Whoever fasts Ramadan and follows it with six days from Shawwal, it is as if they have fasted the entire year.

4. Category 3: Prohibited (Haram) Fasting It is a **sin** to fast on these days. These are days of celebration.

1. **'Eid al-Fitr (1st of Shawwal):** The day of celebration after Ramadan.
2. **'Eid al-Adha (10th of Dhul-Hijjah):** The day of sacrifice.
3. **The Days of Tashreeq (11th, 12th, 13th of Dhul-Hijjah):** The three days *after* Eid al-Adha. The Prophet (SAW) called them "days of eating, drinking, and remembrance of Allah."

5. Benefits of Fasting

- **Spiritual:** The main benefit is gaining **Taqwa** (fear of Allah). It teaches self-discipline, patience, and strengthens our connection to Allah.

- **Social:** It teaches empathy. When a rich person feels hunger, they are more likely to remember and give to the poor. It unites the Ummah.
- **Physical:** Modern science has shown that (intermittent) fasting is very healthy. It allows the digestive system to rest, helps to detoxify the body, and can improve self-control.

Evaluation:

1. What are the three categories of fasting?
2. What is the difference between a Fard fast and a Sunnah fast?
3. What is a "Nadr" (Vow) fast?
4. When is it Haram (forbidden) to fast?
5. What is the main *spiritual* benefit of fasting?

Assignment:

1. List the three types of Fard (obligatory) fasts.
2. List three examples of Sunnah (voluntary) fasts.
3. What are the "Days of Tashreeq"?
4. What is the reward for fasting the Day of 'Arafah?
5. What is the reward for fasting the six days of Shawwal?

R WILLS CONSULTING

WEEK 4: ZAKAH AND CHARITY

Topic: Zakah and Charity **Breakdown (Subtopics):**

- Meaning, purpose, and recipients
- Social benefits of giving

Performance Objectives: By the end of this lesson, students should be able to:

1. Define Zakah and Sadaqah and differentiate between them.
2. Explain the primary purpose of Zakah (spiritual and social).
3. List the 8 categories of people eligible to receive Zakah from the Qur'an.
4. Explain the social benefits of paying Zakah and giving Sadaqah.

Lesson Content:

1. Defining Zakah and Sadaqah

- **Zakah (الزكاة):**
    - **Linguistic Meaning:** "Purification" and "Growth."
    - **Islamic Meaning:** The **obligatory** (Fard) charity. It is the 3rd Pillar of Islam.
    - **Rule:** It is a fixed amount (usually **2.5%**) of a Muslim's wealth, paid annually, *if* their wealth is above a minimum threshold called the **Nisab** (the value of 85 grams of gold) for one full lunar year.
- **Sadaqah (صدقة):**
    - **Linguistic Meaning:** Comes from Sidq (truth), as it shows the "truth" of one's faith.
    - **Islamic Meaning:** This is any **voluntary** charity given at any time, in any amount, out of compassion. A smile is Sadaqah. Removing a stone from the road is Sadaqah.
- **Difference:** Zakah is obligatory, calculated, and given to specific people. Sadaqah is voluntary, can be any amount, and given to anyone in need.

2. The Purpose of Zakah Zakah is not just "tax." It is an act of worship (Ibadah) with two main goals:

1. **Spiritual (Purification):**
    - It purifies the soul of the *giver* from the diseases of greed, miserliness, and love of the dunya (world).
    - It purifies the *wealth* of the giver, making it Halal and blessed (Barakah).
    - It purifies the heart of the *receiver* from envy and hatred towards the rich.
2. **Social (Growth):**
    - It causes the *wealth* of the giver to grow (Allah promises to bless it).
    - It causes the *society* to grow by providing a social safety net. It is the Islamic system for eliminating poverty.

3. The 8 Recipients of Zakah A Muslim cannot give Zakah to just anyone (e.g., you cannot give it to build a mosque or to your own children). Allah (SWT) *specifically* named the 8 categories in **Surah At-Tawbah (9:60)**.

