JSS 1 ISLAMIC RELIGIOUS STUDIES (IRS) LESSON NOTES

FIRST TERM

WEEK 1: INTRODUCTION TO THE QUR'AN

A. Meaning and Importance of the Qur'an

- **Meaning:** The word *Qur'an* literally means "The Reading" or "The Recitation." It is the verbatim, final, and complete **Word of Allah (SWT)**, revealed in Arabic to Prophet Muhammad (SAW).
- **Importance:**
    1. **Source of Legislation:** It is the primary and infallible source of Islamic law (*Shari'ah*), covering all aspects of human life from faith to finance.
    2. **Spiritual Guidance:** It serves as a perfect moral and spiritual compass, defining the boundaries of good and evil (*Halal* and *Haram*).
    3. **A Lasting Miracle (*Mu'jizah*):** The Qur'an is considered the greatest miracle given to Prophet Muhammad (SAW), challenging mankind and jinn to produce a single chapter like it, a challenge that remains unanswered.
    4. **Confirmer of Truth:** It confirms the truth contained in previous revelations (like the *Tawrat* and *Injil*) but serves as the final, untainted scripture.

B. Revelation and Preservation of the Qur'an

- **Revelation:** The Qur'an was revealed gradually over a period of **23 years** (610 CE to 632 CE) to strengthen the heart of the Prophet, facilitate understanding for the companions, and provide rulings based on developing events.
    - The first revelation occurred during the month of Ramadan, specifically on **Laylat al-Qadr (The Night of Power)**, in the **Cave of Hira** in Makkah. The first verses revealed were *Suratul Alaq* (Q96:1-5).
- **Preservation (Tawthīq):**

- **Memorization (*Hifdh*):** Thousands of companions (*Hufāz*) memorized the entire text perfectly. This method was the primary means of preservation.
- **Writing:** The Prophet appointed scribes (like Zayd ibn Thabit) who wrote the verses down on materials such as palm leaves, parchment, stone tablets, and animal skins.
- **Compilation:** After the passing of the Prophet (SAW), the first complete compilation was commissioned by **Caliph Abu Bakr As-Siddiq**. The final, standardized, and authorized written copy (*Mushaf*) used today was compiled and distributed during the reign of **Caliph Uthman ibn Affan** to eliminate dialect differences and ensure unity.

C. Difference between the Qur'an and Hadith

Feature	Qur'an	Hadith
Source	Direct Word of Allah (SWT).	Sayings, actions, or approvals of Prophet Muhammad (SAW).
Revelation Type	*Wahy Matlu* (Recited Revelation).	*Wahy Ghayr Matlu* (Unrecited Revelation).
Purpose	To lay down the foundation of faith and law.	To explain, clarify, and elaborate on the general commands in the Qur'an.
Recitation	Reciting it is an act of worship (*Ibadah*).	Reciting it is not usually considered a formal act of worship.
Infallibility	Infallible (Perfect and error-free).	Reliability depends on the chain of narrators (*Isnad*).

- **Note on Hadith:** There is a rare category called **Hadith Qudsi** (Sacred Hadith), where the meaning is from Allah, but the wording is from the Prophet (SAW). However, it is still distinct from the Qur'an.

EVALUATION:

1. What is the theological significance of the Qur'an being called *Wahy Matlu*?
2. Name the Caliph responsible for the final standardization and distribution of the *Mushaf*.
3. What is the greatest miracle (*Mu'jizah*) of Prophet Muhammad (SAW)?
4. State two distinct roles of the Hadith concerning the Qur'an.
5. In which month did the first revelation of the Qur'an occur?

ASSIGNMENT:

1. Define the terms *Shari'ah* and *Hufāz*.
2. Why was the compilation of the Qur'an necessary after the Prophet's death?
3. Name the Angel who delivered the revelation and the companion who served as the chief scribe.
4. Explain how the Qur'an serves as a confirmer of previous scriptures.
5. List the first five verses of the Qur'an in English translation.

WEEK 2: QUR'ANIC RECITATION: SURATUL TARIQ (Q86:1–17)



A. Recitation and Memorization

- This is Surah 86, known as **Al-Tariq** (The Nightcomer). It is a Meccan Surah focusing primarily on the resurrection and the accountability of man. Students must practice recitation and memorization of the entire Surah.

