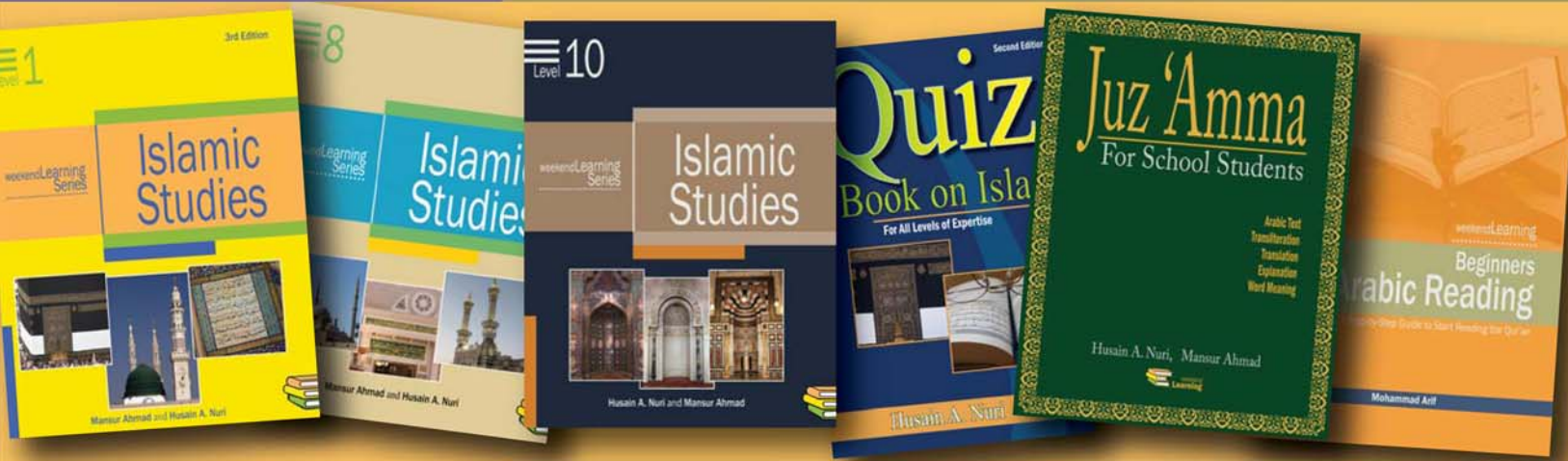


Books from weekend **Learning**



Curriculum based textbooks

See **page 6** for the outline of the curriculum and brief objective of the lessons.

Sample lessons

See **page 23** for a sample of actual lessons from different books.

Other bestselling books

See **pages 46-54** for many other useful and bestselling books.

Price list and discount

See **page 22** for discount when purchased through our web site.

Experience the difference: Experience weekend Learning books

Islamic Studies Textbooks

See details p23-45

Arabic Reading Book

See details p46

Du'a Book

See details p50

Arabic Writing Workbook

See details p48

My Islamic Coloring Book

See details p47

Juz 'Amma

for School Students

See details p51-52

Quiz Book on Islam

See details p49

CLICK www.weekendlearning.com **CALL** 614-372-5040 or 614-787-4306

EMAIL weekendlearning@gmail.com



Assalamu Alaikum,

*We have the pleasure in providing this booklet containing details about weekend**Learning**, its curriculum and sample lessons. Within three years of the introduction of the Islamic Studies books, over two hundred fifty schools in the USA, Canada, UK, Australia, Nigeria, Trinidad and Tobago and other countries have adopted these books. Several of the books are now in their second and third editions, alhamdulillah.*

If you are thinking to overhaul the way Islamic Studies is taught in your school, you may have found the right material in this booklet. Please review the sample lessons and the topics in the curriculum. Additional sample lessons are available online at www.weekendlearning.com.

The books were written by Sunday school teachers and principals after years of research and field studies. These books are designed to provide a meaningful direction to Islamic education for students growing up in the West. We believe, insha-Allāh these curriculum based lessons will be useful to your school.

Jazakallahu Khairan

*Mansur Ahmad, Ph.D.
Executive Program Director
weekendLearning Publishers*



Islamic Studies books

The Islamic Studies books from weekendLearning are based on a comprehensive 12-year curriculum. The curriculum contains broad aspect of Islam based on the Qur'ān and authentic Hadīth. The topics in the curriculum are laid out in a systematic manner to suit the teaching needs in a weekend Islamic school or a home school. Topics are selected based on age, grade and learning levels of each grade.

Many Sunday Islamic schools do not have a curriculum—not because they cannot develop one, but because they cannot find good textbooks to go with the curriculum. No single textbook seems to meet the needs of their curriculum. As a result, the books they select become their curriculum. This easy-fix solution solves the problem temporarily. However, in the long run the school loses continuity in learning, teaching becomes unfocused, teachers become disillusioned and parents become disinterested.

Many academicians voiced their opinion about the urgent need of a good curriculum. They realized operating a school without a curriculum is like sailing without a compass or flying without a radar.

After years of research and field work, weekendLearning developed a comprehensive Islamic Studies curriculum.

The curriculum includes topics based on the Qur'ān, Hadīth, prophets, aqidah, fiqh, seerah, Islamic history, communities, companions, ideology, ethics, applications, concepts, etc. Many topics of contemporary interest and need, such as dating, male-female relationship, identity of the Muslim in the West, Islam at workplace, racism, jihād, are covered.

All the topics are based on broad Sunni principles and understanding. Lessons dealing with People of the Book and other faiths are presented in a respectful manner.



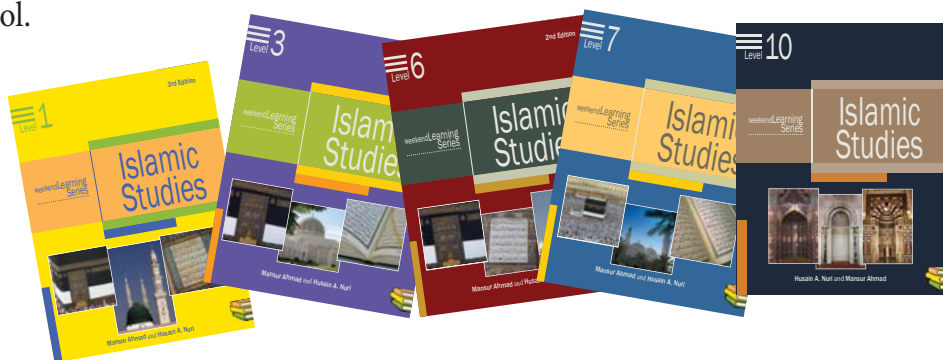
Systematic approach to benefit teaching

The topics in the curriculum are laid out in a systematic manner to suit the teaching needs in a weekend Islamic school. Topics are selected based on age, grade and learning levels of each grade. Some topics are covered in multiple grades to add different perspective, details and additional emphasis.

The teachers and director of the school will find continuity in the curriculum as it unfolds year to year. Teachers will know how much each student will learn year to year, and how much they will have learned at the end when they graduate out of the school.

About the books

Curriculum would be meaningless if there are no books and lessons to go with the curriculum. All Islamic Studies books from weekend**Learning** are perfect bound, 8.5" x 11", and are modestly priced. To further reduce the total cost to the schools, homework is included in the same volume. Homework is also available to print from a CD-ROM that can be purchased separately. Each book has the right number of lessons for an academic year. Attractive page layout, simple and appropriate illustrations, maps and time-lines are given throughout the books.



Homework

If homework is not administered, learning cannot be reinforced. Each lesson in the weekend**Learning** series is followed by a wide variety of homework. Most homework can be finished within 10-15 minutes. Many of the homework require the students consult an English translation of the Qur'an. The idea is to develop a habit of using the Qur'an as a ready reference guide. In course of time the Qur'an will become a companion in their life. When students will face challenges in their lives, they will remember to refer to the Qur'an—the ultimate source of guidance. These homework encourage the students to search verses of the Qur'ān by either sūrah number or sūrah name.

The homework is included in the text book at the end of each lesson. The teacher can have the students do the homework in the text book itself or give them printed handouts. The schools can purchase homework booklet, although it is not required. The cost would be about the same if all homework are printed off the CD-ROM. All the homework are included in a CD-ROM that can be purchased separately. The files in the CD-ROM are in PDF as well as MS Word format.

Special features of the lessons

Age appropriate lessons

Students in all grades will love the simple and child friendly languages and sentences in the books. The language of the lessons and the treatment of the subjects are made from children's perspective. Even English spelling of Arabic words is age appropriate. The books do not simply disseminate knowledge, but make it relevant to the students' lives and their world. The lessons do not use a lecturing tone, but engage the students in a respectful discussion. The lessons are tailored for 50-60 minute classes.

Student friendly lessons

The lessons in the first and second grades start with a coloring page. This gives the children a pleasing time to compose them before the text of the lesson starts. The length of the text is appropriate to fully utilize the child's attention span. In the lower level books, short class-works are designed to reinforce learning. Larger fonts and simple sentences make the lower level books easier to the young readers. They will enjoy doing a variety of homework or class-work.

Teacher friendly lessons

Many of our teachers in weekend Islamic schools are volunteers without formal teaching experience. Sometimes they feel lost when a heavy textbook is given to them to base their lectures. They are expected to tone down or tone up a lesson in order to make it fit for the needs of the class. This is a cumbersome and painstaking process for the teachers.

Sometimes they are given a lengthy textbook designed for full-time school to use in a weekend school. Again, this defeats the objective of the weekend schools.

With textbooks from weekendLearning, teachers will feel comfortable as the lessons are structured, resourceful, easy to teach and designed for the class they are assigned. The length and depth of the lessons are age and grade appropriate. Teachers can also benefit from a CD that the schools can purchase. The CD has many resources designed for the teacher.

Length and depth of the lessons

As the lessons are age and grade appropriate, some of the topics are covered in multiple grades due to complexity, detail and maturity.

For example, when a reader of Level 1 learns about who Adam (A) was, his sister in Level 5 learns why and how Allāh created Adam and what happened to him in the Garden. At the same time, a Level 7 lesson delves in detail as to how Adam faced the temptation. Around the same time, the Level 9 book revisits the story of Adam from a different perspective—to understand significance of discovering 'nakedness,' covering with leaves and implication of being khalīfa on earth.

What others say about the books

I just received the Islamic Studies books I ordered and had to tell you how impressed I am with them! I have been searching for and trying various books for years for my children. None of them held their, or my, interest or were just poorly designed. Your series is wonderful, especially for the non-professional teacher! They are well written, and well designed! The coloring pages are perfect for the level. And the homework assignments are so helpful for reinforcing the lesson, even if the lesson is already taught at home. I also bought the coloring book for my younger child. The pictures are so well drawn. And I am so happy find arabic letter coloring pages that are similar to the english letter coloring pages I can find. Thank you so much for putting together such a wonderful course!!

Jutta W., USA March 10, 2010

oooOooo

I have looked through the book (and) am very impressed by what I have seen so far.

Thank you so much for this wonderful work and for subsidizing the mailing costs.

Tarek G., Dubai May 10, 2010

oooOooo

My sister has purchased each of your books for the organization. I am so impressed with these mashAllah and my sister, Saba, highly recommends them. My daughter is only 3 years old but this work is to good to wait for. I would like to order one of each of the books available at the moment plus advise me of any future books please.

Samer H. Victoria, Australia January 9, 2010

oooOooo

I received the books and am very impressed with the quality. They surpassed my expectations. My daughter has been through quite a few islamic schools and books with me and finally we found something we're both happy with! Hands on activities like colouring, word searches etc. are vitally important to keep kids' interest these days, and it helps with retaining information, and it's lacking in most islamic books. My daughter was engaged and interested throughout the lesson.

Yumna K. Canada November 1, 2009

oooOooo

I have received your reply and have taken the opportunity to look at the sample, mashAllah we have been very impressed and would like to look into purchasing all grade levels to cover our whole school levels inshaAllah.

Umm I., UK October 16, 2008

oooOooo

Masha Allah, I found them to be wonderful books and they are just perfect for weekend schools. The lessons are very appropriate in length and they are perfect for the specific grade level. Also, the exercises were wonderful and I loved them. All I can say is that you have done a wonderful job.

Nazim M. New York June 24, 2010

oooOooo

First of all, let me extend my sincerest thanks to you for doing such a remarkable work. Your curriculum and the books are so wonderful that I don't have the words to express my gratitude. May Allah reward you for all your efforts. Amin.

Raheel S. New Jersey October 27, 2008

oooOooo

Subhanallah I am very impressed by the Islamic studies curriculum.

Hamida C. UK July 25, 2010

oooOooo

I am very impressed with the curriculum for Islamic studies mashaAllah.

Azhara M., UK May 17, 2010

oooOooo

I would like to say Jazakallahu Khairan for the books. I'm still very impressed by the quality and the content of the books. I believe that these books are by far the best available books provided for weekend schools. For us, we decided few weeks ago to utilize the Islamic Studies books in our school. We are looking forward to obtain the other levels.

Mohammad S. Salt Lake City, Utah February 10, 2008

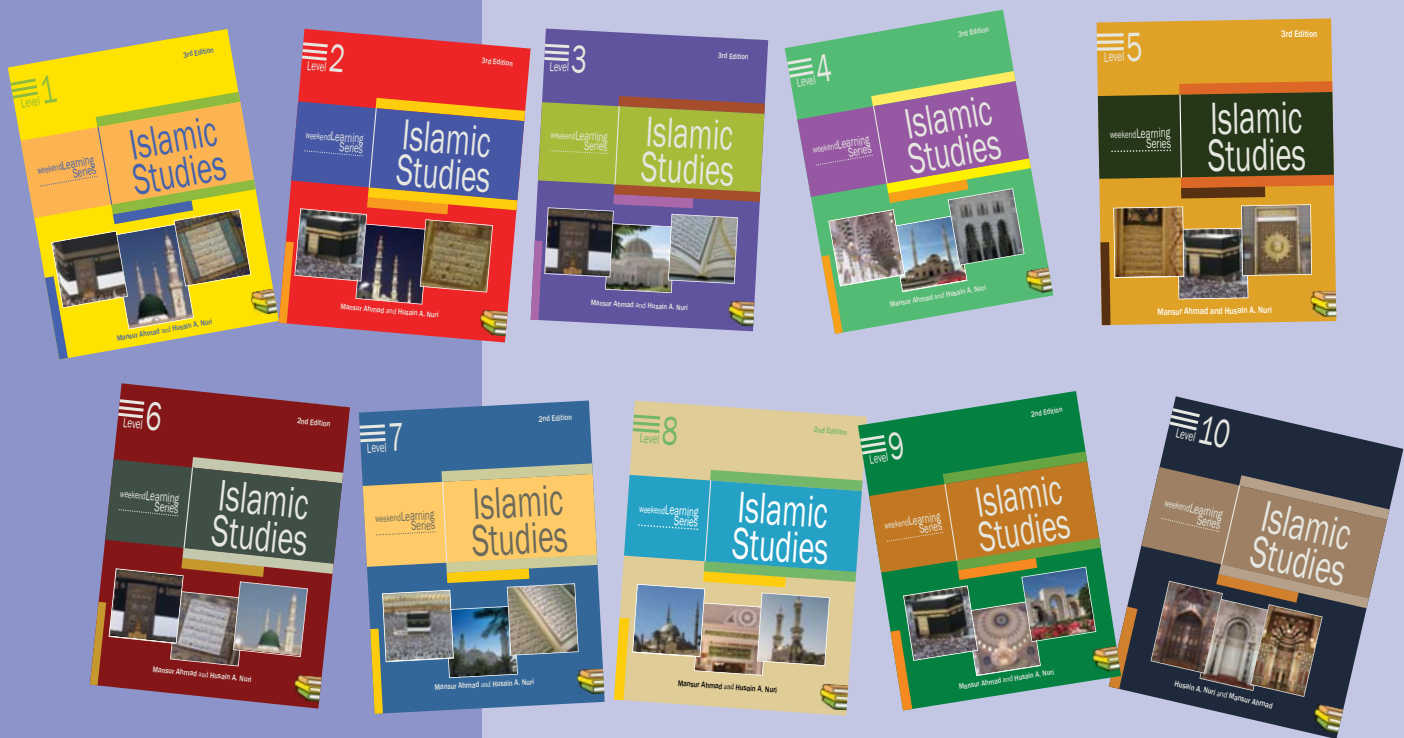
oooOooo

The books Masha Allah look very good and of a very high quality.

Baha Y., Victoria, Australia March 4, 2010

oooOooo

Experience the difference.
Experience weekend **Learning** books.



weekendLearning Outline of the Curriculum

All the lessons are based on the Qur'ān and authentic Hadīth. All the lessons present broad Sunni teachings and principles. For details see the curriculum outline and overall objective of each lesson in the following pages. The major areas covered in the books are as follows:

Religion of Islam ■ Allāh the Creator ■ The Qur'ān and Hadīth ■ Aqidah of Islam ■ Divine books ■ 5-pillars of Islam and their importance ■ Short biographies of 19 prophets ■ Detailed biography of the Prophet (S) ■ Key events in Makkah and Madinah periods ■ Life and achievements of four Khalifahs ■ Role of important females in Islam ■ Biography of some of the companions ■ Selected stories from the Qur'ān ■ Principles of tahdhib ■ Islamic akhlaq ■ Steps of Salat ■ Islamic empires ■ Contemporary issues ■ Interfaith issues ■

Weekend**Learning** series carries unparalleled range of topics, overwhelmingly liked by the teachers and students. Explore the topics in the following pages.

Outline of the Curriculum – Levels 1, 2 and 3

Each year, the curriculum begins with a few topics on Allāh, the Qur’ān, the Prophet (S), and the Hadīth, or Sunnah. In the early years the emphasis is given on the 5-pillars, but each year this emphasis increases. Each year, a history of some of the prophets is introduced in an age-appropriate manner. Several lessons are devoted to Islamic manners, values and morals so that the children grow up with good understanding of Islamic culture. Each lesson includes a homework assignment.

Week	1 st Grade	2 nd Grade	3 rd Grade
1	Allāh	Allāh the Creator	What Does Allāh Do?
2	Islam	Blessings of Allāh	Some Names of Allāh
3	Our Faith	The Qur’ān	Allāh: The Merciful
4	Muhammad (S)*	Muhammad (S)	Allāh: The Judge
5	The Qur’ān	Sunnah and Hadīth	We Are Muslims
6	An exam is recommended this week		
7	5 Pillars of Islam	5 Pillars of Islam	Other Names of the Qur’ān
8	Shahādah	Shahādah	Hadith
9	Salāh and Wūdū	Salāt	Shahādah
10	Fasting	Sawm	Types of Salāh
11	Zakāh	Charity	Why Do Salāh
12	An exam is recommended this week		
13	Hajj	Hajj	Sawm
14	Saying “Bismillāh”	Wūdū	Charity
15	Angels	Four Khalifas	Hajj
16	Shaitān	Ibrāhīm (A)	Prophet (S) in Makkah
17	Adam (A)	Yāqūb (A) and Yūsuf (A)	Prophet (S) in Madinah
18	Nūh (A)	Mūsā (A) and Harun (A)	How Rasul (S) Treated Others
19	An exam is recommended this week		
20	Ibrāhīm (A)	Yūnus (A)*	Isma’īl (A) and Ishāq (A)
21	Mūsā (A)	Angels	Dāwūd (A)
22	‘Isā (A)	Foods That We May Eat	‘Isā (A)
23	Makkah and Madinah	Truthfulness	Being Kind
24	Good Manners	Kindness	Forgiveness
25	Kindness and Sharing	Respect	Good Deeds
26	An exam is recommended this week		
27	Allāh Rewards Good Deeds	Responsibility	Cleanliness
28	Respect	Obedience	Right Path*
29	Forgiveness	Cleanliness	A Muslim Family
30	Love of Allāh	Honesty	Perseverance
31	Eid	Day of Judgment and Hereafter	Punctuality
32	Thanking Allāh	Muslims from Different Nations	Jinn
33	An exam is recommended this week		

* included as a sample lesson in this booklet

Outline of the Curriculum – Levels 4, 5 and 6

By 5th grade a summarized biography of the Prophet (S) is completed including an understanding of the events that shaped his life and early Islam. By 6th grade, students will have studied the biography of most of the prominent prophets at least once. At this stage, students will have learned all the fundamental principles and key concepts of Islam. Even if students do not enroll in weekend schools after 6th grade, they will have gained significant age-appropriate knowledge about Islam.

Week	4 th Grade	5 th Grade	6 th Grade
1	Rewards of Allāh	Allāh Our Sole Master	Attributes of Allāh
2	Discipline of Allāh	Why Should We Worship Allāh	Promise of Allāh*
3	Some Names of Allāh	Revelation of the Qur’ān	Objective of the Qur’ān
4	Books of Allāh	Characteristics of Prophets	Compilation of the Qur’ān
5	Pre-Islamic Arabia	Battle of Badr*	Previous Scriptures and the Qur’ān
6	An exam is recommended this week		
7	The Year of the Elephant	Battle of Uhud	Importance of Shahādah
8	Early Life of Muhammad (S)	Battle of Trench	Hadīth, Compilation, Narrators
9	Life Before Prophethood	Hudaibiyah Treaty	Nūh (A)
10	Receipt of Prophethood	Conquest of Makkah	Talut, Jalut and Dāwūd (A)
11	Makkan Period	Adam (A)	Dāwūd (A) and Sulaimān (A)
12	An exam is recommended this week		
13	Pledges of Aqaba	Ibrāhīm (A) and His Arguments	Sulaimān (A) and Queen of Saba
14	Hijrat to Madinah	Ibrāhīm (A) and Idols	Mūsā (A) and Fir’awn
15	Madinan Period	Luqmān (A) and His Teachings	Bani Isrā’īl After Their Rescue
16	Victory of Makkah	Yūsuf (A)—Childhood and Life in Aziz’s Home	Mūsā (A) and Khidir
17	Abū Bakr (R)	Yūsuf (A)—Life in Prison and his Dream Interpretation	‘Isā (A) and Maryam (ra)
18	‘Umar al-Khattāb (R)	Yūsuf (A)—Dream Fulfills	Khadijah (ra)
19	An exam is recommended this week		
20	‘Uthmān ibn ‘Affan (R)	Ayyūb (A)	‘A’ishah (ra)
21	‘Ali Ibn Abu Tālib (R)	Zakariyyāh (A) and Yahyā (A)	Fātimah (ra)
22	Compilers of Hadith	Maryam	Awakening
23	Shaitān’s Mode of Operation	Major Masjid in The World	Rūh and Nafs
24	Hūd (A)	Upholding Truth	The Angel and Jinn
25	Sālih (A)	Responsibility and Punctuality	Shaitān: The Invisible Enemy
26	An exam is recommended this week		
27	Mūsā (A)	My mind, My Body	Taqwā: A Quality of True Believers
28	Sulaimān (A)	Kindness and Forgiveness	My Friend is Muslim Now
29	Truthfulness	Middle Path	Friendship with Others / with Opposite Gender
30	Perseverance*	Significance of Salāh	Reading salāh or Performing Salāh
31	Day of Judgment	Significance of Fasting	Muslims Around the World
32	‘Eid and its Significance	Zakāt and Sadaqah—Significance	People of Other Faiths
33	An exam is recommended this week		

* included as a sample lesson in this booklet

Outline of the Curriculum – Levels 7, 8 and 9

In these grades application of knowledge is gradually emphasized by using carefully selected topics. Details about some of the prophets are introduced to highlight the abiding moral in their lives. In 8th grade several battles and early Muslims' struggle are discussed in detail. Increased depth and emphasis of the lessons require focused attention from students. Age-appropriate moral lessons, for example, gossip, friendship, peer pressure, dating, indecency, encouraging good and forbidding evil, and so forth are covered.