1. **Al-Fuqara:** The very poor (those who have little or nothing).
2. **Al-Masakin:** The needy (those who have some income, but it's not enough).
3. **Al-'Amilina 'Alayha:** The Zakah Collectors (the official administrators).
4. **Al-Mu'allafati Qulubuhum:** To win the hearts of new converts or those close to Islam.
5. **Fir-Riqab:** To free captives or slaves.
6. **Al-Gharimin:** For those who are in overwhelming, unpayable debt.
7. **Fi Sabilillah:** In the Cause of Allah (e.g., funding a Muslim army, a student of knowledge, or a community project).
8. **Ibn-us-Sabil:** The wayfarer (a traveler who is stranded and has no money).

4. Social Benefits of Zakah and Sadaqah When a Zakah system is working properly in a society:

1. **Poverty is Reduced:** It directly transfers wealth from those who have excess to those who are struggling.

2. **The Gap Between Rich and Poor is Bridged:** It prevents a society from splitting into two classes (the very rich and the very poor).
3. **Crime is Reduced:** When the poor are taken care of, they are less likely to resort to stealing, begging, or kidnapping.
4. **Love and Brotherhood are Fostered:** The poor person sees the rich person as a brother who is helping them, not an enemy who is hoarding wealth. This removes envy and builds unity.

Evaluation:

1. What is the linguistic meaning of Zakah?
2. What is the main difference between Zakah and Sadaqah?
3. What is the Nisab?
4. Zakah purifies the heart of the *giver* from what? And the heart of the *receiver* from what?
5. List four of the eight categories of people who can receive Zakah.

Assignment:

1. Memorize the 8 categories of Zakah recipients (from Surah 9:60).
2. What is the percentage of Zakah on saved money (e.g., in a bank account)?
3. Can you give your Zakah to your mother or your son? Why or why not? (No, because you are already 100% responsible for them).
4. Can you give Zakah to build a mosque? (No, that is Sadaqah).
5. Write a short paragraph explaining how Zakah and Sadaqah can reduce crime in Nigeria.

WEEK 6: FAITH IN ANGELS AND PROPHETS

Topic: Faith in Angels and Prophets **Breakdown (Subtopics):**

- Roles and responsibilities of Angels
- Importance of Prophets as guides

Performance Objectives: By the end of this lesson, students should be able to:

1. Define Mala'ikah (Angels) and describe their nature.
2. List at least 5 Angels and their specific duties.
3. Define Nabi (Prophet) and Rasul (Messenger) and differentiate them.
4. Explain the mission of the Prophets and the concept of Ulul 'Azm.
5. State the finality of Prophet Muhammad (SAW).

Lesson Content:

This week, we begin a deep dive into the Pillars of Iman.

Part 1: Faith in Angels (Al-Iman bil-Mala'ikah) - (Pillar 2)

1. Definition and Nature:

- **Definition:** Angels (Mala'ikah) are beings created by Allah from **light (Nur)**.
- **Nature:**
    - They are invisible to us (in their natural form).
    - They have no free will. Their only purpose is to obey Allah's commands perfectly.
    - They do not have genders (male/female).
    - They do not eat, sleep, or get tired.
    - They are incredibly powerful and fast.

2. Roles and Responsibilities: We must believe in the angels, including those whose names we know and those we do not.

- **Jibril (Gabriel):** The Archangel. His main duty was **Revelation** – to bring the Wahy (Qur'an and other scriptures) from Allah to all the Prophets.
- **Mika'il (Michael):** In charge of **Provision and Nature** – he commands the rain, wind, and the distribution of sustenance (food) to Allah's creation.
- **Israfil (Raphael):** The angel who will blow the **Trumpet (Sur)** on the Day of Judgment. He will blow it once to destroy the creation, and again to resurrect them.
- **Malak al-Mawt (Angel of Death):** (Often known as Azra'il). His duty is to take the **soul (Ruh)** from the body at the time of death.