B. Translation and Interpretation

- **The Oaths (Q86:1-3):** The Surah begins with Allah swearing by the heaven and the Nightcomer (the bright, piercing star that appears at night). This oath emphasizes the certainty of the message that follows.
- **The Guardian (Q86:4):** The central theme is immediately established: **"There is no soul but that it has over it a guardian."** These are the **Hafaza (Recording Angels)** who record all human deeds, good and bad.
- **Man's Origin and Resurrection (Q86:5-8):** Man is instructed to consider his humble origin—created from a **gushing fluid (seminal fluid)** that issues from between the backbone (spine) and the ribs. This vulnerable origin proves that the One who created him initially is certainly capable of resurrecting him after death, even if his bones decay.
- **The Day of Secrets (Q86:9-10):** The Day of Judgment is called the day "when secrets will be tested (made public)." All hidden intentions, thoughts, and deeds will be exposed, and man will have no power or helper.

- **Conclusion (Q86:11-17):** The Surah concludes with two more powerful oaths—by the heaven that returns (rain, seasons) and the earth that splits (for vegetation)—to confirm that the Qur'an is indeed a **decisive word** (it separates truth from falsehood) and not a jest. It warns the disbelievers that Allah is planning against their schemes.

C. Lessons on Allah's Power and Human Accountability

- **ALLAH'S Limitless Power:** Allah uses the creation of the star, the cyclical return of rain, and the growth of plants from cracked earth as clear signs of His power and ability to resurrect.
- **Strict Accountability:** The concept of the guardian angel emphasizes that every deed is logged, leaving no room for denial on the Day of Judgment. This requires Muslims to maintain **Taqwa (consciousness of Allah)** in private and in public.
- **Focus on the Hereafter:** The humble origin and the certainty of resurrection redirect the believer's focus from fleeting worldly pleasures to preparing for eternal life.

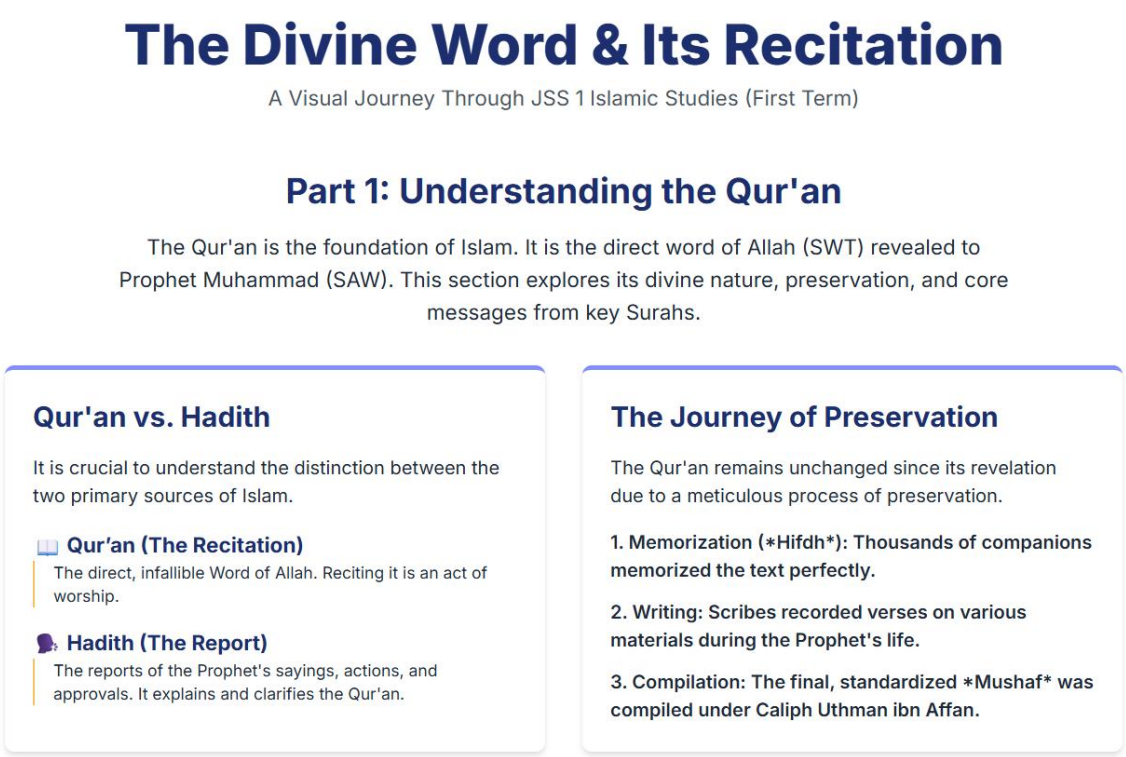
EVALUATION:

1. What is the Arabic name for Surah 86 and what does it mean?
2. Which specific part of the human body is mentioned as the source of man's creation in the Surah?
3. Explain the term "guardian" as used in verse 4.
4. What does the Surah refer to when it says the Qur'an is a "decisive word?"
5. Mention one practical application of the lesson of *Taqwa* derived from this Surah.