Week	7 th Grade	8 th Grade	9 th Grade
1	Why Islam? What is Islam?	Divine Names	Signs of Allāh in Nature
2	The Qur'ān—Other Names	Objectives of the Qur'ān	Ponder Over the Qur'ān
3	Seeking Forgiveness of Allāh— Istighfar	Hadith	Preservation and Compilation of the Qur'ān
4	Allāh: Angry or Kind	Madhhab	Ibadat—Some Easy Ways to do it
5	Islamic Greetings	Hope, Hopefulness, Hopelessness	Why Human Beings are Superior
6	An exam is recommended this week		
7	Adam (A)	Trial	Is Islam a Violent Religion?
8	'Ad and Thamūd	Friends and Friendship	Peer pressure
9	Stories of Ibrāhīm (A)-I	Friendship with Non-Muslims	Choices We Make
10	Stories of Ibrāhīm (A) -II	Dating in Islam	Dating in Islam
11	Sacrifice of Ibrāhīm (A)*	Duties Toward Parents*	Alcohol and Gambling
12	An exam is recommended this week		
13	Lūt (A)	Islam for Middle School Student	Permitted and Prohibited Foods
14	Yūsuf (A)—Story of Overcoming Temptation	Battle of Badr	Food of the People of the Book
15	Dwellers of Cave	Battle of Uhud	Khadījah (ra)
16	Dhul Qurnain	Banu Qaynuka	Prophet's (S) Multiple Marriages
17	Abū Sufyān	Banu Nadir	Marriage to Zainab (ra)
18	Khālid Ibn Walid (R)	Battle of Khandaq	The Prophet: A Great Army General
19	An exam is recommended this week		
20	How to Achieve Success	Banu Qurayzah	God's Chosen People
21	The Character of the Prophets	Surah Al-Ahzāb on the Battle of Khandaq	Mūsā's (A) Personality
22	The Prophet's (S) Marriages	Hudaibiyah Treaty	Prophecy of Muhammad(S) in Bible
23	Purification	Tabūk Expedition	Essentials of Salāh
24	Permitted and Prohibited	Farewell Pilgrimage	Muslims in North America
25	Lailatul Qadr	Performance of Hajj	Life Cycle of Truth
26	An exam is recommended this week		
27	Fasting During Ramadan	Paradise and Hell	How Ramadan Makes us Better
28	My Family is Muslim Now	Finality of Prophethood	Indecency
29	Amr Bil Ma'rūf	Origin and History of Shī'ah	Allegations Against the Prophet (S)*
30	Guard Your Tongue	Ummayad Dynasty	Family Values
31	Lessons From Past Civilizations	Abbasid Dynasty	Shariah
32	Science in the Qur'ān	Permitted and Prohibited Foods	Justice in Islam
33	An exam is recommended this week		

* included as a sample lesson in this booklet

Outline of the Curriculum – Levels 10, 11 and 12

In 10th, 11th, and 12th grades, Islamic topics increasingly prepare youths to fine-tune their spiritual and social lives. Significant issues that have real-life implications are introduced. Application of knowledge continues to be emphasized. Age-appropriate moral lessons, such as righteousness in Islam, marriage, dowry issues, divorce process, music in Islam, jihād and so forth are introduced. Topics in Grades 11 and 12 are subject to change.

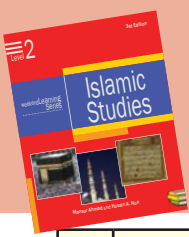
Week	10 th Grade	11 th Grade	12 th Grade
1	Understanding the Word Allāh	“Discovering” God	Our God, Their God
2	An Analysis of Fātiha *	Kalam of Allāh	Loving Allāh
3	Fātiha vs. The Lord’s Prayer	Precedence of Mercy in Allāh	Literal Interpretation of the Qur’ān
4	Muhkam Mutashabihat Verses	Importance of the Qur’ān in Life	Management 101—from the Prophet’s Life
5	Al-Asr—The Formula of Success	Succession to Muhammad (S)	Apostasy
6	An exam is recommended this week		
7	Qur’ānic Calligraphy	Victory Comes from an Apparent Setback	Husband and Wife - Garment for Each Other
8	The Bible and the Qur’ān	Accountability	Dowry Process
9	The Ten Commandments and Islam	Righteousness in Islam	Divorce Process
10	Adam and Eve in the Garden	10 years of Life-Changing Foundation	Lian Verses
11	Women in the Qur’ān	Light Upon the Light	Hijab Verses
12	An exam is recommended this week		
13	Muslim Family	Ruh, Nafs, Spirit, and Bodies	Marital Relations of the Prophet (S)
14	The Status of Women in Islam	Responsibilities in Married Life	Men are Head of the Household
15	Marriage to Non-Muslims	Divorce	Flogging an Adulterer
16	Marrying Four Women	Balancing Faith With Diversity	Why Two Women Witness
17	Difficult Questions on Marriage	Importance of Keeping the “Trust”	Hur in Heaven
18	Who is Khalifah on the Earth	Music in Islam	Is Islam a Violent Religion
19	An exam is recommended this week		
20	False Piety	Fitra—Innate Human Nature	Jihād Verses
21	Superstition	Heedlessness in Human Being	Hajj: Understanding the Significance
22	Do Not Transgress Limits	Importance of Tolerance	“Beating thy Wife”
23	Secular and Religious Duties	Guidance and Misguidance	“Part-time Muslim”
24	Racism in Islam	Stages of Life and Death	Muslim Youths in the US
25	Principles of Islamic Economy	This World and the Next World	MSA—An Introduction
26	An exam is recommended this week		
27	Public Finance in Early Islam	How to Enjoy Life Islamic way	Islamophobia: How to Deal With It
28	Islamic Architecture	Wrongdoings—How to Identify and Avoid Them	Future Muslims
29	Islam in Spain and Portugal	How to Pray Janaza Prayer	Independent project
30	Independent project	Understanding Judaism	Independent project
31	Independent project	Judaism, Christianity and Islam	Independent project
32	Independent project	Dependence, Independence	Independent project
33	An exam is recommended this week		

* included as a sample lesson in this booklet



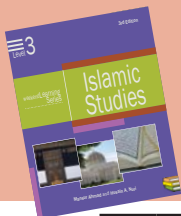
Level 1: Brief objective of each lesson

1	Allāh: Our Creator	Who is Allāh, what did He create? The students will learn that everything in the world is created by Allāh.
2	Islam	What is Islam, why we follow Islam? The students will get a basic idea about their religion Islam.
3	Our Faith	Islam is our religion, but we should have faith in Islam. The students will learn about our faith. The articles of faith are introduced.
4	Prophet Muhammad (S)	Students will learn about Muhammad (S). Who he was, why do we respect him, what did he do? The lesson is a basic outline of his lifetime and teachings.
5	The Qur'ān	What is the Qur'ān? The students will learn about the Qur'ān – a book of guidance for all Muslims.
6	5 Pillars of Islam	Now that the students have learned a few things about Islam, they will be introduced to the 5-pillars of Islam.
7	Shahadah: The First Pillar	This lesson covers the basics of the first pillar of Islam. The concept of each of the 5-pillars is gradually introduced, one at a time.
8	Salah: The Second Pillar	The lesson covers the basics of the second pillar of Islam. The concept of each of the 5-pillars is gradually introduced, one at a time.
9	Fasting: The Third Pillar	The lesson covers very basic of the third pillar of Islam. The concept of each of the 5-pillars is gradually introduced, one at a time.
10	Zakah: The Fourth Pillar	The lesson covers the basics of the fourth pillar of Islam. The concept of each of the 5-pillars is gradually introduced, one at a time.
11	Hajj: The Fifth Pillar	The lesson covers the basics of the fifth pillar of Islam. The concept of each of the 5-pillars is gradually introduced, one at a time.
12	Saying Bismillah: Remembering Allāh	The students will learn about an important Islamic manner – to say bismillah before doing anything. It is a way of thanking and remembering Allāh.
13	Angels: They Work for Allāh	Who are the angels? The students will get a basic idea about the angels and their duties.
14	Shaitan: Our Enemy	Why is Shaitan our enemy? What does he do? The students will get a basic idea about shaitan and his role in our daily life.
15	Adam (A): The First Prophet	The lesson is an introduction about the first prophet, Adam (A). A short account of his life is covered.
16	Nuh (A): Saved from the Flood	The lesson is an introduction about Nuh (A). A short account of how he was saved from flood is covered.
17	Ibrahim (A): Never Listen to Shaitan	The lesson is an introduction about Ibrahim (A). He never listened to shaitan. A short account of his life is covered.
18	Musa (A): A Good Man	The lesson is an introduction about Musa (A). A short account of his life is covered.
19	Isa (A): A Good Son of a Good Mother	The lesson is an introduction about Isa (A). A short account of his life and his mother is covered.
20	Makkah And Madinah: Two Great Places	Learning about Islam is not complete unless the students know about Makkah and Madinah – two important cities.
21	Good Manners	What are the good manners in Islam? Why should we show good manners? The students will learn about importance of good manner.
22	Kindness and Sharing	Why should we share and why should we show kindness? A great moral building lesson for early beginners.
23	Allāh Rewards Good Work	Good works never go unnoticed. Allāh rewards all good work. The students will learn how Allāh rewards all good works.
24	Respect	The students will learn the importance of showing respect, not only to each other, but also to things around us. It is a great moral building lesson.
25	Forgiveness	We learned about kindness and sharing. Forgiveness is another value we need to learn and practice. A great moral building lesson.
26	Love of Allāh	We cannot be good Muslim unless we love Allāh. The lesson shows what are some of the things we should do to show our love for Allāh.
27	Eid: Two Festivals	This lesson is an overview of two main festivals in Islam – Eid al-Fitr and Eid-al-Adha.
28	Thanking Allāh	When we thank Allāh we show our respect to Him. The students will learn why we should thank Allāh, when and how we should thank Him.



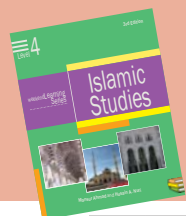
Level 2: Brief objective of each lesson

1	Allāh The Creator	The students will learn more about Allāh – the Creator. Nobody creates but Allāh. We worship Him because He created everything.
2	Blessings of Allāh	Everything on the earth is blessings of Allāh. As students learn this concept, they will appreciate why it is important to thank Allāh for His blessings.
3	The Qur'ān	What is the Qur'ān? How was it revealed? What does it contain? How the book is important in our life? Students will get an overview of the Qur'ān.
4	Our Prophet Muhammad (S)	This lesson is an introduction of the Prophet (S). The students will learn about him and the key events in his life.
5	Sunnah and Hadīth	This lesson provides an introduction to the Sunnah and Hadith. The students will know why they are important and why we should follow them.
6	The Five Pillars of Islam	The curriculum continues to emphasize the five pillars of Islam. The students will review the five pillars and learn more about them.
7	Shahadah: The First Pillar	The students will learn about the importance of Shahadah in our life. They will memorize the Shahadah with its meaning.
8	Salat: The Second Pillar	The students will learn about why we do salat, how many different types of salat are there and their timings.
9	Fasting: The Third Pillar	Why do Muslims fast? In which month do they fast? The students will get an overview of fasting and learn its importance.
10	Zakat: The Fourth Pillar	The students will learn why Muslims have to give zakat. They will also learn who is required to give zakat and who can receive it.
11	Hajj: The Fifth Pillar	The students will get an age appropriate detail about Hajj. They will learn about the rituals and the places associated with the rituals.
12	Wudu: Keep Our Body Clean	As students prepare to perform regular salat, they are also taught about the importance of wudu and how it is performed.
13	Four Khalifas: Four Best Leaders After Rasulullah (S)	The students will learn the names of the four khalifas in Islam. They will also learn a few important points about each khalifa.
14	Ibrahim (A): A Friend of Allāh	This lesson introduces an elementary biography of prophet Ibrahim (A). The students will learn about a few important incidents that shaped his life.
15	Yaqub and Yusuf (A)	In this lesson the students will learn about two prophets, their relationship and short biography.
16	Musa and Harun (A)	In this lesson the students will learn about two other prophets, their relationship and their duties.
17	Yunus (A): Saved from a Fish's Body	In this lesson the students will learn about the history of Yunus (A) and how he was saved from the sea by a large fish.
18	Angels: Our Helpers	The students will learn about angels, what are their job and how do they help us. They will also learn some of the names of the angels.
19	Food That We May Eat	The students will learn a basic idea of types of the food that we may eat. They will also learn about the prohibited food in Islam.
20	Truthfulness	The students will learn about the importance of truthfulness. It is much more than just speaking truth. It is a great moral building lesson.
21	Kindness	The students will learn the importance of kindness. Showing kindness makes a person strong. It is a great moral building lesson.
22	Respect	The students will learn the importance of showing respect. It is a great moral building lesson.
23	Responsibility	The students will learn the importance of responsibility. They will learn why Islam emphasizes responsibility. It is a great moral building lesson.
24	Obedience	If we do not show obedience, things around us will be in a mess. The students will learn why Islam emphasizes obedience. It is a great moral building lesson.
25	Cleanliness	Cleanliness is a vital duty for all Muslims. The lesson teaches why, how and when we should clean ourselves.
26	Honesty	It is important that we show honesty in our behavior. The Prophet (S) was very honest person. It is a great moral building lesson.
27	The Day of Judgment	The students will get a brief idea about the Day of Judgment. When it will happen, why it will happen and what will happen on that Day.
28	Muslims From Different Nations	The students will learn about Muslims from all over the world. Unity in diversity makes the Muslims a great nation.



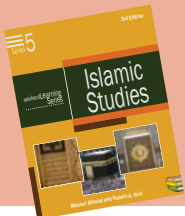
Level 3: Brief objective of each lesson

1	What Does Allāh Do	In this introductory lesson the student will learn about Allāh through His activities. These activities declare His Oneness.
2	Some Names of Allāh	The students will learn about some of the names of Allāh. Through these names they will understand many dimensions of Allāh.
3	Allāh: The Most-Merciful	Of all other things, Allāh is the Most-Merciful. The students will learn about the mercy of Allāh and why He chose to identify Himself as the Ar-Rahman.
4	Allāh: The Best Judge	To be able to judge fairly is a great quality. Allāh is the Best Judge. Why does He judge? The students will get an overview of Allāh's judgment.
5	We Are Muslims: We Have Iman	We are Muslims because we have Iman. What is our Iman? The students will get a review of their learning and also learn about our Iman.
6	Other Names of the Qur'ān	The Qur'ān is known by many other names. Each name tells about a significant feature of the Qur'ān and its role in our life.
7	Hadith	The students will learn about Hadith, its role in our life. They will learn about the six books of Hadith and their compilers.
8	Shahadah: Declaring Oneness of Allāh	The curriculum continues to emphasize Shahadah. The students will learn why we declare Oneness of Allāh and why this declaration makes us Muslim.
9	Types of Salāt	As students approach an age when they are starting doing regular salat, they are introduced to types of salat and their relative importance.
10	Why to do Salāt	Why is everybody required to do salat? The students will learn why salat is so important and why we may never skip it.
11	Sawm: 3rd Pillar of Islam	In this lesson the students will learn more about fasting, its value and its requirements. What makes fasting valid and what makes it invalid?
12	Charity: 4th Pillar of Islam	The students will learn why Muslims have to give zakat. They will learn more details about who is required to give it and who can receive zakat.
13	Hajj: 5th Pillar of Islam	The students will learn about Hajj with additional details. They will learn about the rituals and the places associated with the rituals.
14	Prophet in Makkah	This lesson provides a summary of the Prophet's (S) life in Makkah – starting from his birth, childhood, receipt of prophethood, until he migrated to Madinah.
15	Prophet in Madinah	This lesson provides a summary of the Prophet's (S) life in Madinah.
16	How Rasul Treated Others	During his entire life, the Prophet (S) treated people with dignity, truthfulness, compassion and love. The lesson provides some of the details.
17	Ismā'īl and Ishāq (A)	The students are introduced to the life and activities of two prophets – Ismā'īl And Ishāq (A).
18	Dāwūd (A): A Prophet of Allāh	The students will learn about prophet Dāwūd (A). They will learn about his main achievements and qualities as an honest judge.
19	'Isā (A): A Prophet of Allāh	The students will learn about prophet 'Isā (A). They will learn about what made him a great prophet and why Allāh blessed him all his life.
20	Being Kind: A Virtue of Believers	The title of the lesson speaks for itself. The students will learn about this important value of Islam and relate it to their daily activities.
21	Forgiveness: A Quality of the Believers	The title of the lesson tells about it. The students will learn why forgiveness is important and relate the quality of forgiveness in their everyday conduct.
22	Good Deeds: A Duty of the Believers	Students will be introduced to the concept of Good Deeds. They will learn how and why they can do good deeds in their daily life.
23	Cleanliness: A Quality of the Believers	This lesson emphasizes importance of cleanliness in Islam. The students will learn some of the ways they need to keep them clean.
24	The Right Path: The Straight Path	The students will learn about the importance of the Right Path in Islam. They will learn why they need to follow this path.
25	Muslim Family	The students will learn the "concept" of a family in Islam. They will understand that a good and strong family bond makes a good Muslim.
26	Perseverance: Never Give Up	The students will learn about importance of perseverance through examples drawn from the lives of some prophets.
27	Punctuality	The students will learn why Islam emphasizes punctuality and how to do things on time.
28	Jinn	The students will learn what the jinn do, how they were created and what do they do in our life.
29	Muslims in North America	This lesson provides a brief overview of Islam in North America. Schools in Canada, Europe and Australia will get pdf files of Islam in Canada, Europe or Australia respectively.



Level 4: Brief objective of each lesson

1	Rewards of Allāh	In this introductory lesson the students will learn about the rewards of Allāh, how to recognize the rewards and how in many different ways He rewards us.
2	Discipline of Allāh	After learning about the rewards of Allāh, the students will learn why sometimes Allāh needs to discipline us. How He does it and how can we avoid it?
3	Some Names of Allāh	The curriculum continues to emphasize the beautiful names of Allāh. These are not just names, but qualities that we should practice in our daily conduct.
4	Books of Allāh	The students will learn about the books of Allāh. What were some of the past books Allāh sent to other prophets? What happened to those books?
5	Pre-Islamic Arab	Before discussing the following lessons (6 through 18), the students are introduced to the condition of life in Arabia before Islam came.
6	The Year of the Elephant	The lesson provides a summary of the two significant unrelated events that happened in Arabia in the "Year of the Elephant."
7	Early Life of Muhammad (S)	This lesson provides the history of early life of Muhammad (S) from the time of his birth.
8	Life Before Prophethood	In this lesson the students will learn about the life of Muhammad (S) during his adult life – before he became a prophet.
9	Receipt of Prophethood	This lesson describes the actual event in Cave Hira where Muhammad (S) received the first revelation and became a messenger of Allāh.
10	Makkan Period	This lesson describes the thirteen years of prophet's (S) life in Makkah, highlighting some of the significant events.
11	Pledges of Aqabah	Migration to Madīnah was preceded by visitation of a group of people from Yathrib. They signed two pledges. The students will learn about these pledges.
12	Hijrat to Madīnah	In this lesson the students will learn about the actual hijrat – the night the Prophet (S) escaped, his stay in a cave and his journey to Madīnah.
13	Madīnan Period	This lesson provides a summary of the entire Madīnan period – particularly highlighting some of the battles fought in Madīnah.
14	Liberation of Makkah	Within eight years of migration, the Prophet (S) came back to Makkah and liberated the city from idol-worshipping. The lesson provides a summary of the liberation of Makkah.
15	Abu Bakr	The students learned about the Khalīfas in a previous grade. The life and achievements of each of the four Rightly Guided Khalīfas are introduced – starting with Abu Bakr.
16	Umar al-Khattāb	The students will learn about Umar al-Khattāb – his life and achievements as a Khalīfa of the Muslim world.
17	'Uthman ibn Affān	The students will learn about 'Uthman Ibn Affān – his life and achievements as a Khalīfa of the Muslim world.
18	'Ali ibn Abu Talib	The students will learn about 'Ali – the fourth and the final Rightly Guided Khalīfa.
19	Compilers of Hadīth	After the Prophet (S) and the khalīfas passed away, people began compiling the Hadīth. This lesson provides an overview of the famous compilers of Hadīth.
20	Shaitān's Mode of Action	This lesson introduces the students about how Shaitān works and how we can remain alert so as not to fall victim of his sweet false words.
21	Hūd (A)	This lesson presents a summary account of prophet Hūd (A) – his life and activities among the people of 'Ad.
22	Sālih (A)	This lesson presents a summary account of prophet Sālih (A) – his life and activities among the people of 'Thamūd
23	Mūsā (A)	In this lesson the students will learn a short overview of the entire life of Mūsā (A) – starting from his birth until he rescued the Israelites.
24	Sulaimān (A)	The students will learn about the overall life and achievements of prophet Sulaimān (A). His dealing with jinn and queen of Sheba is covered briefly.
25	Truthfulness	The students will learn about the importance of truthfulness in Islam. It is much more than just speaking the truth. It is a great moral building lesson.
26	Perseverance	The quality of perseverance continues to be emphasized. The students will learn about the importance of perseverance through real life examples.
27	Day of Judgment	This lesson provides a brief overview of the Day of Judgment. They will learn how we can prepare ourselves to do well on the Day.
28	'Eid and its Significance	The students will learn about two Eid in Islam – when they are celebrated, what do we do the two Eid and what message does Eid carry for us.



Level 5: Brief objective of each lesson

1	Allāh Our Sole Master	In this short introductory lesson, the students will learn why Allāh is our One and Only Master. They will learn why it is impossible to have any other masters.
2	Why Should We Worship Allāh	The lesson provides solid reasons as to why we should worship nothing else but Allāh. The lesson strengthens our faith and promotes god-consciousness.
3	Revelation of the Qur'ān	The lesson provides the process of revelation of the Qur'ān. Understanding of the process helps us affirm our trust in the divine book.
4	Characteristics of Prophets	All past prophets had some common characteristics. This analytical lesson provides an insight to the mode of activities of all the prophets.
5	Battle of Badr	The students learned about the Battle of Badr earlier. This lesson provides additional details about the battle and how it shaped the course of Islam.
6	Battle of Uhud	This lesson provides the details about the Battle of Uhud. In the history of the battle we can find a moral for us to learn and understand.
7	Battle of the Trench	The battle against a mighty opponent was thwarted in an innovative manner. The lesson provides details of the battle and highlights the moral lesson for us.
8	Hudaibiyah Treaty	This lesson provides an elementary knowledge about the Hudaibiyah Treaty. The students will learn why the treaty was a clear victory for the Muslims.
9	Liberation of Makkah	In a dramatic turn of events, the Prophet (S) liberated Makkah eight years after moving away from it. The lesson provides the essential details.
10	Adam (A)	The lesson provides a short account of Adam's (A) life. Through his trial and triumph against the temptation of Shaitān, we learn many important lessons.
11	Ibrāhīm (A) and His Arguments	Ibrāhīm (A) was known for his skill at intelligent debates. The lesson describes some of the events to show the wisdom behind his debates with the people.
12	Ibrāhīm (A) and the Idols	Once Ibrāhīm (A) broke a few idols to prove that the idols were useless. The lesson describes the event and highlights the abiding moral for all of us.
13	Luqmān (A) and His Teachings	Luqmān's (A) advice to his son highlights the core teachings of Islam and key duties for all Muslims. The lesson explains his advice in a simple language.
14	Yūsuf (A) – Childhood	The life of Yūsuf (A) is discussed in three lessons. This lesson highlights the important events in his childhood and explains the moral for all of us.
15	Yūsuf (A) – Life in Prison	Yūsuf (A) spent a significant part of his life in prison to uphold the truth. His prison life also shaped his future. The lesson discusses those episodes and morals.
16	Yūsuf (A) – Dealing with His Brothers	Yūsuf's (A) dealing with his brothers is full of dramatic events. The lesson describes the events and highlights the moral lesson.
17	Ayyūb (A)	In the history of Ayyūb (A) lies a great example of perseverance and utmost trust upon Allāh. The lesson points out his trials and triumph.
18	Zakariyyāh and Yahyā (A)	This lesson discusses the life and history of the last father and son prophets in Islam and how they are referred to in the Qur'ān.
19	Maryam	This lesson describes the entire life of Maryam – starting from her birth until the time she and her son 'Isā (A) were persecuted by the people.
20	Major Mosques in the World	Wherever Muslims go, they build mosques. In the past several famous mosques were built in the world. The lesson provides a short summary.
21	Upholding Truth	Upholding the truth is a key duty of all believers. The lesson provides some of the teachings from the Qur'ān to encourage students to stand up for truth.
22	Responsibility and Punctuality	With responsibility comes the sense of punctuality – both of which are equally important in Islam. Students will learn about both these qualities.
23	My mind, my body	Just as we keep our body clean through wudu and shower, we need to work to keep our mind clean too. This is a great moral building lesson for all youths.
24	Kindness and Forgiveness	The students will learn why kindness and forgiveness are interrelated and understand the importance of kindness and forgiveness in their daily conduct.
25	Middle Path	This lesson explains what is a Middle Path, how to identify it and follow the path.
26	Salat: Its Significance	By now many students are performing regular salāt. This lesson shows them some of the values and benefits of salāt.
27	Sawm: Its Significance	By now many students observe fasting during Ramadan. This lesson shows them some of the values and benefits of fasting.
28	Zakat and Sadaqah: Similarities and Differences	Are Zakat and sadaqah same? What are the similarities and dissimilarities? How to give zakat and sadaqah, when to give, how much to give to whom to give?