- **Kiraman Katibin (The Honorable Scribes):**
    - The two angels who sit on our shoulders.
    - Raqib (on the right) records our **good deeds**.
    - Atid (on the left) records our **bad deeds**.
- **Munkar and Nakir:** The two angels who will **question** every person in the grave after death about their Lord, their religion, and their Prophet.
- **Ridwan:** The chief guardian (gatekeeper) of **Jannah (Paradise)**.
- **Malik:** The chief guardian (gatekeeper) of **Jahannam (Hellfire)**.

Part 2: Faith in Prophets (Al-Iman bir-Rusul) - (Pillar 4)

1. Definition and Difference:

- **Prophets (Anbiya and Rusul)** are human beings chosen by Allah to deliver His message to mankind.
- **Nabi (Prophet):** A man who receives revelation from Allah and preaches the law of the *previous* messenger.
- **Rasul (Messenger):** A man who receives revelation *and* is given a **new divine book or new set of laws (Shari'ah)**.
- *Conclusion:* Every Rasul is also a Nabi, but not every Nabi is a Rasul.

2. Importance and Mission:

- **Mission:** To be guides. Humanity cannot guess how to worship Allah. The Prophets are our teachers. Their job is to:
    1. Call people to Tawhid (Oneness of Allah).
    2. Warn them against Shirk (polytheism).
    3. Teach them how to pray, fast, and live moral lives.
    4. Warn them about the Day of Judgment.
- The Qur'an mentions 25 Prophets by name.

3. The Ulul 'Azm (The 5 Possessors of Great Resolve): These are the 5 greatest Messengers, known for their extreme patience and perseverance.

1. Nuh (AS)
2. Ibrahim (AS)
3. Musa (AS)
4. 'Isa (Jesus) (AS)
5. **Muhammad (SAW)**

4. Finality of Prophet Muhammad (SAW)

- A core belief is that Prophet Muhammad (SAW) is the **final** Prophet and Messenger.
- He is the **Khatam an-Nabiyyin (Seal of the Prophets)**.
- He brought the final, complete, and protected message (the Qur'an) for all of mankind until the Day of Judgment. No new prophet will ever come after him.

Evaluation:

1. What are angels created from? Do they have free will?
2. Who is the angel of Revelation?
3. Who are the "Kiraman Katibin," and what is their job?
4. What is the difference between a Nabi and a Rasul?
5. What does Khatam an-Nabiyyin mean?

Assignment:

1. List the names and duties of 5 specific angels.
2. Who are Munkar and Nakir?
3. Why do we need Prophets? Why can't we just figure out religion on our own?
4. List the 5 Ulul 'Azm (great Messengers).
5. Find and write down the Qur'anic verse Surah Al-Ahzab (33:40), which confirms the finality of Prophet Muhammad (SAW).

R WILLS CONSULTING

WEEK 8: FAITH IN THE DAY OF JUDGMENT

Topic: Faith in the Day of Judgment

Breakdown (Subtopics):

- Description of life after death
- Preparation for accountability

Performance Objectives: By the end of this lesson, students should be able to:

1. Define Yawm al-Qiyamah (Day of Judgment).
2. Describe the sequence of events from death to the grave.
3. List and describe the major events of the Day of Judgment (Trumpet, Resurrection, Judgment).
4. Explain the concept of Jannah and Jahannam.
5. State three ways a Muslim can prepare for this Day.

Lesson Content:

1. Introduction: Al-Iman bil-Yawm al-Akhir (Pillar 5) This is the belief in the **Last Day**. It is the belief that this world (dunya) is temporary and will end. After it ends, all of humanity will be brought back to life (resurrected) to be held accountable for their deeds.