ASSIGNMENT:

1. Memorize and be able to recite Suratul Tariq (Q86:1-17) fluently.
2. Write out the English translation of Q86:9-10.
3. Why does Allah command man to consider his creation from "a gushing fluid?"
4. How does the Surah assure the righteous believers against the plots of the disbelievers?
5. State two reasons why the Day of Judgment is referred to as the day "when secrets will be tested."

WEEK 3: QUR'ANIC RECITATION: SURATUL BURUJ (Q85:1–22)



A. Recitation and Memorization

- This is Surah 85, known as **Al-Burūj** (The Constellations or Towers). It is a Meccan Surah centered on the persecution of believers and the promise of ultimate justice. Students must work on accurate recitation and memorization.

B. Explanation of Meanings

- **The Oaths (Q85:1-3):** The Surah begins with oaths by the celestial formations (the Constellations) and the Promised Day (the Day of Judgment) to affirm the truth of the story and the impending consequences.
- **The Companions of the Ditch (Q85:4-10):** This section recounts the historical account of the **Aṣḥāb al-Ukhdūd** (Companions of the Ditch). This refers to a wicked king (historically linked to Dhu Nuwas in Yemen or the persecution in Najran) who dug deep

trenches and set them alight. He forced the righteous believers, who refused to renounce their faith in Allah, into these burning ditches, watching their martyrdom without pity.

    - **The Sin:** Their only crime was their firm belief in Allah, the Almighty and Praiseworthy.
    - **The Contrast:** While the disbelievers were witnessing the torture, Allah was witnessing their cruelty, and the believers were promised Paradise.

- **Divine Justice and Protection (Q85:11-16):** The Surah promises severe retribution (Hellfire) for the persecutors and vast gardens (Paradise) for the believers. It emphasizes Allah's attributes as the All-Forgiving, the Loving, the Possessor of the Glorious Throne, and the One who is the **Doer of whatever He wills**.
- **The Qur'an's Divinity (Q85:21-22):** The Surah ends by confirming the divine origin of the message: **"Rather, it is a Glorious Recital, [inscribed] on a Preserved Tablet (*Al-Lawh Al-Maḥfūz*)."** This proves that the Qur'an is eternal and protected from any alteration or corruption.

C. Lessons on Patience and Steadfastness

- **Patience (*Sabr*) and Martyrdom:** The story illustrates the highest form of patience—enduring physical suffering and death rather than compromising one's faith (*Iman*). This instills the value of **steadfastness (*Istiqamah*)** in the face of trials.
- **Wala' wal-Bara' (Loyalty and Disavowal):** The believers showed loyalty to Allah (Wala') and completely disavowed the oppression and disbelief (Bara'), teaching the student to prioritize God's command over worldly comfort.
- **The Certainty of Justice:** No evil deed goes unnoticed. The final verses assure the righteous that even if they are oppressed in this life, Allah's power is absolute, and His justice is certain and inescapable in the Hereafter.

EVALUATION:

1. What does the Arabic phrase *Aṣḥāb al-Ukhdūd* mean?
2. Mention two attributes of Allah emphasized in this Surah that relate to His punishment and reward.
3. What was the single "crime" committed by the believers that led to their persecution?

4. Explain the concept of *Al-Lawh Al-Maḥfūz*.
5. What is the ultimate lesson of *Istiqamah* taught by the Companions of the Ditch?

ASSIGNMENT:

1. Write a short explanation of how the story of the Companions of the Ditch relates to patience (*Sabr*).
2. Define the term *Wala' wal-Bara'* in the context of Islamic belief.
3. Why is the Qur'an being on the Preserved Tablet important for Muslims?
4. What punishment is promised to the persecutors in the Hereafter?
5. List two characteristics of the believers who will receive Gardens of Paradise.