Level 6: Brief objective of each lesson

1	Attributes of Allāh: These are the Most Beautiful	Another way to learn about the most beautiful names of Allāh is by understanding the attributes of Allāh. This lesson provides the necessary details.
2	Promise of Allāh: It is Always True	By drawing examples from the Qur'ān, this lesson explains the power behind the Promise of Allāh and shows why the promise is always true.
3	Objective of the Qur'ān	The objective of the Qur'ān is to provide guidance. However, there are many other objectives. This lesson highlights some of the objectives of the Qur'ān.
4	Compilation of the Qur'ān	Compilation and preservation of the Qur'ān was methodical, accurate and timely. This lesson provides an analysis of the process of compilation.
5	Previous Scriptures and the Qur'ān	The students will learn about the past books sent by Allāh. What were some of features of these past books? What happened to these books?
6	Importance of Shahādah	The importance of Shahādah is not just reciting a statement but implementing the message in our daily life. This lesson shows us how this can be done.
7	Compilation of Hadīth	The process of compiling Hadīth was methodical, scientific and long stretched out. This lesson provides an overview of the entire process.
8	Nūh (A): Truth is Most Important	Nūh had to abandon his wife and son because establishing Truth was more important. The lesson provides an analytical study of his life and struggle for truth.
9	Tālūt, Jālūt and Dāwūd(A)	This lesson provides a summary of interconnection of Tālūt, Jālūt and Dāwūd(A) and the struggle of the believers against falsehood.
10	Dāwūd and Sulaimān (A)	This lesson highlights some of the events mentioned in the Qur'ān about the life and achievements of Dāwūd and Sulaimān (A) – the father and son prophets.
11	Sulaimān (A) and the Queen	The Qur'ān has a beautiful narration about Sulaimān's (A) dealing with queen Bilqis. This lesson provides the necessary details.
12	Mūsā (A) and Fir'awn	A large part of Mūsā's (A) life was spent in dealing with Fir'awn. This lesson highlights some of the events that involved both of them.
13	Bani Isrā'īl: Life after Their Rescue	The history of Bani Isrā'īl after their rescue from Egypt is full of trial, betrayal and struggle for truth. This lesson highlights some of the historical details.
14	Mūsā (A) and Khidir	The Qur'ān has a beautiful story about Mūsā (A) and his travel with Khidir. This lesson describes their travel and explains the strange events.
15	'Isā (A) and Maryam (ra)	The life of 'Isā (A) and Maryam (ra) is mentioned in the Qur'ān in many sūrah. This lesson provides the Qur'ānic explanation of their life and activities.
16	Khadījah (ra): Finest Example of a Committed Wife	We can find one of the best examples of commitment, perseverance, and steadfastness in the life of Khadījah (ra). This is a great moral building lesson.
17	'Ā'ishah (ra): Beloved Wife of the Prophet (S)	The students will learn about the marriage and some of the historical turns of events in the life of one of the most beloved wives of the Prophet (S).
18	Fātimah (ra): The Lady of the Light	In this lesson the greatness of Fātimah (ra) is highlighted. We can learn many important values from her life that we can apply in our everyday life.
19	Al-Qiyāmah: The Awakening	The concept of al-Qiyāmah is spread throughout the Qur'ān. This lesson provides an explanation of the meaning of al-Qiyāmah as given in the Qur'ān.
20	Rūh and Nafs: An Overview	The concept of rūh and nafs is explained in a simple and easy to understand manner.
21	The Angels and The Jinn	This lesson provides an overview of angels and jinn – stressing upon their duties and roles.
22	Shaitān: The Invisible Enemy	The Qur'ān and Sunnah instructed us to stay away from our enemy – Shaitān. This lesson explains how we can identify and avoid his temptations.
23	Taqwā: The Quality of True Believers	On the other side of shaitān's temptation lies taqwā or God Consciousness. This lesson explains what is taqwā and how we can increase it in our life.
24	My Friend is a Muslim Now	Through a story about a young boy whose family accepted Islam, this lesson highlights why and what draws some people towards Islam.
25	Friendship: With Others and With Opposite Gender	The lesson explains the Islamic perspective of friendship – what to look for when making friendship with people of other faiths and with the people of opposite sex.
26	'Reading' Salāt or Performing Salāt	Are we to "read" salat in a robotic process or are we to "perform" salāt. This lesson explains the importance of performing salāt.
27	Muslims Around the World	This lesson provides an interesting insight of Muslims around the world. In many countries they are the minority. An eye opener for all students.
28	People of Other Faiths	We live in a world with people from other faiths. This lesson shows us how we can appreciate people of other faith and live in harmony with them.

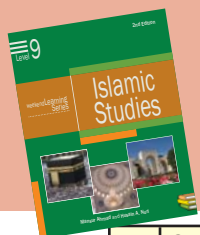


Level 7: Brief objective of each lesson

1	Why Islam, What is Islam?	The students will learn what Islam is and why we need to follow Islam. They will learn how they can apply five tests to determine the authenticity of Islam.
2	The Qur'ān: Its Qualitative Names	The Qur'ān is known by many qualitative names. Each name tells us about a significant feature of the Qur'ān and its role in our life.
3	Istighfār: Seeking Forgiveness and Protection	This lesson explains the process of seeking istighfār – forgiveness and protection with Allāh. Without it we will be in a loss. Even prophets sought istighfār.
4	Allāh: Angry or Kind	What is Allāh's most dominant quality – is it His wrath or it is His kindness? This lesson explains the dominant quality of Allāh that we tend to forget.
5	Islamic Greeting: Wishing Peace	This lesson discusses the beauty and greatness of the Islamic greeting “Assalamu Alaikum.” The students will learn why this greeting is the best forms of greeting.
6	Ādam(A): The Trial of the First Human Being	In the story of Adam (A) lies great message to withstand trial and avert bad temptations to which many youngsters are attracted. A great moral building lesson.
7	'Ād and Thamūd: Consequence for Defying Allāh	The history of 'Ād and Thamūd is recounted to highlight the underlying moral that applies even today.
8	Life of Ibrāhīm(A): Early Life and Mission	The early life of Ibrāhīm (A) is narrated to illustrate his struggle to establish truth. The students will learn many episodes that happened during this period of his life.
9	Life of Ibrāhīm(A): Beginning of a New Generation	Ibrāhīm (A) was the forefather of two great nations. This lesson explains how he started his family that resulted in the formation of two nations.
10	Sacrifice of Ibrāhīm(A)	All of his life, Ibrāhīm (A) sacrificed many of his near and dear ones to establish truth. This lesson discusses some of his sacrifices and explains the underlying moral for us.
11	Lūt (A): Message for the Modern Societies	In the history of Lūt (A) lies a strong message that is extremely relevant in the modern times. The students will learn the moral of his teachings.
12	Yūsuf (A): Will to Overcome Temptation	Yūsuf (A) was able to resist the seduction of his master's wife. This lesson explains how he was able to remain steadfast and what lesson we can learn from his example.
13	The Companions of the Cave	The story of the Companions of the Cave is narrated to analytically explain their possible identity. But above all the students will learn about the story.
14	Dhu al-Qurnain: The Journey of a King	The students will learn about the Qur'ānic story of Dhu al-Qurnain and his travel. They will also explore the possible identity of the king.
15	Abū Sufyān: His Life and Achievements	Abū Sufyān was once an enemy then a companion. He shaped the early history of Islam in many ways. The students will learn about his life and contributions.
16	Khālīd Ibn Al-Walīd: The “Sword of Allāh”	Khālīd Ibn Al-Walīd was once an enemy then a companion. He was a great army general. The students will learn about his contribution in the expansion of the Muslim empire.
17	How to Achieve Success	The meaning of success is different with different people. The students will learn what type of success they should be aiming for in their life.
18	Character of the Prophets	All prophets had several common strengths in their character that we can trace and try to follow in our daily life. This analytical lesson provides the character traits of all the prophets.
19	Marriages of Muhammad (S)	Students will learn about the reasons and circumstances under which the Prophet (S) married several women at one period in his life.
20	Purification: Physical and Spiritual “Hygiene”	The students will learn about the importance of physical and spiritual purification. They will learn about various ways such purifications are done.
21	Permitted and Prohibited	The list of permitted and prohibited in Islam is long. The students will learn the concept covers everything from food, behavior, clothing, wealth etc.
22	Lailatul Qadr: The Night of Majesty	This lesson provides an analysis of Lailatul Qadr with an emphasis to understand its majesty. The students will learn how to extract the best on this blessed night.
23	Fasting in Ramadan: The Month of Endless Benefits	The month of Ramadan is full of blessings. The students will learn what they can do to earn endless blessings in this month.
24	My Family is Muslim Now	Through a story about a young boy whose family accepted Islam, this lesson highlights why and what draws some people towards Islam.
25	Amr bil ma'ruf: Enjoin Good Deeds	One of the strongest appeals of Islam is to enjoin good and forbid evil. This lesson analyzes the concept and encourages students to practice Amr bil ma'ruf.
26	Guard Your Tongue: Think Before You Speak	The title of the lesson explains all. However, there are much more to it. This moral building lesson encourages students to guard their tongue.
27	Lessons from Past Civilizations	The Qur'ān says travel on the earth and see what was the end of the sinners. Unless we learn from past civilization we will pay heavy price. This is a great moral building lesson.
28	Science in the Qur'ān	This lesson explains some of the fascinating scientific truths mentioned in the Qur'ān.

Level 8: Brief objective of each lesson

1	Divine Names	There are many ways we can classify and analyze the names of Allāh. One of the ways is to find the names also declare Oneness of Allāh. This lesson provides the analysis of the topic.
2	Objective of the Qur'ān	The primary objective of the Qur'an is to provide guidance. However, there are many other objectives. This lesson highlights some of the objectives of the Qur'ān.
3	Hadīth: Collection and Classification	The process of collection and compilation of Hadīth was methodical, scientific and long stretched out. This lesson provides an overview of the entire process.
4	Madhhab: A Brief Overview	Vast majority of Muslims belong to one of the four prominent Madhhab. This lesson provides a serious analysis of the four madhhab.
5	Hope, Hopefulness, Hopelessness	One of the traits of believers is they never give up hope. This lesson discusses why believers express hope and why some people express hopelessness.
6	Trial in Life: Everybody Will Experience It	The title of the topic tells about the content. The question is how we can identify trial and how we can emerge successful. A great moral building lesson.
7	Friends - Friendship: Who is a Good Friend	Who can be our good friend? This lesson provides an in-depth discussion of the concept and shows us who we can take as friend and which friendship we should avoid.
8	Friendship with Non-Muslims	In ordinary circumstance we can make friendship with non-Muslims, however under certain circumstances we cannot. This lesson provides an analytical study of the concept.
9	Dating: How Islam Looks at the Issue	This lesson prepares Muslim youths to understand what Islam says about dating and whether or not they can date. A great moral building lesson.
10	Duties Towards Parents	Duties towards parents are the second most important duty after worshipping Allāh. This lesson provides an analytical appreciation of the topic.
11	Islam for Middle School Students	This lesson discusses some of the issues Muslim middle school students are facing in the West and provides them with pertinent solutions to their problems.
12	The Battle of Badr	With this lesson the students will return to the early history of Islam. This lesson covers details of the Battle of Badr to provide a greater depth and understanding.
13	The Battle of Uhud	This lesson discusses how the Battle of Uhud was fought, emphasizing upon its various turn of events that shaped the history of early Islam.
14	Banu Qaynuqa: Threat Within Madīnah	Soon after the Battle of Badr, Banu Qaynuqa was expelled from Madīnah. What happened with them and why were they expelled. This lesson analyzes the event.
15	Banu Nadīr: Treachery in Madīnah	After the Battle of Uhud, Banu Nadīr was expelled from Madīnah. What happened with them and why were they expelled. This lesson analyzes the event.
16	The Battle of Khandaq	This lesson provides details of the Battle of Khandaq, emphasizing upon its various turn of events that shaped the history of early Islam.
17	Banu Qurayzah	Soon after the Battle of Khandaq, about 700 men of Banu Qurayzah were killed. Why were they killed and what happened with the rest of the people? This lesson analyzes the event.
18	Sūrah Al-Ahzāb on the Battle of Khandaq	This lesson provides hands-on training as to how students can interpret and analyze some of the verses from sūrah al-Ahzāb that deal with the Battle of Khandaq.
19	Hudaibiyah Treaty: A Clear Victory	Behind the incident leading to signing of the Hudaibiyah Treaty, there were many trials and conflicts that Muslims had to withstand. This lesson provides an analysis.
20	Mission to Tabūk: A Test of Steadfastness	As the title indicates, the Mission to Tabūk was a severe test for the believers. This lesson provides an interesting analysis of the entire mission.
21	Farewell Pilgrimage	This lesson provides an in-depth analysis of the Farewell Pilgrimage with an emphasis on the message of the Farewell Khutba delivered by the Prophet (S).
22	Performance of Hajj	This lesson provides step by step analysis of all the rituals of Hajj.
23	Paradise and Hell	The concept of Paradise and Hell is one of the central themes in the Qur'ān. This lesson provides an overview of Paradise and Hell.
24	Finality of the Prophethood	Majority of the Muslims believe Muhammad (S) is the Final Prophet and no prophet can come after him. This lesson confirms the belief through an analytical study.
25	Early History of Shī'ah	This lesson provides a historical analysis of how the Shī'ah groups emerged and what were the issues that led them to break away from the rest of the Muslims.
26	Umayyad Dynasty	The students will learn about the first Muslim dynasty that was formed soon after the last of the four Khalīfas died.
27	Abbasid Dynasty	This lesson provides an analytical overview of the rise and fall of Abbasid Dynasty.
28	Permitted and Prohibited Food	With large variety of eating choices available today, the students need to know what they can eat and what they should avoid.



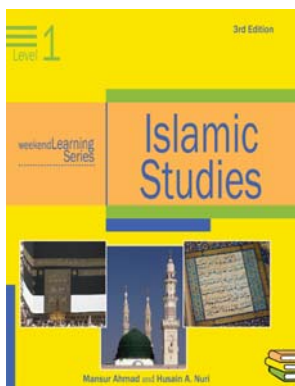
Level 9: Brief objective of each lesson

1	Signs of Allāh in nature	The Qur'ān asked us to study the nature to “discover” the signs of Tawhid. This introductory lesson sets up the tone and seriousness needed to understand rest of the lesson in this level.
2	Ponder over Qur'ān	In verse 47:24 Allāh asks why are people not pondering over the Qur'ān – is it because their hearts are locked? This lesson discusses the importance of pondering over the message of the Qur'ān.
3	Preservation and Compilation of the Qur'ān	Preservation and compilation of the Qur'ān was methodical, scientific and accurate. The lesson discusses the process in detail.
4	Ibadat - Some easy ways to do it	Besides doing the rituals, ibadat of Allāh involves many other activities. This lesson shows various forms of Ibadat.
5	Why human being are superior	Why human beings are superior, what makes them superior? What are the moral and spiritual duties of creatures that are superior?
6	Is Islam a violent religion	This lesson discusses the topic and shows Islam is not a violent religion.
7	Peer Pressure	Nobody is immune from peer pressure – even adults experience peer pressure. This lesson shows how to recognize and avoid peer pressure.
8	Choices We make	Who we are what we do are determined by the choices we make in life. This lesson shows our life in this world and in the Hereafter is determined by choices we make.
9	Dating in Islam	High school students are increasingly curious about dating issue. This lesson discusses how Islam views about dating and how the students need to respond to dating pressure.
10	Alcohol and Gambling	Part of high school and adult life exposes the youths to the temptation of alcohol and gambling. This lesson discusses the issues in simple, meaningful terms.
11	Permitted and Prohibited Food	Prohibited food are available everywhere. What does the Qur'ān say about the prohibited food? This lesson is an eye opener for Muslim youths growing up in the West.
12	Food of the People of the Book	The Qur'ān says foods of the People of the Book are permissible to eat. What are the implications of this permission? This lesson critically discusses the issue.
13	Khadījah (ra)	This lesson analyzes the life and personality of Khadījah (ra) to show her level of commitment and dedication for the cause of Islam and family life.
14	Prophet (S)'s Multiple Marriage	The Prophet's (S) multiple marriage is re-introduced with additional details to explain various nuances.
15	Marriage with Zainab (ra)	This lesson discusses marriage of Zainab (ra) in the light of the Qur'ānic verses.
16	The Prophet (S) – A great Army General	The Prophet (S) was also a successful, self-made army general, whose intelligence, alertness and maneuvers ensured Muslim success in all the battles.
17	God's Chosen People	Are the Jews God's chosen people? If so what does it require them to do? This lesson discusses the implication of being God's Chosen People.
18	Mūsā's Personality	This lesson presents a critical analysis of Mūsā's personality in order to understand what made him a great prophet.
19	Prophecy of Muhammad in the Bible	The advent of Muhammad (S) is mentioned in the Bible. This lesson explains many of the prophecies in the light of Islam.
20	Essentials of Salah	This lesson discusses the essential aspects of salah according to different schools of thought.
21	Muslims in North America	This lesson is an overview of early settlement of Muslims in North America.
22	Life cycle of truth - examples from prophets lives	This analytical lesson explains the life cycle of truth – with examples drawn from prophets lives to encourage students to stand up for truth.
23	How Ramadan can bring the best in us	This inspiring lesson shows how each youth can bring his or her best during Ramadan.
24	Indecency	Islam strongly encourages avoiding indecency in behavior. This lesson explains what constitutes indecent in Islam and how youths can avoid indecency.
25	Allegations Against the Prophet (S)	Early disbelievers accused the Prophet (S) as liar, soothsayer, crazy, forger to name a few derogatory terms This lesson explains the deeper meaning of these allegations.
26	Family Values	What is a family in Islam and what are the family values? This lesson explains how to preserve and promote good family values.
27	Shariah	This lesson is an introduction to Shariah and its importance in Muslim life.
28	Justice In Islam	One of the key values of Islam is to do justice. This lesson discusses the significance of justice and how youths can emulate the quality of being just in life.



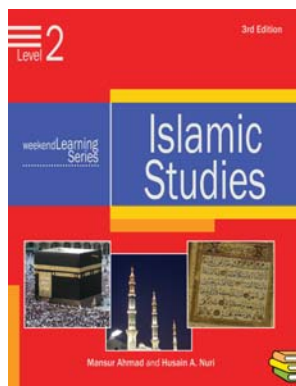
Level 10: Brief objective of each lesson

1	Understanding the word "Allāh"	This lesson analyzes the use of the word "Allāh" among the Arabs, before and after Islam and connects it to other Semitic languages.
2	Al-Fātiha: An analysis of its Message	The lesson provides an analytical study of the introductory surah in the Qur'ān, and shows why it is one of the finest prayers that people from all faiths can invoke.
3	Al-Fātiha vs The Lord's Prayer	This lesson provides an analytical study of the Lord's Prayer of Christianity and Al-Fātiha to highlight the objectives and scope of each prayer.
4	Muhkam and Mutashābihat Verses	This lesson provides a basic understanding of the two types of verses that will help students appreciate the scope of the Qur'ānic message.
5	Al-'Asr: The Formula of Success	Sūrah Al-'Asr provides a mathematical equation for the success of mankind. This lesson provides a brief summary of the sūrah with an analysis of the success formula.
6	Qur'ānic Calligraphy	This lesson provides a historical background of the rich heritage of Qur'ānic calligraphy.
7	The Bible and the Qur'ān	The Bible and the Qur'ān have some similarities and a lot of differences. This lesson provides a comparative analysis of the Bible and the Qur'ān in a tabular format.
8	The Ten Commandments and Islam	This lesson analyzes the connection between the Ten Commandments and Islam to show that Islam is not a new religion but a continuation of past religions.
9	Adam and Eve in The Garden	This lesson analyzes how Shaitān tempted Adam (A). Through the story of Adam (A), the lesson shows how we can correct lapses in our lives and remain steadfast in our religion.
10	Women in the Qur'ān	The Qur'ān mentions several women who played significant roles in many events. This lesson classifies them based on their involvement in events or the morals they established.
11	A Muslim Family	This lesson presents a short summary of the rights and duties of the family members.
12	The Status of Women in Islam	The status of women in Islam is often misinterpreted and misrepresented. This lesson summarizes the critical issues on how Islam grants women their rightful status in society.
13	Marriage to Non-Muslims	This lesson analyzes the criteria Islam has established for Muslim men or a woman to consider before tying knots with people of other faiths.
14	Marrying Four Women	While Islamic ethos advocates strict monogamy, it has allowed a Muslim man to marry up to four women. This lesson analyzes the divine wisdom behind granting such approval.
15	Difficult Questions on Marriage	In this lesson students will analyze several difficult real-life questions on marriage to find a reasonable answer based on the Qur'ān and Sunnah of the Prophet (S).
16	Who are the Khalīfah on Earth?	When Allāh intended to create human beings, He mentioned them as khalīfah. This lesson analyzes the importance of being true khalīfah on earth.
17	False Piety	The way we perform some of the religious duties, we may be showing only false piety. This lesson analyzes how we can identify, be alert for, and avoid any show of false piety.
18	Superstition	This lesson sheds some light on the origin and practice of superstitions. The lesson guides students to identify possible superstitious practices and actions in order to avoid them.
19	Do Not Transgress Limits	Allāh has cautioned us not to transgress, but to stay within the limits. This lesson provides an overview of the topic and suggests ways to guard ourselves and avoid being transgressors.
20	Secular and Religious Duties	Can a person balance his duties toward Allāh with duties toward the society and nation? This lesson provides an overview of secularism as well as secular and religious duties.
21	Racism in Islam	This lesson provides an overview of how the Prophet (S) was instrumental in fighting racism and how the Qur'ān directed mankind to overcome racial prejudice.
22	Principles of an Islamic Economy	This lesson presents a brief introduction to the principles that made the Islamic economic system stand out in comparison to capitalistic and socialistic economic systems.
23	Public Finance in Early Islam	This lesson provides an overview of the emergence and success of an efficient public finance system in the early Islamic period.
24	Islamic Architecture	This lesson provides a brief overview of Islamic architecture and design concepts. The lesson describes some of the important architectural features employed by Muslim engineers and architects.
25	Islam in Spain and Portugal	This lesson describes the spread of Islam in Spain and Portugal, provides brief histories of the rulers and their achievements and fall of the Islamic rule.



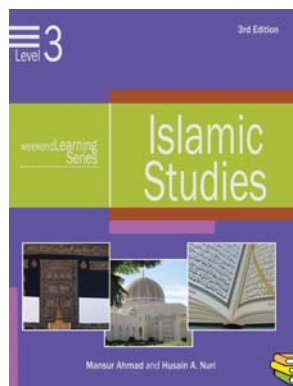
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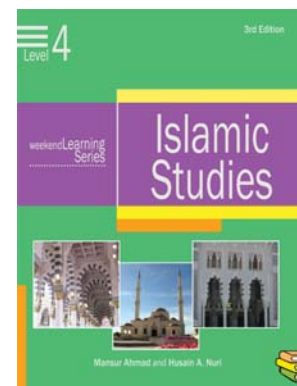
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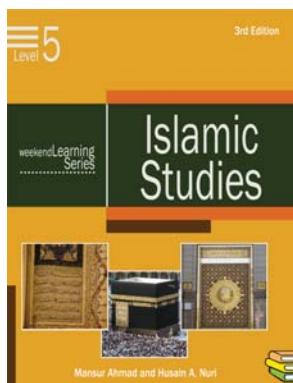
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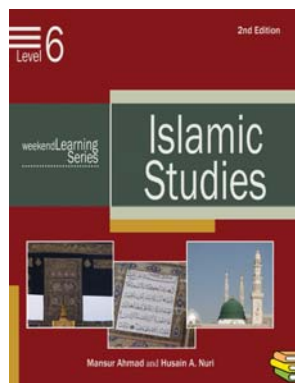
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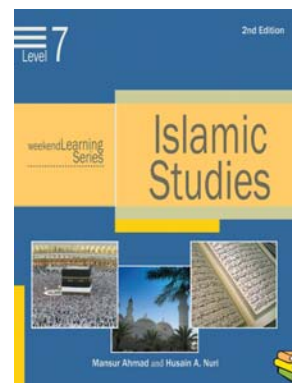
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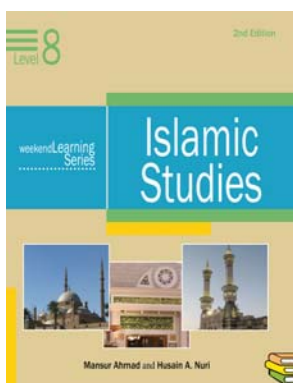
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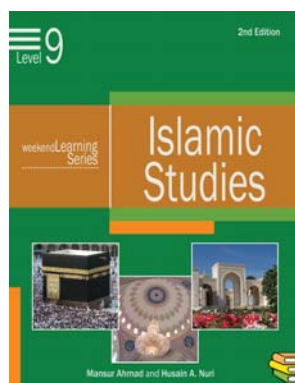
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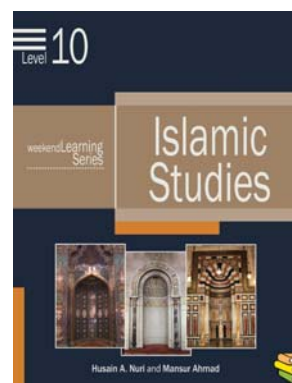
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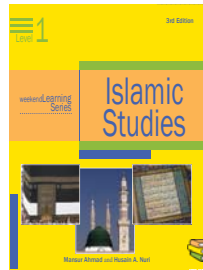
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weekend Learning

Sample Lessons

	Topics	Page number
Level 1:	Prophet Muhammad (S)	24
Level 2:	Yunus (A)	26
Level 3:	The Right Path: The Straight Path	28
Level 4:	Perseverance: Keep on Trying	30
Level 5:	The Battle of Badr	32
Level 6:	Promise of Allāh	34
Level 7:	Sacrifice of Ibrāhīm (A)	36
Level 7:	Marriages of Prophet (S).....	38
Level 8:	Duties Towards Parents	40
Level 9:	Allegations Against the Prophet (S)	42
Level 10:	Al-Fātihah: An Analysis of its Message	44

Sample Lesson from Islamic Studies Level 1



Right amount of material
to complete in one class
hour

After 5 minutes of coloring
activity, actual lesson begins.