2. The Sequence of Life After Death

- **1. Death (Mawt):** The Malak al-Mawt (Angel of Death) takes the soul.
- **2. The Grave (Barzakh):**
    - Barzakh is the "barrier" or the state of waiting between death and resurrection.
    - **The Questioning:** The angels Munkar and Nakir will ask every person three questions:
        1. Man Rabbuk? (Who is your Lord?) -> (Answer: Allah)
        2. Wa ma Deenuk? (What is your religion?) -> (Answer: Al-Islam)

3. Wa ma Hadh-ar-Rajul...? (Who is this man [Muhammad] sent to you?) -> (Answer: He is the Messenger of Allah).

- A believer will answer easily, and their grave will become a "garden from Paradise." A disbeliever will be unable to answer, and their grave will be a "pit from Hell."

3. The Major Events of the Day of Judgment

- **1. The Trumpet (As-Sur):**
  - At a time only Allah knows, He will command **Angel Israfil** to blow the trumpet.
  - The **First Blast:** All living things on Earth will die, and the mountains, seas, and stars will be destroyed. The world will end.
- **2. The Resurrection (Al-Ba'th):**
  - After some time, Allah will command Israfil to blow the trumpet a **Second Blast**.
  - All of humanity, from Adam (AS) to the last person, will be brought back to life from their graves.
- **3. The Gathering (Al-Hashr):**
  - All people will be gathered on a great plain, standing naked and uncircumcised, waiting under the intense heat of the sun for judgment to begin.
- **4. The Accountability (Al-Hisab):**
  - The **Books of Deeds** (kept by the Kiraman Katibin) will be brought forth.
  - The righteous will receive their book in their **right hand**.
  - The wicked will receive their book in their **left hand** or from behind their back.
- **5. The Scale (Al-Mizan):**
  - A giant, real scale will be set up to **weigh** the good deeds against the bad deeds.
  - "He whose scales are heavy, they are the successful. And he whose scales are light, they are those who have lost their souls..." (Qur'an 7:8-9)
- **6. The Bridge (As-Sirat):**
  - A bridge will be laid over Hellfire (Jahannam), which everyone must cross.
  - It is described as "thinner than a hair and sharper than a sword."
  - The believers will pass over it quickly (like lightning, wind, or a running horse) according to their deeds. The disbelievers will slip and fall into the Fire below.

4. The Final Destinations

- **Jahannam (Hellfire):** The eternal place of punishment for those whose evil deeds were heaviest and who disbelieved. May Allah protect us.
- **Jannah (Paradise):** The eternal place of bliss, peace, and reward for the believers who have Taqwa and good deeds. It is a place of "what no eye has seen, no ear has heard, and no mind has imagined."

5. How to Prepare for This Day Believing in this Day is meant to *change our behavior today*.

1. **Taqwa:** Having Taqwa (fear of Allah) by doing His commands and, most importantly, staying away from His prohibitions.
2. **Good Deeds ('Amal Salih):** Following the Pillars (Salah, Zakah, etc.), being kind to parents, being honest.
3. **Repentance (Tawbah):** Constantly asking Allah for forgiveness, as we all make mistakes.

Evaluation:

1. What is Yawm al-Qiyamah?
2. What is the Barzakh?
3. Who are the two angels who question in the grave?
4. What is the Mizan, and what is its purpose?
5. What is As-Sirat?

Assignment:

1. List the 5 major events of the Day of Judgment in order.
2. What are the three questions of the grave? (Write the questions and the correct answers).
3. How will the righteous receive their Book of Deeds? How will the wicked?
4. Write down three practical things you will do every day to make sure your scales (Mizan) are heavy with good deeds.
5. What is the name of the angel who will blow the trumpet?