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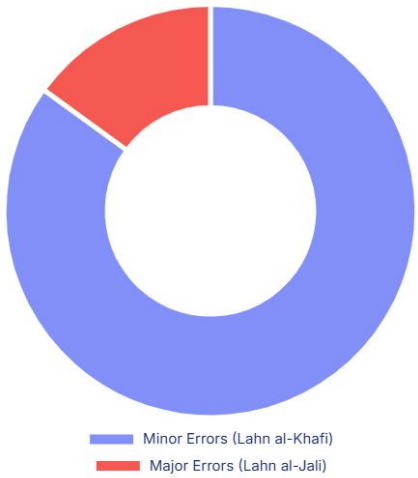
WEEK 4: QUR'ANIC RECITATION: SURATUL INSHIQAQ (Q84:1–25)

Part 2: The Art of Recitation (Tajwid)

Tajwid is the science of reciting the Qur'an correctly, ensuring every letter is pronounced as it was revealed. It is not just about beautiful sound; it's about preserving the divine meaning.

Common Errors in Recitation

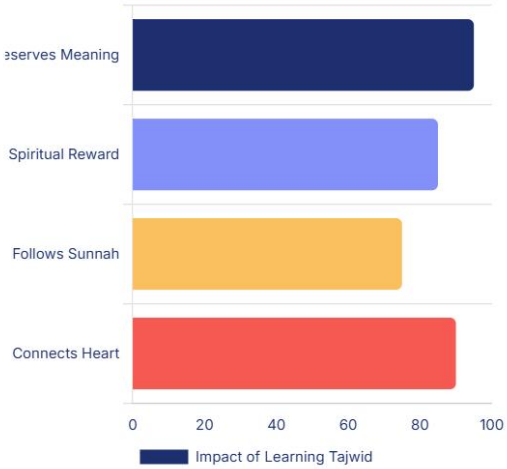
Tajwid helps us avoid two types of errors. Major errors change the meaning and are forbidden, while minor errors affect the perfection of the recitation.



This chart shows that while minor errors are more common, the primary goal of Tajwid is to completely eliminate the critical *Lahn al-Jali* (Major Errors).

Why Tajwid is Essential

Learning Tajwid is a crucial part of a Muslim's relationship with the Qur'an, offering numerous benefits.



Correct recitation not only increases spiritual rewards but is the most critical tool for preserving the original meaning of the Qur'an.

A. Recitation and Memorization

- This is Surah 84, known as **Al-Inshiqāq** (The Splitting Asunder). It is a Meccan Surah that graphically describes the destruction of the universe and the subsequent judgment of mankind. Students must focus on the proper pronunciation and memorization of the verses.

B. Explanation of Meanings

- **The Commencement of the Hour (Q84:1-5):** The Surah begins with the terrifying signs of the Day of Judgment:

1. **The Sky Splits:** The firm structure of the sky will crack and obey the command of its Lord.
2. **The Earth is Flattened:** The mountains and hills will be pulverized, and the earth will be stretched out flat, casting out all its contents (the dead and its treasures).

- **Man's Journey (Q84:6): "O man, indeed you are labouring toward your Lord with [great] exertion and will meet it."** This verse establishes that human life is a constant, toilsome journey (*kadd*) towards a predetermined meeting with Allah for judgment.
- **The Judgment and Deeds (Q84:7-12):** The core of the Surah describes the two ways mankind will receive their **Scroll of Deeds (Record)**:
    1. **Right Hand:** The righteous believer will receive the record in his **right hand**, signifying success, ease, and a joyful return to his family in Paradise.
    2. **Behind the Back:** The wicked disbeliever will receive his record **behind his back** (or in his left hand), signifying shame, failure, and immediate call for destruction (*Thubūr*). This individual "used to rejoice among his people" (in sin and denial) and thought he would never return to Allah.
- **The Certainty of Return (Q84:13-19):** Allah assures mankind that the return is certain because He is All-Seeing of everything they do.

C. Lessons on Judgment and the Hereafter

- **The Certainty of the Hour:** The vivid, almost visual description of the sky and earth being destroyed makes the Day of Judgment an undeniable reality that every person must prepare for.
- **Life is a Struggle (*Kadd*):** The realization that life is a strenuous journey toward Allah should motivate the believer to constantly strive in good deeds and worship, knowing that the reward for that toil is eternal rest.
- **Symbolism of the Hands:** Receiving the record in the right hand is the greatest psychological reward, representing acceptance and security. Receiving it behind the back represents utter disgrace and the final separation from Allah's mercy.
- **The Folly of Arrogance:** The fate of the wicked, who were previously joyful and arrogant in their sin, serves as a powerful warning against heedlessness and denial of the Hereafter.