Attention span of children is small.
Short paragraphs introduce two or
three concepts.

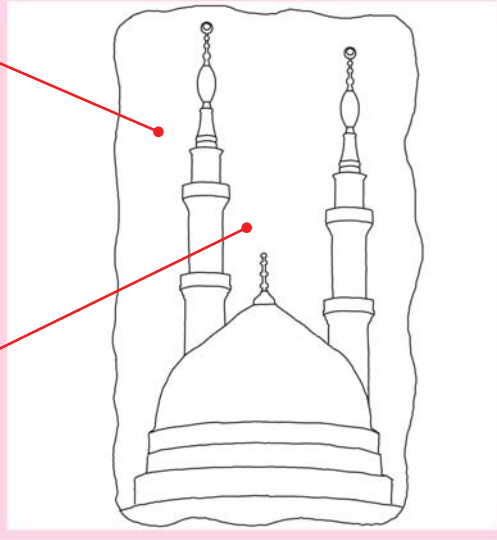
Each lesson begins
with a coloring page.
Students will take
about 5 minutes to
color the picture.

Coloring time helps the
students settle down
and be comfortable.
In the meantime,
any tardiness of
other students is also
resolved.

Classwork
**Weekend
4**

Prophet Muhammad (S)

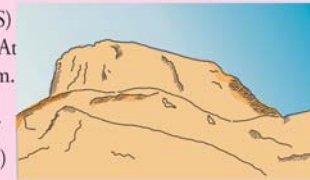
Assalamu alaikum. Welcome to the class. Let us start by coloring this picture. This is the masjid of the Prophet (S). Let us color the dome green.



23

Muhammad (S) was born many years back in **Arabia**. His father's name was **Abdullah**. He died before Muhammad (S) was born. His mother's name was **Amina**. She died when Muhammad (S) was a young boy. Muhammad (S) grew up in a town called **Makkah**.

One day Muhammad (S) went to a cave to think. At night an angel came to him. He was Angel **Jibril**. He came with some words of the Qur'an. Muhammad (S) became a prophet of Allah.



In-class work for a
short break and to
reinforce learning.

The father of Muhammad (S) was: _____
Who came to Muhammad (S) in a cave: _____

Prophet Muhammad (S) told everyone to be a good person. He told people to **worship** one Allah. Some people of Makkah did not like him. They became very mean to the Prophet (S). Some of them wanted to kill him.

Our dear Prophet Muhammad (S) could not live in Makkah any more. He and other Muslims went to live in **Madinah**. Many people in Madinah became Muslims.



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Level 1 book is for 5-8 year old children, who can read short sentences and can write short phrases. This is their first year in a formal Islamic class. Typically, the students are in Grade 1 or 2 in their regular schools. Ultimately, teacher/parent should decide the most suitable Weekend Learning book level for a child.

Sample Lesson from Islamic Studies Level 1

After many years, our Prophet Muhammad (S) came back to Makkah. People of Makkah then became Muslims.

From Makkah Prophet Muhammad (S) went to:

Michigan / Madinah / Memphis

When Muhammad (S) returned to Makkah, the people became _____.

Prophet Muhammad (S) is the best person. He is the last prophet in Islam. We want to live the way Prophet Muhammad (S) had lived.

Words that I learned today:

Arabia • Abdullah • Amina • Makkah • Jibril • V
• Madinah

In-class work for a short break and to reinforce learning.

Homework included in the book

Vocabulary builder

For Level 1, most homework in the Lessons 1-15 require drawing a circle around the correct answer. Minimal actual writing is required.

Homework Weekend 4

1. Circle C if the sentence is correct, W if it is wrong.

Muhammad (S) is the First Prophet. C W

Angel Jibril brought words of the Qur'an to Prophet Muhammad (S). C W

People of Makkah made Muhammad (S) a prophet. C W

In questions 2 and 3 put a circle around the correct answer.

2. Prophet Muhammad (S) moved from Makkah to which town?

- (a) London.
- (b) Madinah.
- (c) New York.

3. Who was the mother of Prophet Muhammad (S)?

- (a) Madinah.
- (b) Salima.
- (c) Amina.

4. Fill in the blanks.

Prophet Muhammad (S) was born in _____.

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We should worship one _____.

5. Match the words by drawing a line.

Qur'an	is an angel
Makkah	is a Prophet
Jibril	is a town
Muhammad (S)	is a Book

6. **extra credit.** Search the following words in the puzzle.

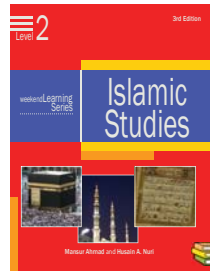
AMINA ARABIA JIBRIL MADINAH
MAKKAH PROPHET WORSHIP ALLAH

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

27

Varieties of homework.
Time commitment 10-15 minutes

Sample Lesson from Islamic Studies Level 2

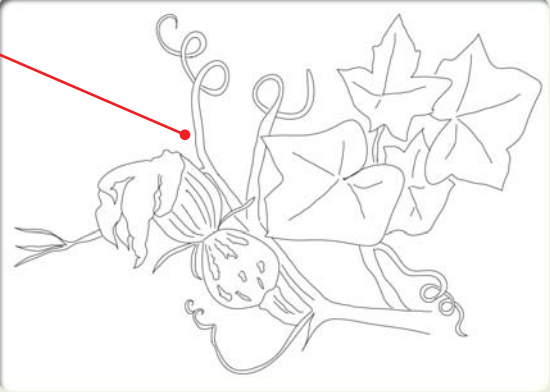


Every lesson gives an easy start with a coloring page. Helps the student compose and prepare for the text.

classwork
weekend 17

Yunus (A)

Assalamu alaikum. Welcome to the class. Let us start by coloring this gourd plant and its big leaves.



A long time back, there was a land where many bad people lived. They would lie, steal, and hurt other people. They did not believe in one Allah. To guide them, Allah (swt) sent a prophet. His name was **Yunus (A)**.


Yunus (A) told his people to believe in one Allah. He tried very hard, but nobody would listen to him. He tried again. Still nobody would listen to him.

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It seemed that these people would never become good. Yunus (A) became very upset with these people.

Yunus (A) did not want to talk to these people any more. He left his land and got onto a ship. He wanted to go far away from the bad people.

As the ship went to the sea, the weather became bad. Big waves came. It rained hard. The waves tossed and bounced the ship. The **sailors** became afraid. "Will the ship sink?" the sailors thought.



The sailors thought maybe someone on this ship brought bad luck. They thought if the person is removed from the ship, then the sea will be quiet. The sailors picked a name by doing a lottery. In the lottery they picked the name of Yunus (A)!

The sailors then threw Yunus (A) into the sea. Yunus (A) started to sink. But Allah helped him. Allah sent a big fish to help Yunus (A). The fish gulped him up. Yunus (A) entered the body of the fish. It was dark and quiet. He prayed to Allah (swt) to forgive him.

Yunus (A) left his people because they did not: _____

Yunus (A) got into a _____ to go away from his people.

Sailors picked Yunus (A)'s name by doing a: _____


The fish swam with Yunus (A). It came close to a **shore** and left Yunus (A) on the shore. Yunus (A) was very tired. He was in the rough sea, and then

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In-class work for a short break and to reinforce learning.

Level 2 book is for 6-8 year old children, who have completed Level 1 book from Weekend Learning or have similar Islamic knowledge base. This is their first or second year in a formal Islamic class. Typically, the students are in Grade 2 or 3 in their regular schools. Ultimately, teacher/parent should decide the most suitable Weekend Learning book level for a child.

Sample Lesson from Islamic Studies Level 2



inside the body of the fish. Now he was on a shore, which was lonely, very sunny and hot. He was looking for shade, but there was none. He was too weak to walk. So he slept on the burning hot sand. Then Allah (swt) helped him again. A **gourd** plant grew there and gave him shade with its big leaves.

When Yunus (A) became stronger, he came back to his town. He tried once again to tell the people about Allah (swt). This time most of the people listened to Yunus (A) and started believing in Allah. Yunus (A) tried and Allah (swt) helped him to become successful.

The big fish left Yunus (A) on a: _____

A _____ plant grew and gave Yunus (A) shade.

When Yunus (A) returned, people _____ to him.

Words that I learned today:

Yunus • Sailors • Shore • Gourd •

Vocabulary builder

In-class work for a short break and to reinforce learning.

Homework included in the book

homework weekend 17

1. Mark with a ☒ if it is correct. Mark with an ☐ if it is wrong.

Yunus (A) left his town by a bus. ☐

The sailors helped Yunus (A) when the weather was bad. ☐

The ship carrying Yunus (A) was in a bad weather. ☐

The fish brought Yunus (A) to a shore. ☐

Allah can save you even if you are in a big storm. ☐

2. Fill in the blanks using the words from the box.

tired sailors prayed fish gourd

A _____ plant has big leaves.

On the shore, Yunus (A) was very _____.

Allah sent a big _____ to help Yunus (A).

Yunus (A) _____ to Allah to forgive him.

The _____ decided to throw Yunus (A) into the sea.

3. From the life of Yunus (A), we learn many things. Write **Yes** if the sentence is correct. Write **No** if it is not the teaching.

Allah helps us only one time. _____

When we try, Allah helps us. _____


We should pray to only one Allah. _____

If we cannot do our math problem, we should try again. _____

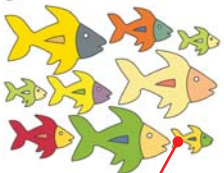
We may give up good work after doing it once. _____

4. Pictures A and B have six differences. Circle the differences.

A



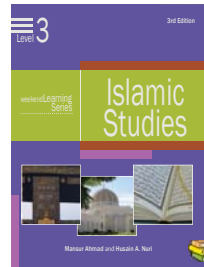
B



5. **extracredit.** Ask your parents to help you find surah number 10 in the Qur'an. Then write down the name of the surah.

Varieties of homework.
Time commitment 10-15 minutes

Sample Lesson from Islamic Studies Level 3



Lessons provide important foundation for religious knowledge

Major concepts and terms are in bold letters.


classwork **weekend 24**

The Right Path: *The Straight Path*

Objective of the Lesson:
The Right Path is the path loved by Allāh. He says we should always follow the Right Path. This lesson discusses what the Right Path is, how we can know which path is the Right Path and how to follow that path.

The Right Path is not a path of gravel, rocks or concrete that we can walk, ride or drive on. It is not an imaginary path either. Prophet Muhammad (S) followed this path. This path is the path of good Muslims. All of us should follow this path. This path shows us how to live our lives. The reason it is mentioned as a path because it takes us to a good end.

If we live good lives, according to Allāh and His Rasul (S), we are following the right path and we will reach a good place. If we live bad lives, we are following the wrong path and we will reach a bad place. Everything we do in this life will determine if we are following the right path.



the Right Path has indeed been made distinct from the wrong ... (2:256)

"And surely Allāh is my Rabb and your Rabb, so worship Him. This is the Right Path." (19:36; 43:64)

Allāh told us to follow the right path. He has shown us which path is the right path. In the past, Allāh sent many prophets to show the right path to

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their people. Allāh sent Prophet Muhammad (S) to show all mankind the right path. Prophet Muhammad (S) himself followed the right path taught by Allāh. Through his examples, Prophet Muhammad (S) showed all of us how to follow the right path. His examples are called the **Sunnah**.

In everything that we do in our lives, there is a right way and wrong way of doing it. Doing something in the right way is being on the right path. Praying to Allāh is the right way, praying to an idol is a wrong way. Earning money by doing an honest work is the right way, making money by cheating and stealing is the wrong way. Being nice to others is the right way, being mean to others is the wrong way.

The right path is also the **straight path**. Allāh wants us to walk on the straight path. A straight, right path does not have any danger or bad people on it. Only good people walk on the straight, right path. If we walk on this path there is less chance that we will skid off. A straight, right path is also the easiest path.

When we speak the truth, it is the easiest way. If we lie, we have to work hard to make others believe us. The wrong path is not easy at all.

The right path is also a **balanced path**. A balanced path does not take us to any extreme directions. In Islam we have to maintain balance in everything we do. Excess of anything is bad.

Fill in the blanks with two different words.
A. Right Path is a _____ Path.
B. Right Path is a _____ Path.

Eating good food in a good amount is a right way. Eating too much or too little is not a balanced way. You may become unhealthy if you do not eat balanced food. If we eat haram food, which is the wrong way, we are more likely to become sick. Smoking or drinking wine is not good for our health and faith.

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Children in this age are still young. They too need some time to break away and reinforce learning.

Level 3 book is for 7-10 year old children, who have completed Level 2 book from Weekend Learning or have similar Islamic knowledge base. This may be their second or third year in a formal Islamic class. Typically, the students are in Grade 3 or 4 in their regular schools.

Sample Lesson from Islamic Studies Level 3

On an average, most lessons have two in-class work. This helps to reinforce learning.

Our parents, teachers, Imams and believers know which path is the right path. When our parents tell us not to do something or not to go somewhere, they are showing us the right path. If we always follow the teachings of the Prophet (S), we cannot go towards the wrong path. If we follow the Qur'an, Allāh will inspire us to follow the right path.

Everyday, we recite sūrah Fātihah in our salāt. In sūrah Fātihah, we pray to Allāh to guide us on the straight path. This path is a balanced path and it carries blessings and rewards of Allāh. All the past prophets walked on the right path. All the good believers walked on the right path. This path was tested by the past prophets and good believers. From their experience we know the path will take us to the best things in this life and in the life after death. Allāh always rewards those who walk on the right path.

The right path can lead us to a good finish which is the Heaven.

Which surah do we recite to be on the Right Path?

110

homework **weekend 24**

1. Everyday, we recite a sūrah asking Allāh so show us the straight and right path. What is the name of the sūrah?

2. Where will the right path lead us?

3. How do we know which path is the right path?

4. Circle **T** if the sentence is correct. Circle **F** if the sentence is false.

The right path is made clearly visible from the wrong path. T F

Only a few prophets followed on the right path. T F

The right path is also a balanced and straight path. T F

The right path is an imaginary path, therefore we cannot follow it. T F

If we want to go to Heaven, we should avoid the right path. T F

5. The following sentences are either true or false. Put a ☒ if true. Put an ☐ if false.

A right, straight path is the easiest path. ☐

Too much of anything is good, therefore we should live a rich life. ☐

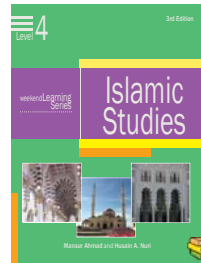
All of our activities will show us if we are following on the right path. ☐

The Qur'an and Sunnah are not clear about the right path. ☐

111

Short homework to reduce workload and to improve compliance.

Sample Lesson from
Islamic Studies Level 4



Detailed lessons , including character building topics

classworkweekend 26

Perseverance: *Keep On Trying*

Objective of the Lesson:

Using the examples of Dāwūd (A) and Muhammad (S), students will learn how to achieve success. One of the ways to achieve success is through perseverance. They will memorize a du'ā made by Dāwūd (A) when he faced the ferocious enemy, Jālūt.

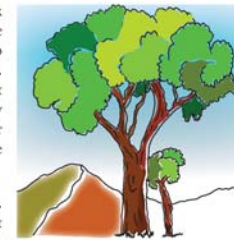


Persistence is the quality of sticking to something until it is done. Persistence is not the same as patience. Patience is tolerating pain or difficulty. We are patient when we wait without complaining until the difficulty disappears by itself. When we persevere, we work hard to remove our difficulty. Persistence is patience together with constant work to remove the problem. Climbing a mountain is an act of perseverance. Unless we work hard to climb, we will not reach the peak of the mountain. When we continue to work hard, it means we stick to our project and become successful.



The Arabic word for perseverance is *sabr*. In Surah Al-‘Asr, Allāh (swt) tells us that one of the strong qualities of the successful people is *sabr*.^{3,203} Sometimes Allāh (swt) tests us with something of fear, hunger, loss of property and lives. However, those who persevere, receive glad tidings or good news of rewards from Allāh (swt).^{2,235} Allāh (swt) told us to be patient and to be even better at persevering.^{3,200}

Sometimes, it seems that our efforts are too weak to complete a project. If you have to cut down a large tree, two or three strokes of an ax will hardly do the job. This will only chip small chunks of wood. If you persevere and continue striking the tree, it will not be long before the tree tumbles down. Every project may appear as big as an oak tree, and our efforts as small as an ax. Still if we are persistent, we can accomplish any big task.



Long ago, there was a giant named Jālūt (Goliath). He was big, tough and ruthless. Nobody could fight him. Everybody gave up the plan to stop him from his evil work. There was a little boy named Dāwūd (A) who did not give up. He persevered and kept on trying. Dāwūd (A) and Tālūt (Saḥ) came with a small army to fight Jālūt. They asked Allāh (swt) to give them perseverance. They prayed:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا

عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥﴾

Rabbānā aḥriḡh 'alaynā ṣabran wa ṡabbīt aqdāmanā wa-nṣurnā 'ala-l qawmi-l kāfirīn.

Our Rabb! Pour down upon us perseverance, and make our feet firm, and help us against the unbelieving people. (2:250)

Because Dāwūd (A) and Tālūt had persevered, they were able to defeat the mighty Jālūt. Dāwūd (A) was a little boy when he defeated Jālūt. We learn that it is not size or age that matters; it is the perseverance that makes the difference.

Prophet Muhammad (S) was tortured and attacked by non-believers. How did he become so successful against the non-believers? By the grace of Allāh (swt), our Rasul (S) practiced perseverance and persisted in his mission. He tried telling the idol worshippers of Makkah to be good and to follow the path of Allāh (swt). Many people would not listen to him; but this did not discourage our Rasul (S). He did not give up. He kept on trying. He had to move to Madinah to keep on teaching people. In many places in the Qur'an Allāh (swt) advised him: *"Therefore you do persevere; surely the promise of Allāh is true."*^{70:60, 40:55,77}

..... 10

10

Level 4 book is for 8-11 year old children, who have completed Level 3 book from Weekend Learning or have similar Islamic knowledge base. This may be their third or fourth year in a formal Islamic class. Typically, the students are in Grade 4 or 5 in their regular schools.

Sample Lesson from Islamic Studies Level 4

Application of the
concept in daily life

Sometimes it seems that sticking to a plan is difficult. Fasting during Ramadan teaches us how to stick to a plan, even if there is hardship. If we can tolerate hunger and thirst, we can manage many other difficulties with equal ease. The meal after fasting is good, and so is the success after continuous effort.

Whether you are solving a difficult math problem, drawing a picture, or doing a science project, you will be successful if you persevere. Many people do not see success because they give up before reaching the goal. Allāh (swt) has advised us to be persistent in reaching success. Certainly, the advice of Allāh (swt) is the best. Allāh (swt) always helps those who try.⁸⁴⁶

from hadith

It is narrated that the Prophet (S) said: "Surely, a great reward comes from a great trial: When Allāh (swt) loves a people, he puts them to a trial. He who accepts the trial, will enjoy Allāh's pleasure and he who is unhappy with it, will have Allāh's Displeasure."

110

homework weekend 26

1. What is the difference between patience and perseverance?

2. Memorize the du'ā that Dāwūd (A) had made when he faced Jālūt. Be prepared to recite the du'ā in front of your teacher.

3. What was the quality of Dāwūd (A) that gave him victory over Jālūt?

4. Read English translation of Sūrah Al-Insān, verse 76:12. How would Allāh (swt) reward those who persevere, or those who have patience and work hard?

5. From Sūrah 39, verse 10, find out what would be the limit of the reward for those who persevere.

6. Write two things that Rasūlullah (S) did when people of Makkah did not listen to him.

A.

B.

111

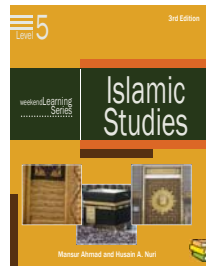
Authentic Hadith
related to the lesson

Search the Qur'an
with Surah name

Search the Qur'an
with Surah number

Sample Lesson from Islamic Studies Level 5

Lessons and topics are for mature students, who can analyze complex issues



Colored maps, for better correlation of the events

classwork **weekend 5**


The Battle of Badr: Allah Supports the Righteous

Objective of the Lesson:
Battle of Badr is an important event that changed the history of Muslims. If Muslims had lost this battle, their progress or even survival would have been very difficult. The aim of this lesson is to briefly describe the incidents that led to this battle, and explain how Muslims were successful against a much larger and well-equipped troop.


In the year 622 CE, Prophet Muhammad (S) migrated from Makkah to Madinah to freely teach the message of Islam. The polytheists in Makkah wanted to kill him for teaching Islam. When they learned that Prophet (S) was teaching Islam from Madinah, they did not like it. They wanted to stop the teaching and kill all Muslims.

The polytheists planned a battle to stop the Muslims. The chance to fight came in the year 624 CE—two years after the migration. This battle is known as the **Battle of Badr**, named after the battlefield. Sūrah Anfal discusses the battle and its result. It was the first important battle that the Muslims had to fight.

Caravan of Quraish: In the summer of 623 CE, the Quraish sent a large caravan to Syria to do business. A caravan is a group of travelers journeying together. The leader of the caravan was **Abu Sufyān**, who, at that time, was an enemy of the Muslims. His business in Syria was very successful and profitable. From Syria he bought camel-loads of goods to sell in Makkah. While returning, he realized there was a problem—the road from Syria to Makkah passed by the side of Madinah, where Muslims were living.



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Just as Abu Sufyān did not like the Muslims, the Muslims also did not like him. The Muslims knew Abu Sufyān would use the profit from the business to build his army to fight the Muslims. The Muslims decided to capture Abu Sufyān's caravan when it passed by Madinah, but some one tipped off Abu Sufyān. Instead of going by the side of Madinah, Abu Sufyān moved his caravan to the west side—towards Yanbu. Then he sent a person to Makkah with a message asking everybody to help him.

Makkan army prepares: When the Makkan polytheists came to know about the plans of Muslims, they were furious. Immediately they formed an army of about 1,000 men. They collected many horses and camels in the army. The army was strong and the soldiers were expert in warfare. They marched from Makkah northbound, to secure the caravan and to crush the Muslims.

Muslim army prepares: When the Muslims realized that the Makkan army was coming to attack them, they quickly formed an army. Somehow they managed to form an army of 313 men. The army included many youths and elderly people who did not know how to fight a battle. It was a weak army. The Prophet (S) knew Allāh was on their side. Allāh would help the Muslims. To avoid a battle in Madinah, the Muslims came to a place called Badr. This place is about 80 miles away from Madinah. When the polytheists reached Badr, Abu Sufyān joined the Makkan army.

Actual strength not realized: After the Muslims and the Makkan polytheists reached Badr, something strange happened. Both of the parties could not determine each other's strength. The Makkans were scattered around

Points to Remember

- The Battle of Badr was the first major battle fought by the Muslims.
- The battle was fought 2 years after the migration of the Prophet (S).
- The Muslims had 313 men army against 1000 men Makkan army.
- The cause of the battle was Muslim plan to attack a Makkan caravan.
- The caravan was returning from Syria with camel loads of supplies.
- The battle was fought around the wells in Badr.
- The Makkans were totally defeated in the battle.

26

Important facts in the text box

Unlike in Levels 2 or 3, now depth of the lessons increases. Therefore, lessons have several sub-headers for easy understanding of the concepts.

Level 5 book is for 9-12 year old children, who have completed Level 4 book from Weekend Learning or have similar Islamic knowledge base. Typically, the students are in Grade 5 or 6 in their regular schools.

Sample Lesson from Islamic Studies Level 5

Simple graphics for
easy explanation.