WEEK 9: FAITH IN DIVINE DECREE (QADAR)

Topic: Faith in Divine Decree (Qadar)

Breakdown (Subtopics):

- Meaning and acceptance of destiny
- Balancing belief and effort

Performance Objectives: By the end of this lesson, students should be able to:

1. Define Qada' wal-Qadar (Divine Decree).
2. List the four components of belief in Qadar.
3. Differentiate between "free will" and "predestination."
4. Explain the concept of Tawakkul (Trust in Allah) and how it relates to effort.
5. Explain the benefits of believing in Qadar (courage and peace).

Lesson Content:

1. What is Al-Qada' wal-Qadar (Pillar 6)?

- **Definition:** This is the belief in **Divine Decree and Predestination**. It means believing that **Allah (SWT) knows all things before they happen, He has willed all things that happen, and He has written all things in a Preserved Tablet (Al-Lawh al-Mahfuz).**
- This is often the most difficult pillar to understand, but it is essential to Tawhid (believing in Allah's total power and knowledge).

2. The Four Levels of Belief in Qadar To truly believe in Qadar, one must believe in four things:

1. **Al-'Ilm (The Knowledge):** Allah's knowledge is perfect. He knows everything that has happened, is happening, and *will* happen.

2. **Al-Kitabah (The Writing):** Allah wrote down *everything* that would happen (the "script" of the universe) in the Preserved Tablet (Al-Lawh al-Mahfuz) 50,000 years before He created the heavens and the earth.
3. **Al-Mashi'ah (The Will):** Whatever Allah *wills* to happen, *happens*. Whatever He does *not* will, *can never happen*.
4. **Al-Khalq (The Creation):** Allah is the Creator of *all* things, including our actions. He creates us, and He creates our *ability* to perform an action.

3. Balancing Belief and Effort (Free Will vs. Predestination) This is the most important part of the lesson.

- **The Mistake:** Some people (like the Jabariyyah) wrongly believe that Qadar means we are like robots, forced to act. They say, "If I am destined to fail, why study?" or "If I am destined to sin, it is not my fault." This is **wrong** and is a major misguidance.
- **The Truth:** Allah has given us **Free Will (Ikhtiyar)** and **Choice**.
    - We *know* we have a choice. You can *choose* to lift your hand or keep it down. You can *choose* to go to the mosque or go to the market.
    - We are **100% responsible** for the choices we make.
- **The Balance:** How do we balance these two ideas?
    - **Analogy:** A teacher knows Student A is lazy and Student B is hardworking. At the start of the term, the teacher *predicts* and *writes down* in his book: "Student A will fail, Student B will pass." When the exam comes, Student A *chooses* to play and fails, while Student B *chooses* to study and passes.
    - *Question:* Did the teacher's *writing* force the students to fail or pass? **No.** The teacher's writing was just a reflection of his *knowledge*.
    - *Conclusion:* Allah's knowledge is perfect. He *knew* from eternity what you would *choose* to do with your free will, and He wrote it down. You are still the one making the choice.

4. The Rule: "Tie Your Camel" (Effort and Tawakkul)

- **Tawakkul (Trust):** This means relying *only* on Allah for the results.

- **Effort:** This is the physical action *we* must take.
- *Hadith:* A man came to the Prophet (SAW) and asked, "Should I tie my camel and trust in Allah, or leave it untied and trust in Allah?" The Prophet (SAW) replied:

  "Tie your camel, and *then* trust in Allah."

- **Lesson:** You cannot be lazy and say "It is Qadar." You must do your part (study for the exam, lock your door, go to the doctor) and leave the *result* to Allah.

5. Benefits of Believing in Qadar

1. **Courage:** It frees you from fear. No one can harm you, and no one can benefit you, except by what Allah has already written.
2. **Peace:** It prevents depression and regret. If something bad happens (a "calamity"), you are patient and say, "This was the Qadar of Allah." If something good happens, you are grateful (Shukr) and not arrogant.