EVALUATION:

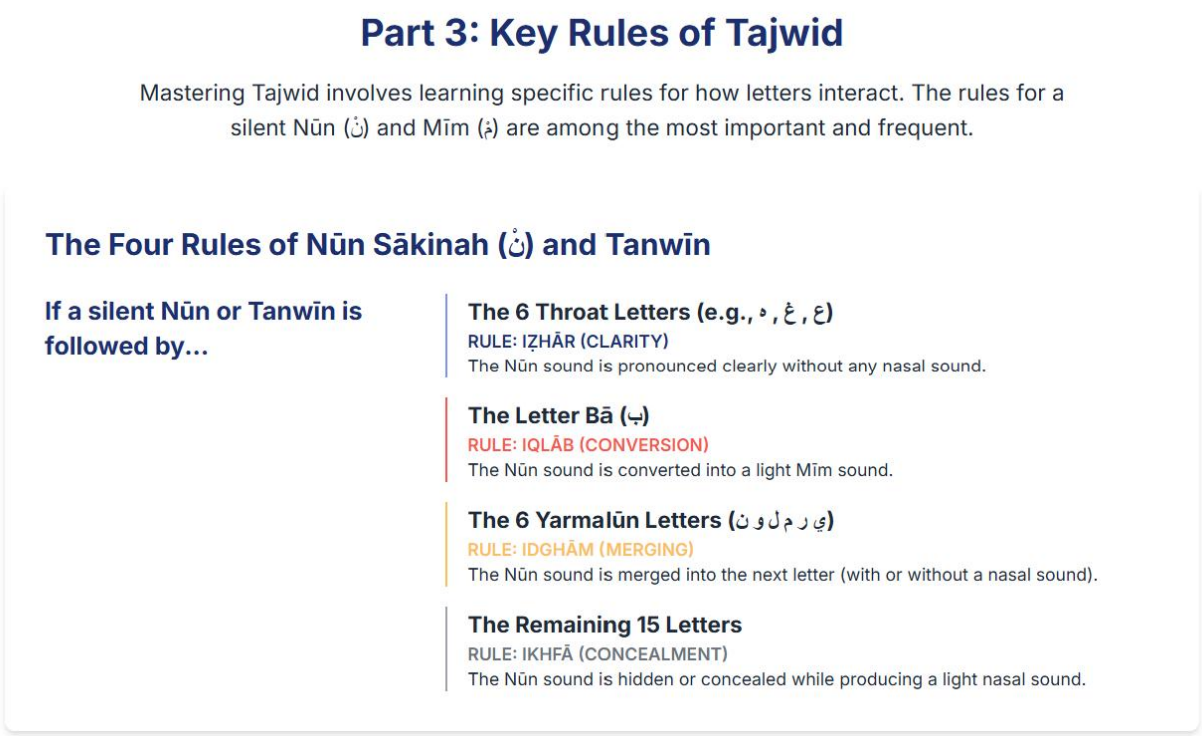
1. What does the Arabic name for Surah 84, *Al-Inshiqāq*, mean?
2. What are the two major physical events described in the Surah that mark the beginning of the Hour?
3. What is the symbolic meaning of receiving the book of deeds in the right hand?
4. Explain the concept of *kadd* (toil/exertion) in the context of human life (Q84:6).
5. Why will the wicked call for immediate destruction (*Thubūr*) on that Day?

ASSIGNMENT:

1. Explain the significance of the earth "casting out what is within it" on the Day of Judgment.
2. Write a short paragraph contrasting the state of the righteous and the wicked on the Day of Judgment.
3. Why will the wicked receive their record *behind their back*?
4. State two actions that a JSS 1 student can perform to ensure they receive their record in their right hand.
5. Provide the English translation of Q84:6, which summarizes man's life journey.

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WEEK 6: INTRODUCTION TO TAJWID



A. Meaning and Importance of Tajwid

- **Meaning:** *Tajwid* (or *Tajweed*) literally means 'to improve' or 'to make something good.' In the context of the Qur'an, it means **to recite the Qur'an correctly, giving every letter its right due** with regard to its characteristics and its point of articulation.
- **Importance:** The rules of Tajwid are essential because they ensure the Qur'an is recited exactly as the Prophet Muhammad (SAW) recited it and as it was revealed by Allah (SWT). It is a religious obligation (*Wajib*) for every Muslim to recite the Qur'an with Tajwid.