Actual Strength
3 enemies for 1 Muslim

Muslims thought
2 enemies for 1 Muslim

Enemies miscalculated
Small Muslim army

the high spots. When the Muslims saw them, they thought the enemies were about twice their number. In reality, the enemies were about three times larger than the Muslims. When the polytheists saw the Muslims, the Muslims appeared to be just a few.

Because the Muslims did not realize the actual strength of the enemies, they thought the battle would not be difficult. On the other hand, the polytheists were confident about their victory because they thought the Muslims were fewer in number. They underestimated the Muslims, and thought they could easily defeat the Muslims.

Actual battle: The battle started around noon. The Muslims began the battle thinking that each of them needed to fight just two enemies because they thought the enemies were twice their number. They were fighting bravely. Allāh helped the Muslims by sending 1,000 angels. Neither did the Muslims nor the polytheists see the angels. The Muslims never thought they could fight so well. With every swing of the sword, some enemy was hurt or killed. The polytheists were surprised to see a much larger Muslim army than what they had initially thought. Their attacks on the Muslims were not effective. The enemies realized too many of their soldiers were getting killed. They lost hope and started running away. At noon the battle had started, and within a few hours, it was over.

Muslim victory: The Muslims won the battle. When they counted their losses, they found only fourteen brave Muslims died in the battle. The loss of the enemies was much larger. About seventy of the enemies were killed, and another seventy were taken in as prisoners. Their biggest loss was death of Abu Jahl, the polytheist leader, who was one of the most notorious enemies of the Muslims.

The battle of Badr showed that Allāh always helps those who stand up for His cause. This battle made the Muslims stronger. They realized they were not weak any more and could protect themselves from the enemies. The non-Muslims in Madinah started to respect the Prophet (S) and the Muslims. The Muslims established themselves as a major power in Madinah.

27

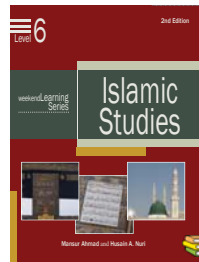
homework weekend 5

- Which sūrah in the Qur'an discusses about the Battle of Badr in detail?
- Before the Battle of Badr, what was the plan of the Muslims?
 - To go to Syria.
 - To send a caravan to Makkah.
 - To capture the caravan of Abu Sufyān.
 - To capture Abu Jahl.
- Who was the leader of the caravan that went for business in Syria?
 - Abu Jahl.
 - Abu Sufyān.
 - Abu Muslim.
 - Abu Dawud.
- During the Battle of Badr, what was the actual ratio of enemies to Muslims?
 - 3 enemies to 1 Muslim.
 - 3 enemies to 2 Muslims.
 - 1 enemy to 1 Muslim.
 - 2 enemies to 3 Muslims.
- Read verse 8:44. According to the verse, what did Allāh make the Muslims see?
- Read verse 8:9. How was Allāh going to help the Muslims?
- Which famous Makkkan leader was killed in the Battle of Badr?
 - Abu Jahl.
 - Abu Sufyān.
 - Abdullah Ibn Ubayy.
 - Abu Lahab.

28

Many homework
require reading from
the Qur'an.

Sample Lesson from Islamic Studies Level 6



Lessons and topics are age-appropriate

classworkweekend 2


The Promise of Allāh: It is Always True

Objective of the Lesson:
A promise is a contract between two parties. Allāh (swt) has made many promises to human beings. This lesson discusses some of these promises. It also discusses our roles in fulfilling these promises. The lesson cites an incident from Mūsā (A)'s life showing that the promise of Allāh (swt) is always true. Students will also memorize one du'ā from the Qur'an.

All of us make promises—we say we will or will not do something. We promise to ourselves, we promise to parents, friends, or to our teachers. Sometimes we keep the promise, and sometimes we promise without meaning it, and therefore, do not keep the promise. In other words, we make a promise and we break it.

A promise is a two-way contract between two individuals where one person agrees to do or not do some service or give something to the other person. It may sound strange to you, but Allāh also makes promises. His promise is with us. Just like all promises involve at least two parties, Allāh's promise includes two beings—on one side is Allāh, on the other side is us, the human beings. Unlike human promises that we make and sometimes break, Allāh never breaks His promises.

Allāh's promise in the Qur'an: Allāh made several promises to mankind. Allāh promised the reward of paradise to all those who believe and do good work.^{4:122} He promises to protect such believers.^{5:9} He also promised that the punishment for the hypocrites and unbelievers will be in the hellfire.^{9:68} People in paradise and those in hell, will realize that the promises of Allāh came true.^{7:44} Whatever Allāh promises, He will fulfill it. It is His obligation to fulfill His promises. There are no reasons to doubt the promises of Allāh, as these are always true.^{10:4, 18:21, 18:98}. In sūrah An-Nahl, Allāh says:



14

Clear, easy to read
Arabic text

Whoever does good, whether male or female,—and he is a Believer, then We shall certainly cause him to live a happy life, and We shall invariably give them their reward in the best manner for what they used to do (An-Nahl 16:97).

In this verse, Allāh (swt) gives a clear promise under certain conditions. The promise is to give them a good life. The good life does not mean something that will happen in the Hereafter, but the good life will happen in this world. As in many promises that have conditions, Allāh also has some conditions before He will fulfill this promise. It really does not matter whether the person is a man or a woman. The conditions are:


- the person must do good deeds,
- the person must be a believer.

Human weakness in trusting Allāh: Although we should not doubt the promises of Allāh, we tend to think He might not fulfill His promises. Many of us are weak in character, and we make and often break our promises. It is due to our weak character that we doubt Allāh's promises. We may not admit it, but our conduct often expresses that doubt. Here is an example. In verse 2:261 Allāh says:


مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ
سَنَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

The Parable of those who spend their wealth in the way of Allāh is like the parable of a grain which grows into seven ears, in every ear a hundred grains. And Allāh multiplies for whom He pleases; for Allāh is ample-Giving, all-Knowing (Al Baqarah 2:261)

You give this



Allāh returns these



It is His promise that He will multiply our money if we spend it on good causes. Yet when it comes to donating or spending money on a good cause, we often hesitate. We doubt whether we will ever get the return of the money. We think we might become poor.

Allāh's promise with Mūsā (A): In the previous year, we studied prophet Mūsā (A). Let us recollect a part of his early life. There was a time when Fir'aun was torturing the Israelites in Egypt. He gave an order to kill all newborn Israelite male children and let the female children live.^{2:49} When Mūsā (A) was born, his mother was afraid for his life. She knew Fir'aun's people might kill her child. Mūsā (A)'s mother was a believer and she was a righteous woman. She used to fulfill all three conditions we learned in verse 16:97 above. In verse 28:7 Allāh said:

And We revealed to the mother of Mūsā saying: "Nurse him; but when you fear for him, then cast him in the river, and do not fear and do not grieve. Surely We are going to give him back to you and make him a nāsir."

Imagine the gravity of the situation. On one hand, Fir'aun's people were killing all male children. On the other hand, Allāh was telling her to cast her baby in the river. Both the situations seemed dangerous. However, Allāh made a promise here—He would reunite the child with his mother. Not only that, He would make the child a prophet when he grew up. So many promises! How can a common person trust such promises? Do we have strong enough *iman* to carry out such an order?

15

Citation of the Qur'an
for additional reading

Level 6 book is for 11-14 year old children, who have completed Level 5 book from Weekend Learning or have similar Islamic knowledge base. They are able to understand abstract topics and can read Arabic without difficulty. Typically, the students are in Grades 5-7 in their regular schools.

Sample Lesson from Islamic Studies Level 6

Lessons encourage
learning Qur'anic du'a

Mūsā (A)'s mother had strong *iman*, and she responded to Allāh's promise. She knew casting infant Mūsā (A) out into the river would be very risky, but she was certain that Allāh's promises would never fail.

The incidents that followed were amazing. The basket in which infant Mūsā (A) was placed continued to float down the river until it reached the palace of Fir'awn. The wife of Fir'awn picked up the basket and discovered the child. Even though she knew about Fir'awn's order to kill all male children of the Israelites, she did not worry. Even if she knew the baby was an Israelite, she made sure no one killed the child. She would adopt the child as her son.

Infant Mūsā (A), although safe now, was away from his mother. He continued to cry.^{28,12} Mūsā (A)'s sister had secretly followed the basket and she knew where the basket reached. She came to the queen and told her about a woman who could nurse the baby. His sister did not disclose her identity or the identity of the woman who might feed him. Then she brought her own mother. Infant Mūsā (A) liked her—and why not, she was, after all, his own mother. In this way, his mother was united with him and she was able to feed him.^{28,13}

This is how Allāh fulfilled His one promise. He returned Mūsā (A) back to his mother. Not only that, Mūsā (A) began a new life in Fir'awn's palace as his adopted son—in a princely manner. He began receiving all good things in life. Eventually when he grew up, Allāh made him a prophet. Thus, Allāh fulfilled His other promise of making him a prophet.

Lesson for us: Mūsā (A)'s life shows us that no matter how critical and how difficult circumstances may be, Allāh's promise will always come true. We have to remember three things:

- (a) we have to be a believer;
- (b) we have to do good deeds;
- (c) we have to trust Allāh.

16



If we follow these lessons, Allāh will give us a good life here and in the Hereafter. We should remember Allāh's promise is true and every promise will be fulfilled. We must trust Allāh and follow His commands. We pray to Him:

رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا
يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿٢٨﴾

Rabbānā wa ātinā mā wa'adtanā 'alā
rusulika wa lā tukhzinā yawma-l qiyāmat.
Innaka lā tukhlifu-l mi'ād.

*Our Lord! and give us what You have
promised us through Your prophets, and do
not disgrace us on the day of Awakening.
Surely You do not break promise. (Al-
'Imrān 3:194)*

Our promises: Although we often make promises, we should remember that unless Allāh wills, we cannot do anything. Therefore, we must say *Insha-Allāh* (i.e. if Allāh wishes) after we promise anything.^{19,23-24} We must not make meaningless promises, if we cannot keep them. The punishments for false promises are severe.²⁵

homeworkweekend 2

1. What is a promise?

2. How are promises of Allāh different from our promises?

3. Explain how Mūsā (A)'s mother responded to Allāh's command?

4. How did Allāh reunite Mūsā (A) with his mother?

5. In order for Allāh's promises to become true, in sūrah An-Nahl, verse 97, Allāh said a person must do two things. What are the two things?

6. How many promises mentioned in the Qur'ān will be fulfilled? Select the correct choice.

- A. About 50 promises will be fulfilled.
- B. Some will be fulfilled some will not.
- C. All promises will be fulfilled, but only in the Hereafter.
- D. All promises will be fulfilled in this world and in the Hereafter.

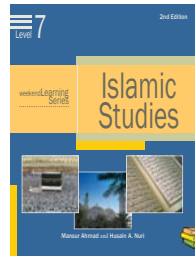
7. Memorize the du'a mentioned in the lesson. In the next class, be ready to recite the du'a.

17

Teachers may use the citations of
the Qur'an to push the advanced
students to their limits

Sample Lesson from Islamic Studies Level 7

Lessons and topics are for mature students, who can analyze complex issues



Sub-header and short segments for easier learning

classworkweekend 10

The Sacrifice of Ibrāhīm(A)

Objective of the Lesson:

Once after having a dream, Ibrāhīm (A) decided to sacrifice his beloved son Ismā'īl (A). In his decision and in his son's readiness to give up his life are examples of the greatest sacrifices in the history of mankind. The moral of the incident is highly appropriate for our generation. The lesson discusses how we can emulate the examples of Ibrāhīm (A) and Ismā'īl (A) in our lives.

From the previous two lessons, we learned that prophet Ibrāhīm (A) was one of the greatest prophets in Islam. The Qur'an, which is not a history book, provides a limited description of his life and activities. Ancient history provides us other details from which we can build up his life and mission. In the previous lessons, we saw that his entire life was filled with dramatic turns of events. Ibrāhīm (A)'s life was also filled with many sacrifices of things that were near and dear to him. In this lesson, we will study the biggest sacrifice he was going to make—the sacrifice of his son. Before that, we will briefly review some of the other sacrifices in his life.

Other sacrifices: The meaning of the word sacrifice is to let go, to give up, to forego. When Ibrāhīm (A) was still a youth, he had to let go his relationship with his father because his father was an idol worshipper. It was very painful for him to move out of his home when his father asked him to stop talking against the idols or else he would be stoned. Ibrāhīm (A) sacrificed his homeland and moved northward towards Haran and then towards Palestine and finally settled in Egypt. In his old age, Ibrāhīm (A) was overjoyed to have a baby, Ismā'īl. Again, he sacrificed this close connection with his family when he settled his second wife and son, Ismā'īl, thousands of miles away from Egypt, in the barren land of Makkah. He would visit them from time to time, but the family was without a father and husband for a while. This was a great sacrifice on the part of Ibrāhīm (A).




Fig. Jamarat in Mina - symbol of shaitān

45

First son Ismā'īl: For a long time, Ibrāhīm (A) was without a child. Ibrāhīm (A) had prayed to Allāh to give him righteous offspring.^{17:100} However, he was getting old and he was still without a child. On seeing Ibrāhīm (A)'s earnest desire to have a child, his first wife Sarah suggested that Ibrāhīm (A) marry Hajar, who was a companion of Sarah.

After some time, Hajar gave birth to Ismā'īl (A), the first son of Ibrāhīm (A). This was a joyous occasion for him. Even though Ibrāhīm (A) settled Ismā'īl (A) and Hajar in Makkah, he still loved Ismā'īl (A) and Hajar dearly.

The dream about sacrifice: The incident of sacrificing Ismā'īl (A) is mentioned in the Qur'an in sūrah **As-Saffāt**, sūrah 37. When Ismā'īl (A) was old enough to work with his father, one day Ibrāhīm (A) told him about a dream. Let us read the translation of the verse:

Then when he attained working along with him, he said: "O my son! surely I have seen in the dream that I should sacrifice you; so consider what you see." He said: "O my father! do what you have been commanded: if Allāh please, you will readily find me among the persevering ones." (37:102).

Ibrāhīm (A) told his son about the dream in which he was sacrificing his son. To a common person, the dream would seem terrible. However, Ibrāhīm (A) was not a common man. The dream must have had a deep meaning.

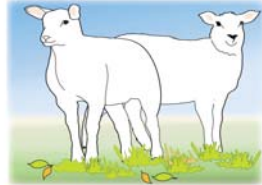
Throughout his life, Ibrāhīm (A) had sacrificed many things at various times. He was never hesitant to give up anything for the sake of Allāh. But the dream seemed to tell him he had to sacrifice his dearest son—the only son he had at that time. He knew it would be painful for him, but he also knew that everything that he had belonged to Allāh.

Ismā'īl (A)'s reply: When Ibrāhīm (A) narrated the dream to Ismā'īl (A), the reply given by him was remarkable. In his reply there was no hesitation or second thought about the dream. Ibrāhīm (A) could not have fulfilled the command unless his son was willing. Take a careful look at the second part of Ismā'īl (A)'s reply. He said: *"Inshā Allāh, you will readily find me, among the persevering ones."* His reply indicates that he was ready to lay down his life to fulfill Allāh's command.

The communication between the father and son shows their utmost confidence in each other and in Allāh. They knew life was given by Allāh and the terms of the life are also decided by Allāh. If Allāh wants to shorten someone's life, nobody can prevent it from happening.

Shaitān attempts to mislead: The decision of the sacrifice by Ibrāhīm (A) and Ismā'īl (A) was based on total faith upon Allāh. However, shaitān wanted them to disobey Allāh. If they disobeyed Allāh once, they would probably disobey Allāh again and again. Shaitān underestimated the faith of Ibrāhīm (A) and his son. He could not convince them to move away from the path of Allāh. Ibrāhīm (A) chased away the evil thoughts by hurling rocks. Every year millions of Muslims, during the rituals of Hajj, reaffirm the steps of chasing away shaitān by throwing rocks at the three jamarat in Mina. On the same day, the day of Eid al-Adha, Muslims all over the world reaffirm their desire to sacrifice everything for the sake of Allāh. The animal sacrifice is a symbol that we can give up our lives, wealth, fortunes or anything for the sake of Allāh.

Ready for sacrifice: The Qur'an briefly tells us that both Ibrāhīm (A) and Ismā'īl (A) submitted themselves to Allāh. Ibrāhīm (A) laid down Ismā'īl



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Level 7 book is for 12-15 year old children, who have completed Level 5 book from Weekend Learning or have similar Islamic knowledge base. They are able to understand abstract topics and can read Arabic without difficulty. Typically, the students are in Grades 6-8 in their regular schools.

Sample Lesson from Islamic Studies **Level 7**

(A) for the final step. Both of them were ready to make the greatest sacrifice on earth. It would be within seconds that Ibrāhīm (A) would make the sacrifice. At that moment Allāh called out to him: "O Ibrāhīm (A)! You have fulfilled the dream." If it were not for this timely revelation, Ibrāhīm (A) would have sliced the knife on Ismā'il (A)'s neck. It was that close.

To Allāh, Ibrāhīm (A)'s intention to sacrifice was as good as the actual sacrifice—because both of them were ready for the sacrifice. The Qur'an mentions this entire event was a trial for them.^[37:106] They successfully qualified in the trial. Now Allāh recommended they sacrifice an animal instead. This sacrifice of the animal is mentioned in the Qur'an as a great sacrifice, since it was substituted for human sacrifice.^[37:107]

Moral that we can apply in our life: There is a great moral in the episode of sacrifice. We should understand and try to apply the moral in our lives. Ibrāhīm (A) and his young son knew that everything belongs to Allāh. For a human being, probably the

most precious thing is life. Without life we cannot enjoy anything. For the sake of Allāh, Ibrāhīm (A) and Ismā'il (A) were ready to make the ultimate sacrifice.

In the Qur'an Allāh asks us to do many things for His sake. Allāh asks us to stand for justice, to spend for good causes, to give charity, to help the needy, to struggle for our souls and do so many other things. Yet we cling on to money, we do not want to share it with poor, we do not give enough charity, and we do not want to sacrifice our good things for the sake of Allāh. Giving up our comforts or wealth is a small sacrifice. We hesitate to make even the smallest sacrifice for the sake of Allāh. We should realize that Ibrāhīm (A) and Ismā'il (A) were ready to give up their most precious asset.

From the story of Ibrāhīm (A) we should take a lesson to stand up for the cause of Allāh and be ready to give up our wealth and belongings. If only we remain prepared to give up as much as possible for any good cause that benefits humanity, the world would be a better place.

Interesting Facts:

Dreams were important elements in the life of many prophets and people.

Yūsuf (A) dreamt about the sun, the moon and stars bowing down to him. Yūsuf (A) became an accomplished interpreter of dreams.

An Egyptian king dreamt about seven cows eating seven other cows. After interpreting this dream, Yūsuf (A) got a high ranking job in the kingdom.

Prophet Muhammad (S) decided to go for pilgrimage after having a dream. He could not do the pilgrimage but signed the Treaty of Hudaibiyyah.

Ibrāhīm (A) wanted to sacrifice his son after having a dream.

The pelting of the rocks are done at the three jamarat or pillars at Mina. The three pillars are now replaced by three walls, about 85 feet wide, to avoid stampede. A diagram of the wall is on page 43.

The largest jamarah is jamarah al-Kubra, which is closer to Makkah. The middle is jamarah al-wusta, and the smaller one is jamarah al-ula.

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Related, general knowledge facts in text boxes

homework **weekend 10**

1. Which sūrah contains the story of Ibrāhīm (A) sacrificing his son Ismā'il?

- A. Sūrah As-Shams.
- B. Sūrah As-Sajdah.
- C. Sūrah As-Saffāt.
- D. Sūrah Baqarah.

2. How old was Ismā'il (A) when Ibrāhīm (A) was going to sacrifice him?

- A. He was an infant
- B. He was an old man
- C. He was a fully grown man
- D. He was a youth

3. Allāh rewarded Ibrāhīm (A) for his decision to sacrifice his son. One such reward was how the later generations treated Ibrāhīm (A). Read 37:109, and then write how the later generations address Ibrāhīm (A)?

4. If we continue to read Surah As-Saffāt, past the description of the sacrifice, we will see that the birth of Ishaq is mentioned in verse 112. In verse 113, we find that the offspring of Ishaq were two types of people. What are the two types?

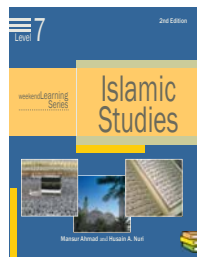
5. What is the lesson we learn from the story of Ibrāhīm (A)'s sacrifice?

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Many of the homework require referring to the Qur'an to find the answers. This helps the students develop a connection with the Qur'an and build skills to understand the Qur'anic ayats.

Sample Lesson from Islamic Studies Level 7

Lesson provides foundation for a more in-depth analysis of Prophet (S)'s multiple marriages, which is covered in Level 9



classworkweekend 19 Marriages of the Prophet (S)

Objective of the Lesson:

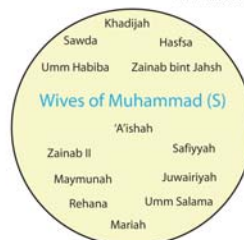
Several things about the Prophet Muhammad (S)'s marriages are unusual. For example, he married an elderly woman and married several women in his later life. The students will analyze the different aspects of his first marriage. They will also study the circumstances and causes that prompted him to marry several other women.

In this lesson, we will learn about the marriages of our beloved Prophet Muhammad (S). In his lifetime he married thirteen women. Just as it appears surprising to you, so does it appear surprising to people from other faiths when they come to know about the marriages. There is a lot of misunderstanding about the marriages. Today we will try to understand the significance behind the Prophet (S)'s multiple marriages. As a Muslim it is important for us to know what prompted the Prophet (S) to marry several women during a particular phase in his life. In 9th grade we will discuss the multiple marriages of the Prophet (S) with additional details.

Accepted custom in Arabia: Today in the western world when people come to know about the thirteen marriages of the Prophet (S), they wonder whether

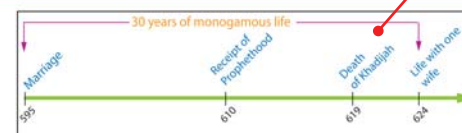
he was a lustful person. A lustful person is one who always wants the company of women. To understand these issues let us first understand the custom in Arabia at that time. Back then it was acceptable for a man to marry very young girls. It was acceptable for a man to marry two sisters at the same time. Some men would marry their stepmothers when their fathers died just to prevent the property from getting distributed to the stepmothers. Marrying a widow was acceptable, but most men would not marry a widow when unmarried women were available to marry. Most men would marry women younger to them—nobody would marry women who were older than them.

Prophet's first marriage: The Prophet's (S) first wife was Khadijah. When Muhammad (S) married her, he was



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Timeline of the events in Prophet (S)'s life



twenty five years old and she was forty years old. Their age difference was fifteen years! Before her marriage to Muhammad (S), Khadijah was twice widowed. The Prophet (S) lived a happy married life with Khadijah for a long twenty-five years. They had six children born to them (some reports say seven). During these twenty five years of married life, if the Prophet (S) had wanted, he could have easily married other women, but he did not. It was a custom at that time for a man to marry several women.

When Khadijah died, the Prophet (S) was fifty years old. This means that for twenty five years of married life with Khadijah, the Prophet (S) was married to one woman. This was his prime age. If he was a lustful person he could have married other women during this period.

Prophet's second marriage: After Khadijah died, the Prophet (S) realized his household needed a woman to take care of his younger children. If the Prophet (S) had any desire in his mind towards a younger woman, this time he could have easily married one. But he decided to marry a woman, who was a widow and strangely enough, was older than him by one year. This woman was Sawda. He lived with Sawda for five years. During this time he did not marry another woman. Thus, from the time of his first marriage to Khadijah until the end of the five years with Sawda, the Prophet (S) led a monogamous life for thirty years.

Marriages were "Out of Normal": The most important point to note is all of the marriages in the Prophet (S)'s life were "out of the ordinary" or "out of normal". If we can understand what the phrase "out of normal" implies, the significance of the multiple marriages in the Prophet (S)'s life will become easy

to follow. In all his marriages, we notice that the Prophet (S) did not follow the usual or the accepted standard at that time. When it was customary for a man to marry a multiple number of women during his prime youthful life, the Prophet (S) was married to one wife, Khadijah, for long twenty five years. When it was customary for men to marry younger, unmarried women, the Prophet (S) not only married a widow, but also a widow who was fifteen years older than him. No normal Arab man, at the time of the Prophet (S), would have married an older woman. The Prophet (S) was not abnormal, but his action was "out of normal". If he was a lustful person, he could have easily married any number of young women during his youthful life. If he had married many women, nobody would have frowned, since it was the accepted custom at that time.