Evaluation:

1. What is Qada' wal-Qadar?
2. What is Al-Lawh al-Mahfuz?
3. Does belief in Qadar mean we are "robots" with no free will? Explain.
4. What did the Prophet (SAW) say about the man and his camel?
5. What does this teach us about "effort" and "trust" (Tawakkul)?

Assignment:

1. List the four levels of belief in Qadar.
2. Explain the "teacher and student" analogy in your own words.
3. Write down the Hadith: "Tie your camel, and then trust in Allah."
4. List two benefits of believing in Qadar.
5. If a student fails an exam, is it correct for them to say "It was just my Qadar, so I couldn't do anything about it"? Explain why this is a wrong understanding.

WEEK 10: APPLYING IMAN IN DAILY LIFE

Topic: Applying Iman in Daily Life

Breakdown (Subtopics):

- Living in obedience and submission to Allah

Performance Objectives: By the end of this lesson, students should be able to:

1. Explain how Iman (faith) is meant to change a person's Amal (actions).
2. Give one practical example of how belief in Allah affects daily life.
3. Give one practical example of how belief in Angels affects daily life.
4. Give one practical example of how belief in the Day of Judgment affects daily life.
5. Give one practical example of how belief in Qadar affects daily life.

Lesson Content:

1. Introduction: Iman and Amal (Faith and Action) In Islam, Iman (faith) is not just an idea you hold in your head. It is a belief in the heart that must be:

1. **Spoken** by the tongue (e.g., Shahadah).
2. **Acted upon** by the limbs (e.g., Salah, Tahdhib).

Iman is the root, and Amal (good deeds) is the fruit. A tree with no fruit is a sign that the root is weak. This lesson shows how each Pillar of Iman (faith) *must* produce a fruit (a good action).

2. How the Pillars of Iman Affect Our Daily Life:

- **1. How Belief in Allah Affects Us:**
    - **Action:** Leads to Tawhid and Ibadah (Worship).
    - **Daily Life:** We know He is As-Sami' (All-Hearing) and Al-Basir (All-Seeing). Therefore, we do not sin in private, even when no one is watching, because we know *Allah is watching*. We also feel Shukr (gratitude) for our food, health, and family.

- **2. How Belief in Angels Affects Us:**
    - **Action:** Leads to Haya' (Modesty/Shyness) before Allah.
    - **Daily Life:** We remember the Kiraman Katibin (recording angels) on our shoulders. Before we lie, cheat, or insult someone, we should feel *ashamed* that these noble, pure beings have to write down our bad deed.
- **3. How Belief in Books and Prophets Affects Us:**
    - **Action:** Leads to Ittiba' (Following).
    - **Daily Life:** We don't just "guess" how to live. We have an instruction manual (the **Qur'an**) and a perfect role model (the **Prophet SAW**). When we are confused, we ask, "What does the Qur'an say?" and "What did the Prophet do (Sunnah)?"
- **4. How Belief in the Day of Judgment Affects Us:**
    - **Action:** This is the *greatest motivator*. It leads to **Accountability (Hisab)**.
    - **Daily Life:** This belief is what stops us from being corrupt or unjust.
        - Why *not* cheat in the exam, if I can get away with it? **Because of the Day of Judgment.**
        - Why *not* bully the junior student? **Because of the Day of Judgment.**
        - Why *should* I be honest when no one is looking? **Because I will be held accountable.**
    - It makes us realize that this life is just an "exam" and the Akhirah (Hereafter) is the "result."
- **5. How Belief in Qadar Affects Us:**
    - **Action:** Leads to Tawakkul (Trust) and Rida (Contentment).
    - **Daily Life:** This belief gives us peace of mind.
        - **When you succeed (e.g., come 1st):** You are not arrogant or proud. You say, "Alhamdulillah, this was from Allah."
        - **When you fail (e.g., you study hard but still fail a test):** You do not become depressed or hopeless. You say, "Qaddar-Allahu wa ma sha'a fa'al" (Allah has decreed, and what He wills, He does). You have patience (Sabr) and try again, knowing it was a test.