Multiple marriages: Within three years after Khadijah's death, the Prophet (S) had to migrate to Madinah. Once the Prophet (S) was in Madinah, his life was constantly involved with one battle after another. In the first few battles many of the companions of the Prophet (S) were martyred. In the Battle of Uhud, about seventy believers were martyred. Many of these believers were married men. Their wives became widows and their children became orphans. It was obligatory upon all Muslims to take care of the widows and the orphans financially and emotionally.

When many of his companions were martyred, the Prophet (S) set an example of extending support to the widows. He volunteered to marry some of them and encouraged other believers to do the same. He set an example of showing solidarity and support to the destitute women. All of his multiple marriages

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Sample Lesson from Islamic Studies Level 7

Frequent use of timeline in many lessons
helps understand sequence of events and
their historic perspective

took place when the Prophet (S) was between fifty five years and sixty years of age. During this period he married eleven women.

However, his household never had these eleven women all at the same time. Many of them died due to illness or natural reasons. All these marriages can be broadly categorized under two headers:

(a) Honor marriages and
(b) Political marriages.

Honor marriages: The honor marriages were those marriages that took place in order to honor the widows. Some of them either became widows due to death of their husbands or divorced. The Prophet (S) honored the widows by taking them as wives in his honorable household. Some of the women included in this category were Umm Habiba, Hafsa and Zainab Bint Jahsh. The Qur'an honors all the wives of the Prophet (S) by stating that they are the symbolic "Mothers of all Believers" or **Ummul Muminun**.³⁴⁶ It is truly a great honor for the women.

Political marriage: The Prophet (S) contracted four marriages for political reasons. Through these marriages, he was able to establish close ties with the hostile non-Muslim communities around him. These marriages were with Juwairiyah, daughter of the chief of the Jewish tribe Banu Mustaliq, and marriages with Saffiyah, Maimunah and Mariah.

This lesson gave us an overview of all the marriages in the Prophet's life. Historical information about these marriages give us an in depth view about the Prophet's personal life and his commitment to the welfare of women.

Interesting Facts

Before her marriage to Prophet Muhammad (S), Khadijah was twice married and widowed. Other than Khadijah, Mariah was the only other wife to give birth to a child of the Prophet (S). Hafsa was the daughter of 'Umar Ibn Al-Khattab.

Before her marriage to the Prophet (S), Zainab Bint Jahsh was the wife of the Prophet's adopted son Zaid.

Umm Habiba was the daughter of Abu Sufyan.

'A'ishah was the only wife of the Prophet (S) who was never married before.

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Additional information
in text boxes

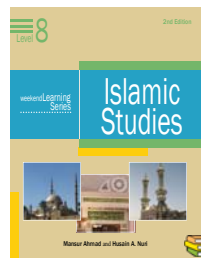
homework Weekend 19

- All of the multiple marriages in the Prophet (S)'s life took place between a certain age of the Prophet (S). Which of the following age group is correct?
 - Between the age group of 25 years and 40 years.
 - Between the age group of 40 years and 55 years.
 - Between the age group of 55 years and 60 years.
 - Between the age group of 55 years and 63 years.
- After the Prophet's first wife died, he married another woman. What was her name?
 - Umm Salama.
 - Saffiya.
 - Sawda.
 - Zainab.
- Up to what age did the Prophet (S) lead a monogamous life?
 - Up to 40 years of age.
 - Up to 45 years of age.
 - Up to 50 years of age.
 - Up to 55 years of age.
- All multiple marriages of the Prophet (S) can be categorized under two broad categories. What are these two categories?
 - Political and material marriages.
 - Honor and political marriages.
 - Honor and geographical marriages.
 - Political and congressional marriages.
- After some of the companions of the Prophet (S) died in battles, the Prophet (S) set an example by marrying their widows. Under what category can these marriages be classified?
 - Political marriages.
 - Congressional marriages.
 - Honor marriages.
 - Geographical marriages.
- In his life time the Prophet (S) married 13 women. How many of these marriages took place when he was between the age of 55 and 60 years?
 - Five marriages.
 - Seven marriages.
 - Nine marriages.
 - Eleven marriages.

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Sample Lesson from Islamic Studies Level 8

Lessons and topics are for mature students, for establishing social and moral responsibilities



classwork **weekend 10**

Duties Towards Parents

Objective of the Lesson:
Duties towards parents are clearly mentioned in the Qur'an. What are the reasons? This lesson discusses the issue and shows why duties towards parents are placed next to worshipping Allāh.

As human beings, we have different duties. Some duties are towards our personal selves—e.g. taking a shower, clipping nails, wearing clean clothes etc. Some duties are towards others. We live in a social environment and we are social beings. We have duties towards our families, our relatives, and our neighbors. We also have duties towards our environment, our country and our world. Above all there is duty towards Allāh—it is part of our spiritual duty.

Our duty towards Allāh is the most important duty—whether it is for human beings or for jinn.^{31/36} It is the number one duty for all human beings, particularly Muslims.

Doing good to our parents is an important duty. It is so important that this duty is placed next to worshipping Allāh. If Allāh had allowed us to worship multiple things, He would have allowed us to worship our parents! Why did the Qur'an emphasize so much about respecting our parents? Let us try to understand.

Love changes as we grow: Our duty towards our parents is beautifully narrated in the Qur'an in many places. There are more verses talking about duties towards our parents than verses about parent's duties towards their children. The reason is clear. It is natural for all parents to love their children. No matter how old or how young the children are, parents love their children unconditionally. It never decreases. However, many times children's love towards their parents

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decreases when they grow up. When a child becomes a youth and adult, his or her priorities in life change. They start living on their own and their dependence upon their parents decreases. As children get older, they no longer want parental help to bathe them, clothe them or feed them. A time comes when they no longer want parental help in any step of their lives. Their love towards their parents remains the same, but they seem to move away from them. They find new friends in life, spend more time with them, go to college, find jobs, get married and have children. They discover new loves in life—love towards their husbands, wives, and children.

Earlier, when the same children were little, they loved their parents so dearly, and cried when they missed them, and ran to them for comfort and love. To the children the parents were everything. But things change when those same children grow up and become adults. It is very natural that their priorities in life will change. The Qur'an wants us to remember that some priorities should never change. This priority is our duty towards our parents.

Status of parents in Islam: The status of any person comes based on his or her position and how others treat the person. The status of a teacher comes from his or her appointment as a teacher and respect shown by the students. Similarly, the status of a governor comes from his or her appointment as the governor and trust shown by the people. The same analogy applies to the status of parents in Islam.

In Islam parents are given very high status and children are asked to show them respect. They can show respect when they do good to their parents. The Qur'an has beautifully explained this point. In 4:36, 6:151 and 17:23, Allāh says first, what not to do, and then He tells us what to do.

Not to do: Not to associate with Allāh.
To do: Do good towards parents.

And worship Allāh and do not associate with Him anything, and doing good to the parents, and to the near relatives, and the orphans, and the poor, and the neighbor who

is related, and the neighbor who is alien, and the companion by the side, and the traveler, and what your right hands possess. Surely Allāh does not love him who is proud, boastful. (4:36)

Say: "Come, I shall recite what your Lord has forbidden to you,—that you do not associate with Him anything. And doing good to parents, and that you do not kill your children for poverty;" ... (6:151)

Significance of ihsān: The Qur'an has not detailed what it means by the phrase "doing good to the parents." The entire concept of "good" is summed up in the word *ihsān*. The word *ihsān* denotes doing what is right, good and beautiful. In other words, we should show them kindness, compassion, gratitude, obedience and respect. We should pray for them and support them financially if they are in need. The list of doing good is endless. We should simply remember not to do anything that would mean doing "bad" to our parents.

Being patient with parents: It is easy to lose patience when things do not go our way. Our parents do many things that may cause us to lose patience. Even then, we should not become angry or impatient with them. When our parents become old, we, their children, have grown up. Now we have our own minds and own way of thinking. As adults we find more reasons to become upset with our parents over the small things they do. But the Qur'an tells us not to lose patience with them and not to speak the smallest word of disrespect or displeasure towards them.

And your Lord has commanded that you do not worship anyone except Him alone; and doing good to the parents. If one of them or both of them reach old age in your presence, even then do not say to them "Ouf", and do not scold them, and speak to them a generous speech. (17:23)

And lower to them the wings of humility out of tenderness; and say: "My Rabb! have mercy on them as they brought me up in childhood." (17:24)

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Qur'anic principles are clearly pointed out

Level 8 book is for 13-16 year old students, who have completed Level 7 book from Weekend Learning or have similar Islamic knowledge base. They are able to understand abstract topics and understand social responsibility. Typically, the students are in Grades 7-9 in their regular schools.

Sample Lesson from Islamic Studies Level 8

Lessons provide Qur'anic
du'as to memorize

Praying for parents: While we are forbidden from speaking harshly at our parents, we are also told to pray for them. In verse 17:24 a beautiful du'a is quoted. We should make it a point to memorize this du'a and pray to Allah everyday. Even after our parents die, we should continue to pray for them.

Hadith on the status of parents: There are several ahadith where the Prophet (S) stressed upon the importance and status of our parents. One of the most famous ahadith is as follows:

Once a man asked the Prophet (S), "who is most entitled to be treated with best companionship by me?" The Prophet (S) replied, "Your mother." The man asked, "Who is next?" The Prophet (S) said, "Your mother." The man again asked, "Who is next?" The Prophet (S) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (S) said, "Your father." (reported by Bukhari and Muslim).

In another hadith, it is reported that one day the mother of Asma bint Abū Bakr came from Makkah to Madinah to meet her. Her mother was not a Muslim. Asma asked the Prophet (S) how she was supposed to treat her. The Prophet (S) told her to be kind and considerate and to behave towards her as a daughter should behave with her mother.

Why we should love our parents: Allah reminds us of the pain and suffering our mothers had to bear while giving birth. This is the single most important reason we have to give her thanks. You can see in the verse below where Allah says: "Give thanks to Me and to your parents."

And We have enjoined on people concerning his parents— his mother carries him with suffering upon suffering, and his weaning is in two years— saying: "Give thanks to Me and to your parents. Towards Me is the return. 31:14

And We have enjoined on man the doing of good to his parents. His mother bears him with pain, and with pain does she give birth to him. And his bearing and his weaning takes thirty months. When he attains his maturity and reaches forty years, he says: "My Lord! Grant me that I may give thanks for your favors with which you have favored upon me and upon my parents, and that I may do good which may please You, and do good to me with regard to my offspring. Surely I turn to You, and I am indeed among the Muslims." (46:15)

In the above verse a beautiful du'a is quoted. We should make it a point to memorize this du'a and pray to Allah everyday. This du'a not only seeks good for us, and for our parents but also for our future children. Here is the verse in Arabic:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

Rights of parents: After we analyze the entire lesson, we can summarize the rights of parents. Our parents deserve these rights from their children. They are:

1. The right to kind words
2. Rights to kind behavior
3. The rights to be looked after and helped
4. The rights to be treated well
5. The rights to be respected

We should always remember these rights and continue carrying out our duties towards our parents. Allah will love us if we follow His commands.

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Wisdom of the lesson is
clearly pointed out.

homework weekend 10

1. Memorize the du'a taught in the lesson (see verse #17:24) Be ready to recite it in front of the teacher next week.
2. Based on the lesson, parents have some rights over their children. Write down the rights and indicate whether you are willing to respect them

	Are you willing to respect these rights? Yes / No
A. _____	_____
B. _____	_____
C. _____	_____
D. _____	_____
E. _____	_____

3. Read verse 14 from surah Luqman. We have to give one thing to both Allah and our parents. What is that?

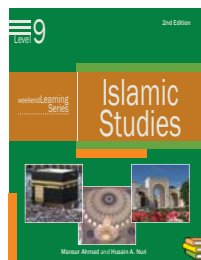
4. In a hadith, it is mentioned to treat our mothers with the best companionship. How many times do we have to show the best companionship to our mothers before we can show it to our fathers?

5. In verse 17:23 Allah told us not to say two things to our parents, particularly when they become old. What two things are we not supposed to say?
A. _____
B. _____
6. In the beautiful du'a mentioned in verse 46:15, you ask for good for three different people. Who are they?
A. _____ B. _____
C. _____

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Sample Lesson from Islamic Studies Level 9

Lessons and topics are for mature students, who can analyze complex issues



classwork **weekend 25**

Allegations Against the Prophet (S)

Objective of the Lesson:

Contemporary people have hurled many types of allegations against the Prophet (S)—crazy, soothsayer, liar, poet, forger to name a few. This lesson analyzes the significance behind these allegations. The analysis shows that the allegations were very sinister not only for the Prophet (S) but also for Islam.

During the early phases of the Rasûlullah's (S) life, the contemporary audience accused him in many different ways using many different derogatory words. These accusations were serious in nature and the Qur'ân did not overlook them or leave them unanswered.

In the early Makkian revelations, the Qur'ân repeatedly quoted many such accusations and refuted them in the strongest terms. In most cases the Qur'ân strongly rejects the allegations, and at other times it challenged the accusers. Sometimes it counter-accused the accusers in a way to expose their wicked mentality, and at other times it simply condemned the accusers. By refuting or challenging the allegations, the contemporary misgivings were settled, and provided answers for all such allegations that would arise in the future after the Prophet (S) passed away.

These accusations provide interesting insight into the socio-cultural environment at the time of the Prophet (S). These charges give us an idea as to how difficult and challenging the Prophet's (S) job was and how much criticism he had to withstand.

Common accusations: The allegations against the Prophet (S) were mostly raised by the disbelievers. There were also many hypocrites who outwardly confessed faith but did not truly believe. They too raised various accusations to undermine the spirit of Islam and to create confusion in the minds of the believers. Some of the most common allegations against the Prophet (S) were: he was i) a liar

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(*kadhdhâb*), ii) a soothsayer (*kahin*), iii) a poet (*shâ'ir*), iv) a forger, v) an enchanter (*sihr*), or vi) an insane person (*majnûn*).

Accusation of being a liar: The most common way to discredit a statement of a person is to tell the person that he is lying. To accuse him of being a "liar" will take the allegation little further. The word "liar" indicates that the person habitually lies and cannot be trusted. A liar does not speak one lie, but lies about everything.

In short, a liar is one who falsifies the truth. He may cover it up, deny it, make up new statements or change a prior statement. When a person accuses another person as a liar, the accuser implies some of the following things:

1. He implies that he knows the matter correctly, and tells the truth,
2. He implies that the other person may know the matter, but is misleading,
3. He implies that the other person cannot be trusted,
4. He implies that he is more reliable,
5. He implies that the other person changes his words,
6. He implies that the other person falsifies the truth.

The Prophet (S) was accused of being a liar since people claimed his words were untrue, that he was falsifying and making up stories. These people wanted to convince others that he was not reliable. They implied that the Prophet (S) was not only lying about one thing, but also lying about many other things. For example, not only was the Awakening a lie, but so was his claim of prophethood. Since these false allegations were raised many times, the Qur'ân addressed the issue in many verses, e.g. 6:33-34; 25:4; 37:43; 38:4. Below are quotes from two such verses:

But those who disbelieve say: "This is nothing but a lie which he has forged, and other people have helped him on it." So indeed they have brought forth an injustice and a falsehood. (25:4)

For, when Our clear Messages are recited to them, they say: "He is nothing but a man who wishes to keep you back from what your forefathers used to worship." And they say: "This is nothing but a lie forged." And those who disbelieve say regarding the truth when it comes to them: "This is nothing but an obvious enchantment!" (37:43)

Accusation of being a soothsayer: In ancient Arabia a *Kahin* used to earn great attention and awe from his audience. A *kahin* was a title given to a person who showed strong aptitude at reciting couplets. They also made predictions about the future. Most of the predictions were derived from Shaitân or from the sources of jinns. The *kahins* were often reported to go into spells induced by some devilish spirits.

When the disbelievers accused the Prophet (S) of being a *kahin*, they implied he was no different from other *kahins* in Arabia—influenced by the devil, recited couplets and made predictions about the future. They cleverly related the prophecy made by Muhammad (S) to the predictions made by the soothsayers. These were outwardly similar—but the prophecy originated from Allâh, whereas soothsaying originated from the Shaitân. Ordinary people could not tell which one was from Allâh and which one was a trick from Shaitân. Needless to say, such allegations prevented many people from accepting Islam or recognizing Muhammad (S) as messenger of Allâh. Verses dealing with the issue of *Kahin* also speak about the allegation made about the Prophet (S) being a poet, e.g. 21:5; 36:69; 37:36; 52:29-30; 69:40-43.

"In fact", they say: "medleys of dreams, of course, he has forged it! Rather he is a poet. Then let him bring us a Sign as the former were sent with." (21:5)

Accusation of being a poet: If someone says you are a poet, it is probably a compliment. For a person, the title of 'poet', 'novelist' or 'story-teller' would not mean anything derogatory. Therefore, it may appear that calling Muhammad (S) a poet is not very alarming. However, the implication of the allegation was as vicious as any other accusations.

Issues are discussed from multiple viewpoints

Analysis of multiple verses

Abundant Qur'anic references

Level 9 book is for 14-17 year old students, who have completed Level 8 book from Weekend Learning or have similar Islamic knowledge base. They are mature, able to understand abstract topics, and can critically analyze difficult concepts. Typically, the students are in Grades 8-10 in their regular schools.

Sample Lesson from Islamic Studies Level 9

Weekly assignments
reinforce learning

Most of the poets in Arabia used poetry as a social past-time and to please the audience. The themes of many of the poems were eulogies of the ancestors, nature, women, or were just word plays without any serious meaning. Most importantly, none of the famous poets at that time claimed to be Allāh's messenger. None of them claimed that the verses they composed were divine.

Thus, by equating Muhammad (S) to the poets, the opponents wanted to refute his claim of being a Prophet. The implied argument was if none of the poets were prophets, Muhammad (S) could not be a prophet. The opponents wanted the Arabs to take his messages as mere word play. If the leaders could establish the concept of Muhammad (S) being a poet, then people would not worry about morality and the Awakening so often emphasized in the early revelations.

They had a reason behind raising these allegations. Most of the early revelations had strong rhymes and assonance in the verses. Assonance means resemblance of sound in words or syllables. When read out loud, the audience noticed the rhyme and assonance in many sūrah's. These features in the early Makkkan revelations attracted the audience. The disbelievers wanted to twist these features to write off the Prophet (S) as an ordinary poet. The Qur'an says:

And We have not taught him poetry; nor is it proper for him. This is nothing but a Reminder and a perspicuous Qur'an, (36:69)
and they said: "Shall we indeed give up our deities for the sake of an insane poet?" (37:36)

Accusation of being a forger: The question of forgery is addressed in 21:5; 25:4; 32:3; 34:8; 38:7; 52:43; 69:44-47. You will notice many of these verses also speak of several allegations, such as: verse 21:5 speaks of forgery as well as being a poet, and verse 37:36 speaks of being insane and a poet.

Or do they say that he has forged it? No, it is the Truth from your Rabb in order that you may warn a people to whom no warner has come before you, that perhaps they may follow guidance. (32:3)

The disbelievers raised the allegation of forgery after they listened to the Prophet (S) recite some of the most spellbinding sūrah's. They argued that if it was not for forgery, how could an unlettered person, without any eloquence or skill in literary composition, all of a sudden begin saying phrases rich in literary style, resonance and assonance, unparalleled in history?

Frequent mention of past events in the Qur'an also led the skeptics to argue that Muhammad (S) forged the information. The Makkans vaguely knew about some of the past events through legends and through the books of Christians and Jews. Prophet Muhammad (S) provided details about these events, and many of them were plagiarized, he could not provide details. They argued that he must have taken that time from some unknown source. The Jews of Madinah knew about the events and they argued that Muhammad (S) distorted what they knew.

Accusation of being an enchanter: The Prophet (S) was often accused of being an enchanter. Enchanter primarily denotes sorcery or magic. The magician creates the illusion of something into another by using magic. For example, a magician 'cut' a box into two pieces, and a person jumps out of the box. In other words, the person jumps out of the box of the audience. In other words, the magic show. The fools take the magic show as reality while other people know the truth.

The Prophet's (S) mission appeared to challenge the philosophy and ideology of the most skeptics thought it was the illusion of nature. Once the magical spell would be broken, the people would return to normal. Maybe the Prophet (S) was a forger.

...The Unbelievers say: "Certainly this is obviously an enchanter." (10:2)

Now they wonder because a warner from among themselves has come to them; and the Unbelievers say: "This is an enchanter a great liar." (38:4)

Interestingly, not only the disbelievers of that time brought such allegations towards the Prophet (S), but earlier people also similarly blamed their prophets.^{21,52}

Accusation of being insane: A mad or insane person is one who is unsound in mind and body. Either he has a dysfunctional brain or a retarded brain. Sometimes a person can be fully discredited if the word he says does not make any sense to the hearer. The influential contemporary leaders ridiculed the Prophet (S) as an insane person in order to let fellow naive people believe his sayings were worthless. If the general audience was made to believe the Prophet (S) was unsound in mind, his words would not warrant second attention. The leaders thought people might write off his words as senseless and would not follow his religion. The allegation of the Prophet (S) being a madman is addressed in 7:184; 15:6; 34:8,46; 37:36; 52:29; 68:2,6,51; 81:22.

And they say: "O you upon whom the Reminder has been revealed! you are certainly mad indeed. (15:6)

and they said: "Shall we indeed give up our

Discussion of
contemporary issues

deities for the sake of a mad poet?" (37:36)
Have they not reflected? Their Companion has no madness. He is none but a perspicuous warner. (7:184)

Accusation by hypocrites: The hypocrites did not have full faith in the religion. They might have accepted Islam, but their commitment towards Islam was weak. As such, many of them accused the Prophet (S) of not being forthright with them. During the battle of Uhud, Khandaq and the expedition of Tabūk, as well as at many other occasions, some of the half-hearted believers and hypocrites accused the Prophet (S) of being deceptive. Obviously their purpose was to weaken the Muslim spirit since they themselves were not fully committed to Islam.

Medieval and recent accusations: Starting from the medieval European period until today, critics of Islam have charged Muhammad (S) as a war-monger and a lustful man. Interestingly, the opponents who lived at the time of Muhammad (S) did not bring such charges. In another lesson (weekend 16) of this course, we saw that Prophet Muhammad (S) tried his best to avoid bloodshed. Battles were thrust upon him. He was not a coward; he fought the battles bravely to secure the lives and property of Muslims. Whenever possible, he opted for peace instead of war.

In two other lessons (weekends 14 and 15), we learned about the family life of Prophet Muhammad (S). Again, we saw that he was not a lustful man. Most of his wives were widows whom he had married to provide with an honorable life.

homework **weekend 25**

1. The Arabs in the seventh century raised the accusations against the Prophet (S) for several reasons. List a few of the main reasons.

- _____
- _____
- _____

2. When the people accused Prophet Muhammad (S) of being a poet, what did they want to achieve?

- _____
- _____
- _____

What were the three major themes of the poems composed during the time of the Prophet (S)?

- _____
- _____
- _____

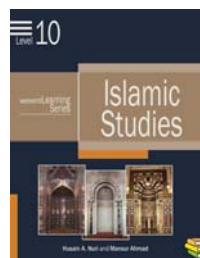
Read verse 25:4. What accusation did the Allāh refute in this verse?

- _____
- _____
- _____

Topics prepare a student to
face inter-religious discussions

Sample Lesson from Islamic Studies Level 10

Lessons and topics are for mature students, who can immerge in serious discussions



The subtopics are analyzed in-depth appropriate for age and knowledge of the student

classwork **weekend 2** Al-Fātihah: *An Analysis of its Message*

Objective of the Lesson:

This lesson provides an analytical study of the introductory sūrah in the Qur'ān to show that the sūrah Al-Fātihah is not only the beginning of the Qur'ān, but also the essence of the Qur'ān. The analysis also shows why the sūrah is one of the finest prayers that people from all faiths can invoke.



One of the best-known sūrahs in the entire Qur'ān is Sūrah al-Fātihah. Muslims recite the sūrah several times a day during their obligatory prayers. The significance of the sūrah is tremendous. The sūrah is not only the beginning of the Qur'ān, but also the essence of the Qur'ān. In this lesson, we review the meaning of this sūrah and then try to analyze its inner majesty and literary style.

Time of revelation: Islamic scholars disagree about the exact chronological order in which the sūrah was revealed. Jalauddin Suyūti indicated that it was revealed in the early part of the Makkah era. John Rodwell believed it was eighth in the chronological order of revelation. William Muir believed it was sixth in the chronological order of revelation. One of the Shī'ah Traditions indicates that 'Alī ibn Abī Tālib narrated that this sūrah was the first revelation. However, based on several adadith reported by Bukhārī, Tirmidhi and Muslim, the first revealed verses were unmistakably the five verses of sūrah al-Alaḥ. It is possible that al-Fātihah was the first sūrah revealed in its entirety at that time. Thus, 'Alī's view that it was the "first" sūrah is valid with many theologians. In verse 15:87, the Qur'ān says:

وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿١٥٨٧﴾

And truly We have given you seven oft-repeated, and the Grand Qur'ān. (15:87)

Sūrah al-Hijr, where this verse belongs, is a Makkah revelation. Thus, it again confirms that sūrah Fātihah was already revealed prior to the revelation of sūrah al-Hijr.

14

Opinions of several scholars for understanding different viewpoints

Names of the sūrah: The meaning of the title "al-Fātihah" is 'the opening.' The word is derived from the root *fataha*, which means 'to break open.' The meaning aptly points to an opening—a doorway or an avenue that leads readers to a path, which the sūrah later describes as the "Straight Path."

Due to the immense significance of the sūrah in Islamic theology, it is often symbolically described by many other names, which attests to its diverse importance and meaning. The two best-known names are *Fātiḥat Al-Kitāb* (literally, the opening of the book) and *Umm Al-Kitāb* (literally, the mother of the book). The word *umm* means mother. Symbolically, mother is the central body from which offspring originate. Thus, *Umm Al-Kitāb* means this chapter contains the essence of the entire Qur'ān. It provides a summary of all the Qur'ānic principles that are enunciated later in the rest of the Qur'ān. Another name is *Sab'a Al-Mathānī* (literally, seven oft-repeated [verses])¹⁵⁻⁸⁷ because it is repeated several times during each of the daily prayers.

Sūrah al-Fātihah is also known as *Ar-Salāt*, *Al-Hamd*, *Ash-Shifa*, *Ar-Ruḥḥ* and *al-Kanz*. *Ar-Salāt* (the Prayer) signifies that sūrah al-Fātihah is a perfect

invocation as well as part of our daily prayers. *Al-Hamd* (the Praise) signifies man's gratitude towards Allāh and also the realization of his dependence on Him. *Ash-shifa* (the cure) suggests that sūrah al-Fātihah provides the remedy for all spiritual diseases and devotional imbalances. The name *Ar-Ruḥḥ* (the Charmer) implies that the sūrah acts as a charm to thwart evil and provides protection against Shaitān and his instigations. Lastly, sūrah al-Fātihah is called *Al-Kanz* (the Treasure) by virtue of the sūrah containing an endless treasure of knowledge.

Umm Al-Kitāb: The most significant title of the sūrah is *Umm Al-Kitāb*. This title points out that the sūrah al-Fātihah is an abridged version of the fundamental principles enunciated in the Qur'ān. These principles are as follows:

1. Oneness and uniqueness of Allāh;
2. Originator, sustainer, and sovereign of the entire universe;
3. Everything in the universe is dependent upon Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾	1. WITH the name of Allāh, most Gracious, most Rewarding.
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾	2. The Praise belongs to Allāh, the Lord of all the worlds;
الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾	3. the Rahman, the Rahim;
مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾	4. Master of the Day of Judgment.
إِلَهِكَ نَعْبُدُكَ وَإِلَيْكَ تَسْتَعِينُ ﴿٥﴾	5. You alone we do worship, and to You alone we ask for help.
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾	6. Guide us on the Straight Path—
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾	7. the path of those upon whom You have bestowed favors; not of those upon whom wrath is brought down, or of those gone astray.

15

The length of each subtopic is appropriate for the available class time

Tables, charts, and figures to improve visual learning

Level 10 book is for 15-18 year old students, who have completed Level 9 book from Weekend Learning or have similar Islamic knowledge base. They are mature, able to understand abstract topics, and can critically analyze difficult concepts. Typically, the students are in Grades 9-11 in their regular schools.

Listing of important concepts allow easy understanding and recalling

Weekly assignments reinforce learning

4. Human beings are ultimately responsible and accountable to Allāh,
5. Allāh is the Master of Day of Judgment,
6. Allāh is the only deity man can worship,
7. Allāh is the only source that can really guide and help,
8. The principle of guidance comes from the institution of sending messengers,
9. The messengers brought guidance and were rightly guided,
10. Islam is the continuation of the same divine teachings brought by other messengers,
11. The followers of the messengers were rightly guided,
12. In recognition of Allāh's blessings, man surrenders to Him,
13. Guidance is not automatic, so the believers must continuously seek guidance to remain on the Straight Path,
14. Non-believers can hope to gain guidance by requesting "Guide us to the Straight Path,"
15. Those who do not follow the Straight Path go astray, and upon them wrath is brought down.

Sequential progress: There is a clearly defined sequential progress in the sūrah. A renowned Muslim scholar, Abdel Haleem, identified the sequences as:

- (a) **Invocation** – first four verses
- (b) **Affirmation** – fifth verse
- (c) **Petition** – sixth and seventh verses

Invocation: The first four verses of the sūrah are an Invocation. It is meant to glorify the Lord, acknowledge His almightiness and express sincere

gratitude. It shows that man's relationship to Allāh is that of dependence for everything. In the first part when the sūrah says, *All praise belongs to Allāh* it is stated without any reference to the reader as worshipper. In other words, the statement is made from a specific viewpoint; it is neutral. It does not matter whether the praise is made by man, by an angel or by nature—the praise belongs to Allāh. The first part also recognizes Allāh as the Master of the Day of Judgment.

Affirmation: Affirmation is the next logical step after the Invocation. The second part includes verse number five, which states: *You alone we do worship and to You alone we ask for help.*

Only when man approves and acknowledges the first part can the second part follow naturally. In other words, if man does not accept and agree to the Invocation part of the sūrah, he cannot logically conclude the second part. Of all things, who is the most worthy of being worshipped? Who is the most worthy of being sought for help? Obviously, the answer lies in the first part of the sūrah. The being most worthy of worship is Allāh, Lord of the Universe, the Most Beneficent, Most Merciful and Master of the Day of Judgment.

Now that man recognizes that there is a Day of Judgment, he must prepare for the Day by surrendering to Allāh. He affirms that Allāh is the only deity worthy of worship. Look at how man affirms his statement. The object "you" (*yyāka*) is repeated twice—first before the verb, *na'budu* (literally, we worship) and again before another verb *nastā'in* (literally, we ask for help). This placement of *yyāka* is significant, because it places emphasis on the word "you," and, thus, excludes everything else from being a deity.

إِیَالَهُ تَعْبُدُ وَإِیَالَهُ نَسْتَعِیْزُ

The Invocation is stated in the third person. Even in the Affirmation, the worshipper appears on the scene. He not only worships Allāh, but also seeks

His help. The shift from third person to second person, a beautiful Qur'ānic style, begins a two-way process where man worships Allāh, and, in return, he expects help from Him. Allāh is not only the recipient, but He is also a giver.

Petition: In the third and final sequence, man makes a petition. In the second part of the sūrah, man recognizes that Allāh is the only One worthy of worship and of asking for help, but in the third part he actually makes a request: a request for guidance. The guidance requested is spiritual guidance, but the request is made in the image of a straight path (*ṣirāṭ al-mustaqīm*). It appears that man is standing at a crossroad and is not sure which path will be ultimately beneficial.

The petition for guidance recognizes that Allāh knows which path will lead to a blessed destination and which path will lead to destruction.

The Straight Path: Continuing with the third and final sequence of the Petition, we now see that man is recognizing that there are fundamentally two kinds of paths. There are some inherent characteristics of both paths, which he explains later. The worshipper wants to follow the Straight Path. This path is not only the surest path, but also the shortest to the destination. The worshipper also knows this path was tested by others and was proven right.

Even if it is argued that the worshipper does not know whether the path was tested earlier, he submits to Allāh to guide him on the path that He has blessed. Thus, even in the petition, the worshipper is humble enough to leave the decision to Allāh. He simply points out that three criteria should be available on the path. These criteria are a check-and-balance mechanism so that he can understand that the path is indeed the Straight Path. The Straight Path is:

- (i) Blessed and favored by Allāh,
- (ii) The path that will not incur anger,
- (iii) The path that will not lead him astray

Style of the sūrah: The sūrah contains 29 words in Arabic. These are written in seven short verses in rhymed prose. In the first verse, the proper name of God is mentioned as Allāh. Then it mentions two of his most significant attributes—Most Beneficent, Most Merciful. The translation does not capture the entire essence of *ar-rahīmān* and *ar-rahīm*. The translation cannot capture the inherent beauty of the soft-sounding consonants in the first part of the sūrah or the contrasting higher intonation in the later part, particularly when it talks about those who incur anger and those who go astray.

When the seventh verse talks about anger (*ghadab*) and astray (*dallā*), we note the use of two heavy-sounding letters *ghayn* (غ) and *dāl* (ذ). These letters, used twice in the verse, were not used in any of the preceding verses. There is nothing wrong with the usage, but symbolically the letters seem to intensify the gravity of the situation.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The entire sūrah also carries a high degree of voicing and nasality, which not only produces a pleasing effect when recited, but also slows the reciter down from quickly pronouncing the words. The rhymes comes at crucial moments – "...in" and "...in" –making the reader pause before proceeding to the next verse.

In conclusion, we pray to Allāh to guide us on the Straight Path, the path of those upon whom He has bestowed favors; not of those upon whom wrath is brought down, and not of those who have gone astray.

Week 2

Lesson, into how many sequences can Sūrah al-Fātiḥah be divided?

sequence.
sequences.
sequences.
sequences.

ation" sequence of Sūrah al-Fātiḥah, what two affirmations are made by the reciter?

ce and blessings.
ce and removal from anger.
ce and help.
l from anger and protection from going astray.
d worship.

section of Sūrah al-Fātiḥah, what is the most significant request of the reciter?

ce.
ness.
s.
l of anger.

owing choices correctly identifies the key aspect(s) of the Straight Path?

ight Path is already tested by others.
ight Path is a blessed path.
ight Path is the path to success.
e above.
f the above.

heavy letters used in the seventh verse of Sūrah al-Fātiḥah, but not used in the other

ض and ل
ض and ق
ع and ل
ع and ح
ي and ف

16

18

Key concepts/words are explained in detail

Beginners Arabic Reading

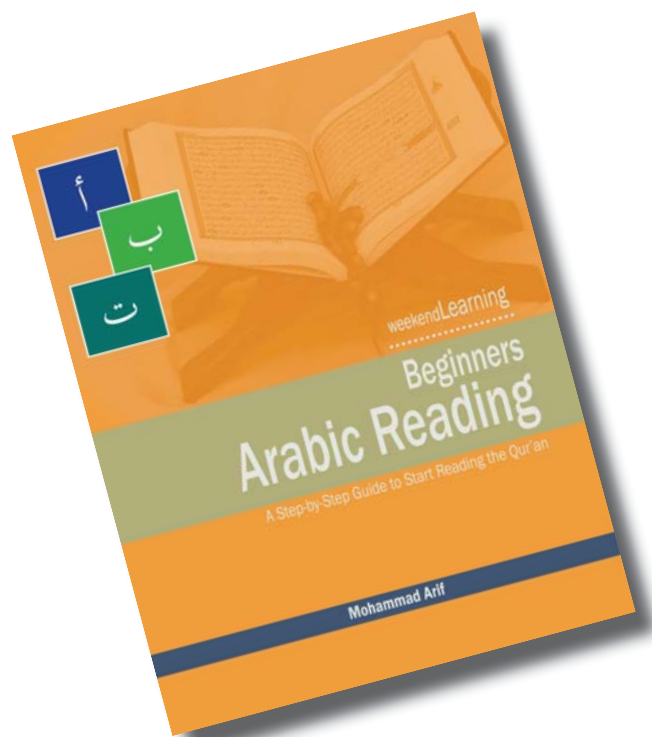
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درس 3

مختلطة

Mixed letters

Lesson 3

Can we recognize all the letters if they are jumbled up? This exercise is to help us identify our problem areas. If we find difficulty in recognizing any four or five letters, we need to go back to the previous lesson and learn the letters.

ج	د	ب	ث	ا	ش	خ	ذ
ر	ز	ق	ك	ح	ف	ت	س
م	غ	و	ص	ق	ذ	ب	ف
ف	ظ	خ	غ	ط	ض	و	ع
ء	ه	ت	م	ق	ج	ك	ط
ن	ب	ي	ش	و	ل	د	ص
م	غ	و	ص	ز	س	ذ	ف
ف	ظ	خ	غ	ض	ه	ع	و
ي	ء	ت	ظ	ق	ط	ك	م
خ	ب	ق	ث	ا	ش	ج	ذ
و	ز	ل	ه	ح	ن	ت	س

Practice with tanweens

We now learn some other forms of vowel signs. The Arabic vowel signs fatha, kasra, and damma are sometimes doubled. When doubled, they are known as tanween. When tanween is used, the sound of the vowel marks changes.

Fathataan: It is two fatha signs above a letter. It is pronounced as "aa" as in "laan".

Kasrataan: It is two kasra signs below a letter. It is pronounced as "ee" as in "tea".

Dammataam: It is two damma signs above a letter. It is pronounced as "ooon" as in "moon" or "noon". Sometimes it is written as two damma signs or as .

13

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س
ط
ز
د
ن
ب
ت
ث
ج
ح
خ
ع
ف
ق

Practice reading

In this lesson we will practice reading selected words from the Qur'an. The purpose of the lesson is to give us a good exercise of using all the vowel signs that we learned in this book.

LESSON
23

درس
23

مِنْهُمْ	مُسْلِمِينَ	قَدْ خَلَتْ	بِحَمْدِ	أَعْبُدْ
مُورِدْ	يَعْمَلُونَ	لِنَفْسِهِ	وَاللَّيْلِ	قَسَمْتُ
يَعْسَى	أَذْرَكَ	قَدْ خَلَتْ	هُمَزَةٌ	خُسْرٍ
لَتَرَوُنَّ	تُكْذِبِينَ	بَرَزَخٌ	وَالْحُبِّ	فِي أَيِّ
مَعَاشًا	وَهَاجًا	جَزَاءً	وَالْتَرَعَتْ	وَأَمَامَنَ
كُوِّرَتْ	كَأَنَّهُ	فَرَضَى	يَسِيمًا	دَرَّةٍ
مَنْ يَقُولُ	صُمْ بِكُمْ	مَنْ يَسَاءُ	الَّذِينَ آمَنُوا	
إِنَّ الَّذِينَ	يَا أَيُّهَا الَّذِينَ	خُلِدِينَ فِيهَا	تَذَكَّرَهُ	

29

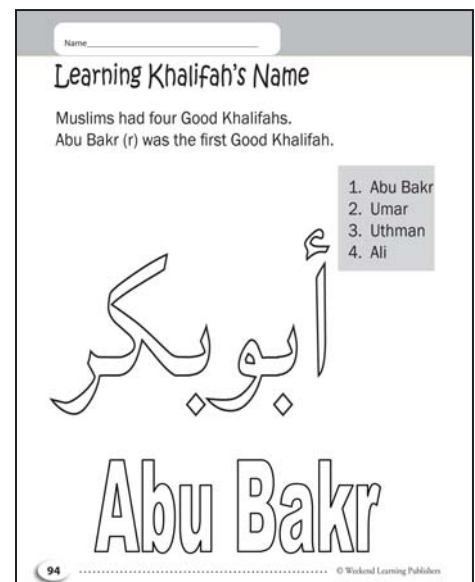
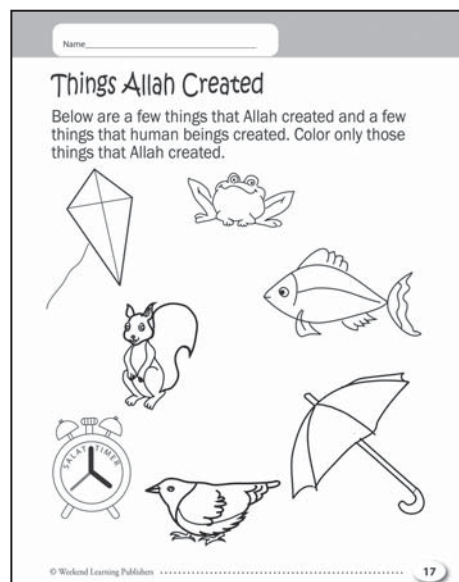
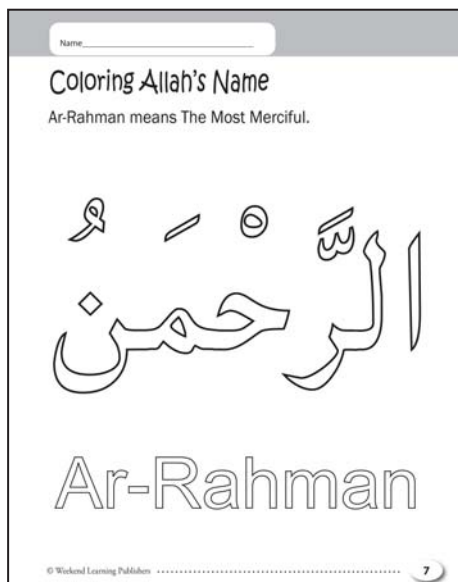
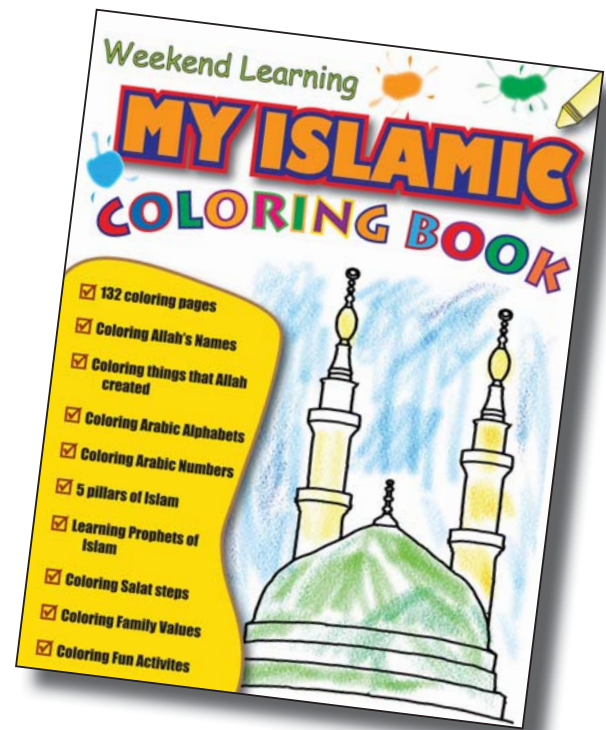
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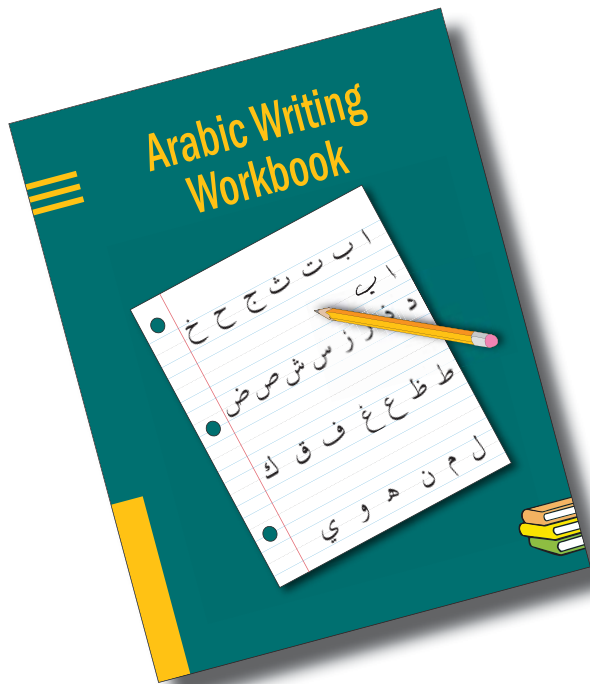
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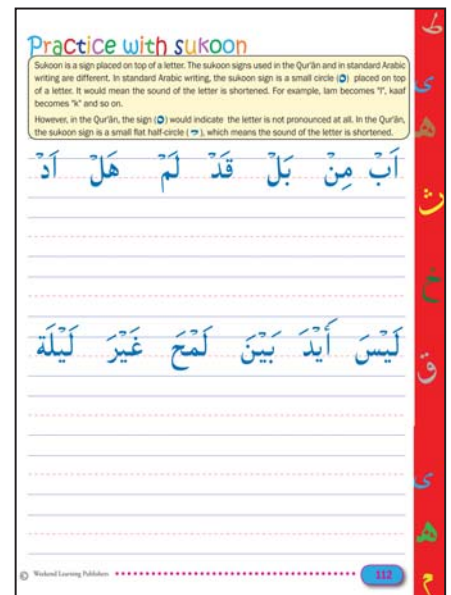
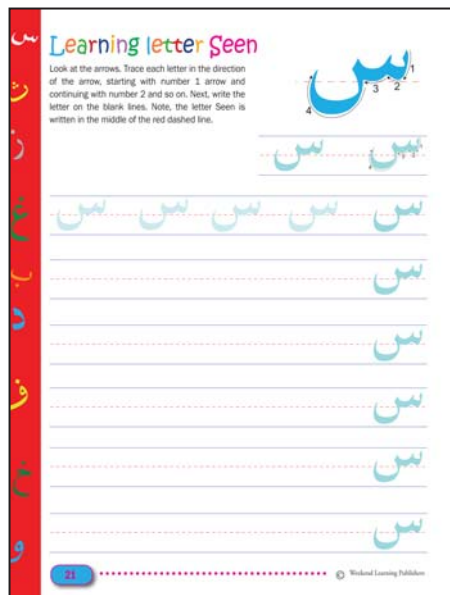


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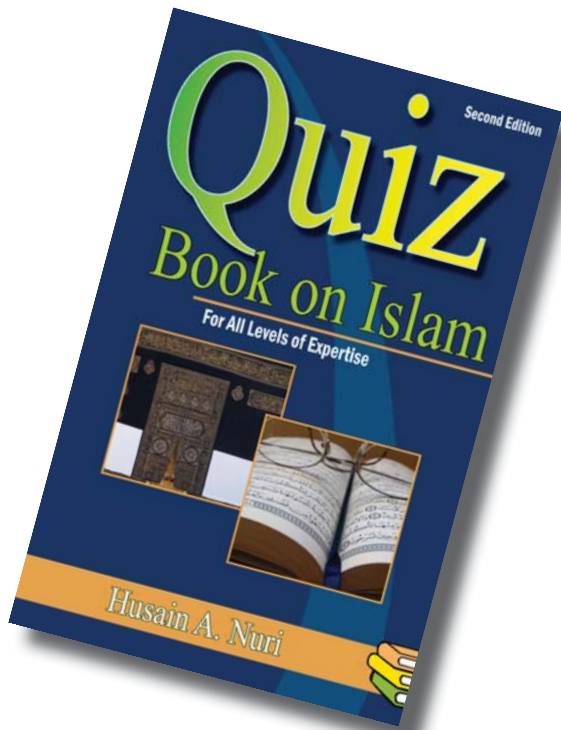
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advancedQuiz

"C" Words

The answers should begin with the letter "C."

1. Dhu al-Qarnain used this metal to seal the gaps in the walls.
2. The very last wife of the Prophet was originally follower of a Christian Church of this denomination.
3. Mūsā wanted to have his people settle in this land. What was the land?
4. This battle titled in the name of an animal, was fought between 'Alī and 'Ā'ishah.
5. The largest Muslim civil liberties group in America working to enhance Islamic understanding and empower American Muslims.
6. Series of campaign by West European armies to capture Holy Land from the Muslims.
7. The largest city north of Turkey, where Europe and Asia meets, was the center of many Roman and Muslim conquests.
8. One of the famous frameworks to end Arab Israel conflict, brokered by President Carter, President Sadat and PM Begin was known as this accord.
9. According to the Bible, the Qur'ān and the Hadith, nobody will enter the Paradise until _____ enters through the eye of a needle.
10. A specific shape of the moon, it symbolizes Islam.
11. Islam advocates freedom of religion, therefore in the matter of faith one cannot do this to others.
12. In the story of seven sleepers, they were asleep in this place.
13. English word for a type of forbidden food mentioned in the Qur'ān.
14. What is the English term for a woman slave, usually captured in war? The Qur'ān talks a great deal about their rights.
15. In ūrah Ma'idah verse 82, the Qur'ān praises certain type of Christian religious persons, identified as *qissīn*. What is the English term for these people?
16. In sūrah An'am they are said to be gift of Allāh, for man ride on them or eat them.