Evaluation:

1. What is the "fruit" of Iman?
2. How does belief in Kiraman Katibin (recording angels) stop us from sinning in private?
3. What is the "instruction manual" for a Muslim?
4. What is the "role model" for a Muslim?
5. Which pillar of faith is the "greatest motivator" for good deeds?

Assignment:

1. What is the relationship between Iman and Amal?
2. Explain how belief in Qadar gives a person "peace of mind."
3. Explain how belief in the Day of Judgment makes a person more *just* and *honest*.
4. What does it mean that this life is an "exam" and the Hereafter is the "result"?
5. Write a short paragraph about a time you were in a difficult situation (like a test or a problem) and how *one* of the pillars of Iman could have helped you.

PAWILLS CONSULTING

WEEK 11: REVISION

Topic: Revision

Breakdown (Subtopics): Comprehensive review of Fiqh and Iman

Performance Objectives: By the end of this lesson, students should be able to:

1. List the 5 Pillars of Islam and the 6 Pillars of Iman.
2. Recall the key Fiqh rulings on Salah, Sawm, and Zakah.
3. Recall the key Aqidah beliefs about Allah, Angels, Prophets, the Last Day, and Qadar.
4. Connect the Pillars of Iman (belief) to the Pillars of Islam (action).

Lesson Content:

1. Summary of Fiqh (Pillars of Islam):

- **Shahadah:** The key to Islam. Believing in Allah alone and Muhammad (SAW) as His final messenger.
- **Salah:** 5 daily prayers. The "pole" of Islam. We must have Wudu and face the Qiblah.
- **Zakah:** Obligatory (2.5%) charity to "purify" wealth and help the poor. Given to 8 specific categories.
- **Sawm:** Fasting in Ramadan to gain Taqwa. We also have Sunnah fasts (Mondays/Thursdays) and Haram fasts (Eid days).
- **Hajj:** Pilgrimage to Makkah, once in a lifetime if able. A symbol of total unity.

2. Summary of Aqidah (Pillars of Iman):

- **Allah:** He is One (Tawhid), All-Seeing, All-Hearing.
- **Angels:** Created from light, no free will, pure obedience. (Jibril, Mika'il, Israfil, Kiraman Katibin, Munkar/Nakir).
- **Prophets:** Human guides. We must believe in all of them, from Adam (AS) to the final Prophet, Muhammad (SAW) (Khatam an-Nabiyyin).

- **Day of Judgment:** The world will end. We will be resurrected (Ba'th), questioned (Hisab), our deeds weighed (Mizan), and we will cross the bridge (Sirat) to Jannah or Jahannam.
- **Qadar:** Allah knows and has written everything. This does *not* cancel our free will. We must "tie our camel" (effort) and "trust in Allah" (Tawakkul).

3. Connecting Iman and Islam:

- You cannot have one without the other.
- **Iman (Belief) is the *engine* of a car.**
- **Islam (Action) is the *car* itself.**
- *Example:* Belief in Allah (Iman) *causes* you to pray (Salah). Belief in the Day of Judgment (Iman) *causes* you to give Zakah. Belief in the Prophet (Iman) *causes* you to follow his Sunnah of fasting. Your actions (Islam) are the *proof* of your faith (Iman).

Class Activity:

- Comprehensive Q&A session on all topics.
- "Rapid Fire Round": Teacher names a key term (e.g., Mizan, Qalqalah, Ansar, Nisab, Jibril), and students must define it.

Evaluation: This week's evaluation is the Third Term Examination.

Assignment:

1. Study all notes from Week 1 to Week 10 for the examination.
2. Create a single diagram that shows the 5 Pillars of Islam and the 6 Pillars of Iman.
3. Write one sentence for *each* Pillar of Iman, explaining how it makes you a better student. (e.g., "Belief in Angels makes me honest because I know they are writing my deeds.")