Quiz Book on Islam

Answers on page 92

21

advancedQuiz

Islamic History – II

1. The most romanticized tales of The Thousand and One Night is associated with this Caliph.
2. This Muslim person was the scribe in the Treaty of Hūdāibiyyah.
3. The Hijri calendar starts from the year the Prophet migrated from Makkah to Madīnah. Who established the Hijri calendar?
4. Ja'far recited the beginning of this sūrah to the king of Abyssinia to convince him to let the Muslims stay in his country.
5. Which Abbasid Caliph strictly imposed Mu'tazili doctrine advocating free will and full human responsibility?
6. Harun al-Rashid was a Caliph of the Abbasid Empire, to which empire did Ma'mun al-Rashid belong?
7. Abū Lahab succumbed to his head injury when this woman cracked a wooden post on his head as a protest against beating a new Muslim in her own house.
8. How many years of peace were agreed upon by the Treaty of Hūdāibiyyah?
9. Who did the Quraish sent to conduct and sign the Treaty of Hūdāibiyyah?
10. Babur was the first Muslim king of which Islamic empire that ruled for nearly 300 years?
11. About five hundred years before Mughal Empire was established in India, this person first invaded India. Who was he?
12. This legendary Muslim king in India first established postal system and built a highway covering east and west of India, a road still being used in India. Who was the king?
13. Battle of Camel was fought between 'Alī and this person. Who was the person?
14. Ancient city of Ghazni was famous during medieval period. In which country Ghazni is located?
15. Taj Mahal is a mausoleum built by a Mughal emperor in memory of his wife. Who was the emperor?
16. Which country did the Tughlaq, Lodhi and Khilji rulers rule in the medieval period?

Quiz Book on Islam

Answers on page 92

57

Resources for Quiz Conductor: This popular book provides step-by-step instruction to conduct in-school or inter-school quiz competition. No hi-tech tools are needed to conduct a competition.

21 Du‘ā for Children

Allāh said He always listens to good prayers made by everybody. He listens to the prayers made by believers and sinners.

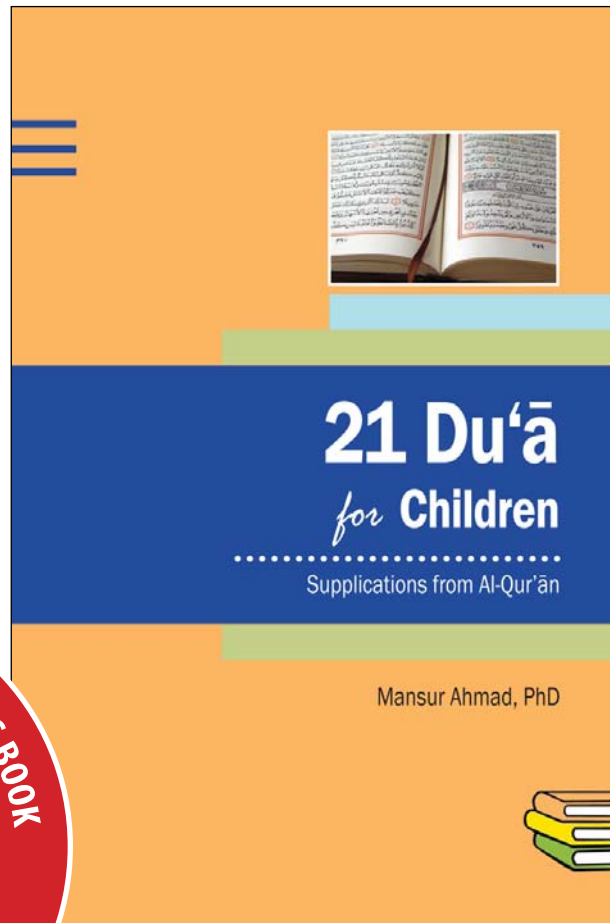
Have you taught many du‘ā to your students? In good and bad times in their lives, they need to know who they should rely upon for help and guidance and what to say in their du‘ā .

Best prayers are those taught by Allāh in the Qur’ān and those taught by our Prophet (S). In this booklet, 21 du‘ā from the Qur’ān are included. We can always pray to Allāh using our own language. However, it is immensely better if we pray to Allāh using the exact words of the Qur’ān.

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Sample pages from 21 Du'ā for Children

Du'ā based on themes

Clear, large Arabic text

Du'ā for safety in journey Sūrah
Hūd 11:41

بِسْمِ اللَّهِ مَجْرَيْنَهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

Bismi-llāhi majrēhā wa mursāhā. Inna rabbi la-ghafūru-r-rahīm.

With the name of Allāh be its sailing and its anchoring. Surely my Rabb is indeed 'Protector, most 'Rewarding.

During the great flood, Nūh (A) made this du'ā to Allāh (swt). This du'ā shows that Nūh (A) had strong faith upon Allāh (swt) even when his journey was dangerous. Allāh (swt), who is the most Merciful, listened to this prayer and rewarded Nūh (A) with a safe and secure sailing.

Although this du'ā relates to Nūh's journey aboard an ark, we can still use the du'ā during our daily travel. Whenever we board a car, bus, boat or an airplane, we should recite this prayer. Even if it is a short trip to the mall or school, we should recite this prayer as soon as we board a bus or a car. Nobody knows what hazard might happen even during a short trip. We should rely upon Allāh (swt) for protection and safety during travel.

10

Literal translation

Four-color print on glossy art paper

Du'ā seeking extensive good Sūrah
Al-Qasas 28:24

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

Rabbi innī limā anzalta ilayya min khayrin faqir.

My Rabb! I am indeed needy of whatever good You may send to me.

After Mūsā (A) was expelled from Egypt, he headed towards the desert and did not know any destination. After days of long, tiring walk in the desert he reached a place called Madyan. He was very tired, but he still helped a few young women fetch water from a well. Then he prayed to Allāh (swt) with this du'ā. He could have easily asked for food, comfort, shelter and security. Instead he asked for anything good that Allāh (swt) might send him. He knew Allāh (swt) gives what is best for us. Soon one of the young women came to Mūsā (A) with an invitation from her father. They provided him with food, shelter, clothing, comfort and a place to rest. The father offered one of his daughters in marriage with Mūsā (A). He also asked Mūsā (A) to stay with them for eight years. Thus, Mūsā (A) received much more than some water or a meal.

These incidents remind that Allāh (swt) gives us the best things. When we pray, we should leave the decision of reward upon Allāh (swt).

5

Transliteration to help new learners

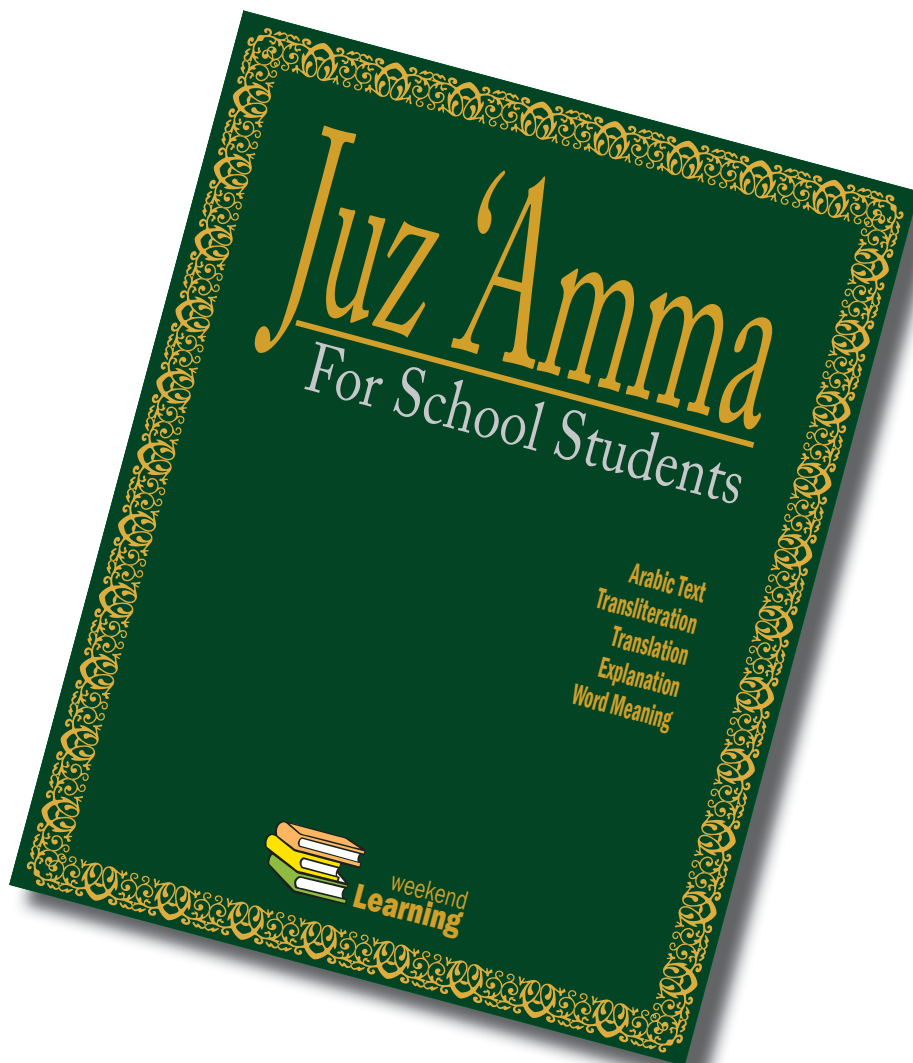
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A short text introduces the theme of the surah

Sūrah 111 Revealed in Makkah
Al-Masad/Al-Lahab
The Palm Fiber/The Firebrand

Introduction
This sūrah is about the punishment of two of enemies of the Prophet (S). One enemy was Abu Lahab, an uncle of the Prophet (S); the other was Abu Lahab's wife. They were powerful and important people in Makkah. Both of them insulted, and ridiculed the Prophet (S), and wanted to harm him in many ways. This sūrah tells us that those who want to harm the Muslims or Islam actually harm themselves.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismi-llāhi-r raḥmāni-r raḥim
In the name of Allah, the Most-Kind, the Most-Rewarding.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ	Tabbat yadā abī lahabi wa tabb.	1. Let the two hands of Abu Lahab perish, and let him perish!
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ	Mā aghnā 'anhu māluhū wa mā kasab.	2. His wealth and what he earns will not benefit him anything.
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ	Sa-yaṣlā nāra dhāta lahab.	3. He will soon undergo roasting in the fire full of flames—
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ	-wa-mra'atuhu. Ḥammālata-l ḥaṭab;	4. and his wife. The carrier of firewood;
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ	fi jidihā ḥablun min masad.	5. around her neck will be a rope of twisted palm-fiber.

Explanation
1. This verse says two things will be destroyed—the two hands of Abu Lahab and Abu Lahab himself. This man's real name was *Abdul 'Uzza* which meant servant of 'Uzzā. *Al-'Uzza* was an important idol

Transliteration to help new learners

Literal translation

Sūrah 111: Al-Masad/Al-Lahab

for the pagan Arabs. People called him Abu Lahab because of his reddish skin complexion. The hands of Abu Lahab means his power, wealth and strength.

- Abu Lahab's power came from his wealth, which he earned by doing many trade activities. His wealth and power was of no use to him because he opposed the truth and the teachings of Allāh.
- Because of his opposition to Islam, on the Day of Judgment Abu Lahab will be thrown in the flaming fire of Hell. He will burn in the fire as his punishment.
- Abu Lahab's wife was *Umm Jamil bint Harb*. She was a sister of *Abū Sufyan*, who was also an enemy of the Prophet (S) for a long time. She used to lay thorny bushes on the path of our Prophet (S), speak bad words against him and make poems to ridicule him. As a partner in the evil activities of her husband, she will also suffer a similar punishment. During her life, she laid thorny bushes in the path of the Prophet (S), but in the Hereafter she will carry firewood for her own burning.
- The wife of Abu Lahab used to carry the thorny bushes tied with a rope. The word *masad* means twisted ropes made of fibers from palm trees. She carried the ropes to harm the Prophet (S). In the Hereafter the ropes will wrap around her neck to suffocate her. In other words, her evil activities will come back to haunt her and cause her own suffering.

Words to know
Yadd: two hands. *Yadd*: might, power.
Nār: fire, burning flame. *Nār*: light.
Kasaba: he earned. *Iktasaba*: he earned a sin. *Mā kasabat qulūbukum*: what your hearts have earned.
Ḥabl: rope. *Ḥabala*: tie with a rope. *Hibāl*: treaty, agreement, pact. *Ḥablī-llāh*: pact with Allāh.

Sūrah Al-Masad/Al-Lahab
Word-by-word meaning

بِسْمِ	الرَّحْمَنِ	اللَّهِ	الرَّحِيمِ
In the name of	the Most-Kind	Allāh	the Most-Rewarding
تَبَّتْ	أَبَى لَهَبٍ	يَدَا	وَتَبَّ
Perish	Abu Lahab	hands of	and let him perish.
مَا	عَنْهُ	أَغْنَىٰ	مَالُهُ
not	to him	benefitted	his wealth
وَمَا	سَيَصْلَىٰ	كَسَبَ	نَارًا
and what	soon will enter	earned.	fire

Vocabulary builder

Word-to-word meaning for advanced learners

A few values taught in the surah that the children should apply in their lives

Sūrah 111: Al-Masad/Al-Lahab

حَمَّالَةَ	وَأَمْرَأَتُهُ	هَبْرَ	ذَاتَ
carrier	And his wife	flame.	of
حَبْلٌ	جِيدِهَا	فِي	الْحَطَبِ
rope	her neck	Around	the firewood
		مَسَدٍ	مِّن
		twisted palm-fiber.	from

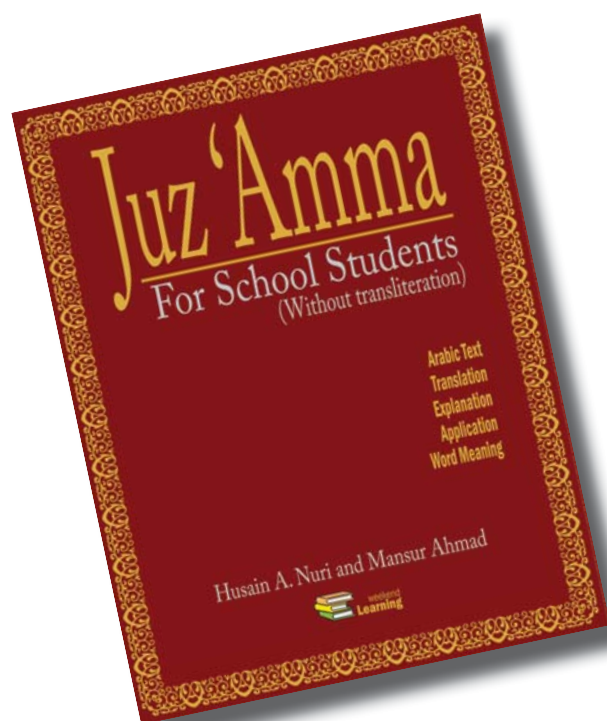
A few applications of the message:
The message of this sūrah is much more than the fates of two evil people. Allāh wants to let everybody understand the results of their actions. Those who do or support the evil deeds will face similar results. Their punishment will be similar to their bad deeds. Abu Lahab's temper was fiery towards the Prophet (S). People called him "*lahab*" because of his reddish skin and fiery nature, but in the Hereafter he will burn in fierce fire, also known as *lahab*.
When Abu Lahab's wife used to lay the thorny bushes in the path of the Prophet (S), he did not seek revenge or play dirty tricks on her. He used to remove the thorny bushes without complaining. He knew Allāh is the best Judge and that He would deal with the sinners. In the Hereafter, the thorny bushes and ropes will wrap around her neck and cause her to suffocate to death.
In this life, we may come across opposition, hatred, and enmity from many people. We should remember that as long as we remain righteous, Allāh will take the right course of action. If a person hates us, becomes jealous and an enemy, or spreads bad words about us, there is so much that we can do. Whatever way bad people want to harm us will come back to harm them in the Hereafter but with greater intensity.

Questions:
1. Who was Abu Lahab?
2. Why were Abu Lahab and his wife against Prophet Muhammad (S)?
3. What will happen to those who support the evil activities of others?
4. What did the Prophet (S) do when Abu Lahab's wife laid thorny bushes in his way?
5. How will our bad deeds affect us in the Hereafter?

Review questions to reinforce learning

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Sūrah 109 Revealed in Makkah
Al-Kāfirūn
The Nonbelievers

Introduction:
Islam is a religion of tolerance. Islam teaches that in the matter of faith, nobody should force another person. Everybody has the right to follow their own religion. The idol-worshippers in Makkah wanted the Prophet (S) to give up some of his beliefs and follow their way of life. In return, this sūrah tells the Prophet (S) and all of us that we cannot compromise with truth.

بَشِّرْ أَنتَهُ الْكَافِرِينَ الرَّحِيمِ
In the name of Allāh, the Most-Kind, the Most-Rewarding.

قُلْ يَا أَيُّهَا الْكَافِرُونَ	1. Say: "O you the disbelievers!"
لَا أَعْبُدُ مَا تَعْبُدُونَ	2. "I do not serve what you serve,
وَلَا أَشْرُكَ عِبْدُونَ مَا أَعْبُدُ	3. "and you are not server of whom I serve.
وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ	4. "Neither am I a server of what you serve,
وَلَا أَشْرُكَ عِبْدُونَ مَا أَعْبُدُ	5. "and you are not server of whom I serve.
لَكُمْ دِينُكُمْ وَلِيَ دِينِ	6. "For you be your religion and for me my religion."

Explanation:
1. In the first verse of the sūrah, our beloved Prophet (S) calls the attention of those idol worshippers who wanted him to give up some of his beliefs.
2. Allāh asked our Prophet (S) to declare his position about religion. Prophet Muhammad (S) would not compromise on truth. He would not serve the false gods whom these idol worshippers worshipped.

Sūrah 109: Al-Kāfirūn

3. Idol worshippers are greatly attached to their idols. They want to see their gods in a physical form, which is why they create the idols. For this reason they will not worship One Allāh, whom they cannot see. They cannot understand that these idols are useless objects. The Prophet (S) told them that even if they think that they were worshipping God through many idols, they were actually only worshipping idols.

4. The Prophet (S) again reminded the idol worshippers that he was not going to serve the idols, false beliefs and superstitions to which they were attached. By worshipping Allāh, our Prophet Muhammad (S) had not invented a new way to worship an idol. By making this point very clear to them, the Prophet (S) wanted them to understand that he would not compromise his beliefs in any manner.

5. This verse is identical to verse 3. By repeating it, the Prophet (S) reminded the idol worshippers that they could not see the truth as they were too involved with idol worshipping. Their worshipping is not the same as worshipping One and Only Allāh whom our Prophet (S) served.

6. Due to such serious differences in the matter of faith, no one was interested in following the other's faith. At this point Islam makes an important announcement—there would be no compulsion in religion and no compromise in teaching. Religion cannot be taught to others by force. Muslims would not give up their faith because Islam is their way of life. The path of the idol worshippers is different from the path of the Muslims. These two paths do not lead to the same place. Muslims are not to follow the path of the idol-worshippers.

Words to know
Kāfirūn: those who refuse to believe. Kāfir: rejected Faith, disbeliever. Kāfirun: he purged, he expiated.
‘Abd: I serve, worship. ‘Abdun: worship, prayer. ‘Abdullah: servant of Allāh.
Dīn: religion, way of life.

Sūrah Al-Kāfirūn
Word-by-word meaning

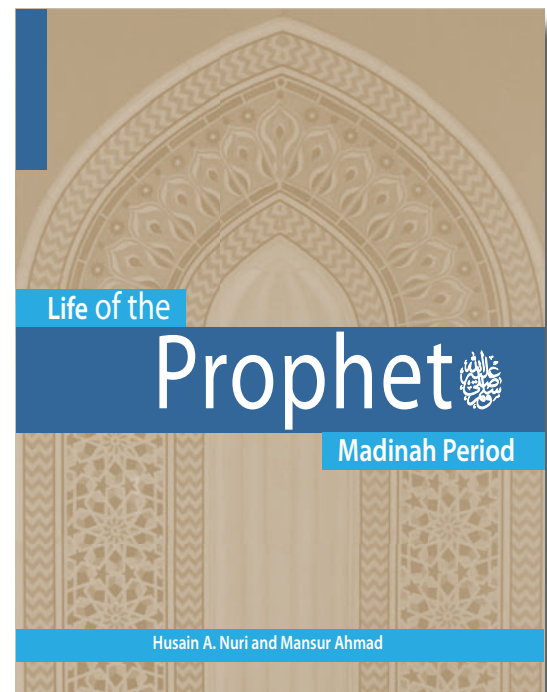
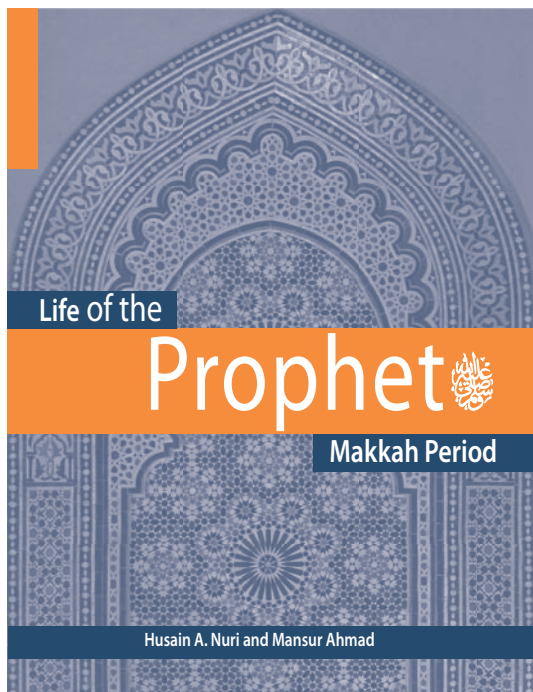
الرَّحِيمِ	الرَّحِيمِ	أَعْبُدُ	بَشِّرْ
the Most-Rewarding	the Most-Kind	Allāh	In the name of
لَا	يَا أَيُّهَا	كَافِرُونَ	قُلْ
not	the disbelievers.	O You	Say
وَلَا	تَعْبُدُونَ	مَا	أَعْبُدُ
and not	you serve.	what	I serve

Sūrah 109: Al-Kāfirūn

أَعْبُدُ	مَا	عِبْدُونَ	أَنْتُمْ
I serve.	what	server	you are
مَا	عَابِدٌ	أَنَا	وَلَا
what	server	I	and not
مَا أَعْبُدُ	عِبْدُونَ	وَلَا أَنْتُمْ	عَبَدْتُمْ
what I serve.	server	And you are not	you serve.
دِينِ	وَلِي	دِينُكُمْ	لَكُمْ
my religion.	and for me	your religion	for you

A few applications of the message:
We know people in our communities come from different faiths and have different ideas. The question is how do we live and work with different groups of people? What does Islam teach us about dealing with people from different walks of life? This sūrah teaches us what our approach should be when we deal with people of different faiths and opinions. Islam is a religion of peace and it teaches us to live peacefully with people in our communities. One way to live peacefully is to tolerate other people's faiths and opinions.
Even among Muslims, people follow different Madhabs, or schools of thought. People have different methods of solving problems, but they believe in the Oneness of Allāh and follow the Prophet (S).
Whenever we come across people with different opinions, we should remember the teachings of the Qur'an and the Sunnah of our Prophet (S). They teach us tolerance in the matter of faith and opinion.

Questions:
1. What is the overall message of the Sūrah al-Kāfirūn? Write a short sentence in your own words.
2. What did the idol worshippers in Makkah want the Prophet (S) to do about his faith?
3. Which two verses in Sūrah al-Kāfirūn are repeated? Write the translation of the verse.



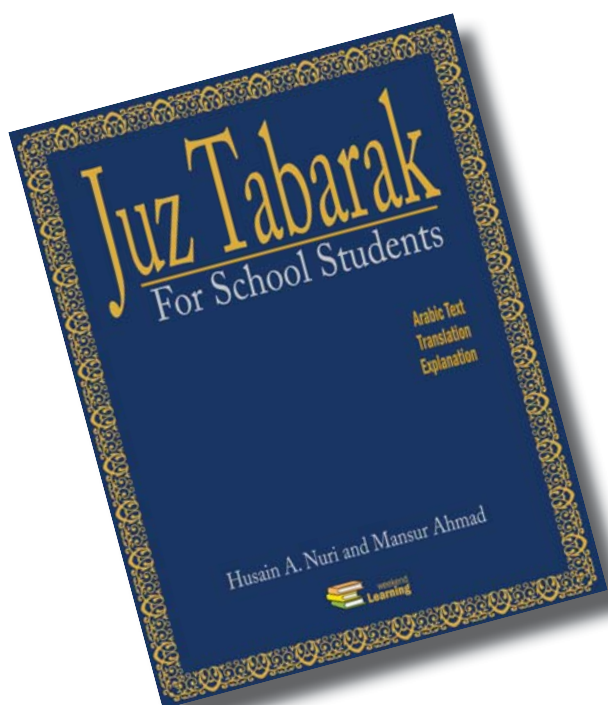
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