B. Rules of Pronunciation and Fluency

- **Makhārij al-Hurūf (Points of Articulation):** These are the exact places where the sound of the letter is produced. Key areas include:
    - **The Throat (*Al-Halq*):** For letters like *Hamzah* and *Hā*.
    - **The Tongue (*Al-Lisān*):** The largest area, covering most letters.

    - **The Lips (*Ash-Shafataan*):** For letters like *Bā*, *Mīm*, and *Wāw*.
- **Ṣifāt al-Hurūf (Qualities of Letters):** These are the characteristics of each letter, such as softness, loudness, or thinness. Reciting letters with their correct *Sifaat* prevents them from sounding like other letters.
- **Fluency:** Fluency (*Tarātil*) means reciting the Qur'an with calmness and understanding, applying all the rules correctly.

C. Common Errors in Recitation

- **Lahn al-Jalī (Major/Obvious Error):** A severe mistake that changes the meaning of the word or the grammatical structure. It is forbidden (*Haram*).
    - *Example:* Changing a vowel (*Haraka*) from *Fatha* (a) to *Damma* (u) or changing one letter to another (e.g., *sīn* for *ṣād*).
- **Lahn al-Khafī (Minor/Hidden Error):** A light mistake related to perfecting the *Sifaat* or lengthening/shortening of sounds. It does not change the meaning but affects the beauty and perfection of the recitation.
    - *Example:* Failing to give a letter its full two counts of elongation (*Madd*).

EVALUATION:

1. What is the literal meaning of the Arabic word *Tajwid*?
2. What are the two main types of errors in Qur'anic recitation?
3. What is *Makhārij al-Hurūf*?
4. Give one example of a *Lahn al-Jalī* error.
5. Why is reciting the Qur'an with Tajwid considered a religious obligation?

ASSIGNMENT:

1. Explain the difference between *Lahn al-Jalī* and *Lahn al-Khafī*.
2. Name three main points of articulation (*Makhārij*) of the Arabic letters.
3. What does *Ṣifāt al-Hurūf* refer to?
4. Write a brief sentence defining *Tarātil*.
5. How does a *Lahn al-Jalī* mistake affect the Qur'anic text?

WEEK 8: RULES OF NUN SAKINAH AND TANWIN

A. Defining Nūn Sākinah and Tanwīn

- **Nūn Sākinah:** A *Nūn* (ن) without a vowel (*Haraka*), which has a consistent pronunciation whether in the middle or end of a word.
- **Tanwīn:** A double vowel sign (two *Fathah*, two *Kasrah*, or two *Dammah* -) that causes the sound of *Nūn Sākinah* to be pronounced at the end of the word when joined to the next word. Both *Nūn Sākinah* and *Tanwīn* share four main rules.

B. The Four Rules

1. **Iẓhār (Clear Articulation):** To pronounce the *Nūn Sākinah* or *Tanwīn* clearly without any nasal sound (*Ghunnah*) when followed by one of the six Throat Letters (*Hurūf al-Ḥalq*): ء (Hamzah), ه (Ha), ع (Ayn), ح (Hah), غ (Ghayn), خ (Kha).
    - *Example:* مِنْ هاد (Min hād) - The *Nūn* is clear.
2. **Idghām (Merging/Assimilation):** To completely merge the *Nūn Sākinah* or *Tanwīn* into the following letter. This occurs when followed by one of the six letters of *Yarmalūn* (ي ر م ل و ن).
    - *Sub-Rules:*
        - **Idghām with Ghunnah (Nasal Sound):** When followed by ي (Ya), م (Mim), و (Waw), or ن (Nun).
        - **Idghām without Ghunnah:** When followed by ر (Ra) or ل (Lam).
3. **Iqlāb (Conversion/Changing):** To convert the sound of *Nūn Sākinah* or *Tanwīn* into a hidden *Mīm* sound when it is followed by the letter ب (Bā). The resulting *Mīm* is pronounced with a light nasal sound (*Ghunnah*).
    - *Example:* مِنْ بَعْدِ(Mim ba'di) - The *Nūn* sound changes to *Mīm*.
4. **Ikhfā (Concealment/Hiding):** To pronounce the *Nūn Sākinah* or *Tanwīn* with a light nasal sound (*Ghunnah*) concealed in the mouth, between *Iẓhār* and *Idghām*. This occurs when followed by any of the remaining 15 letters (those not included in *Iẓhār*, *Idghām*, or *Iqlāb*).

C. Class Recitation Practice

- Students should practice identifying and pronouncing the four rules in verses from the Qur'an (e.g., *Suratul Fātiḥah* and the short Surahs).

EVALUATION:

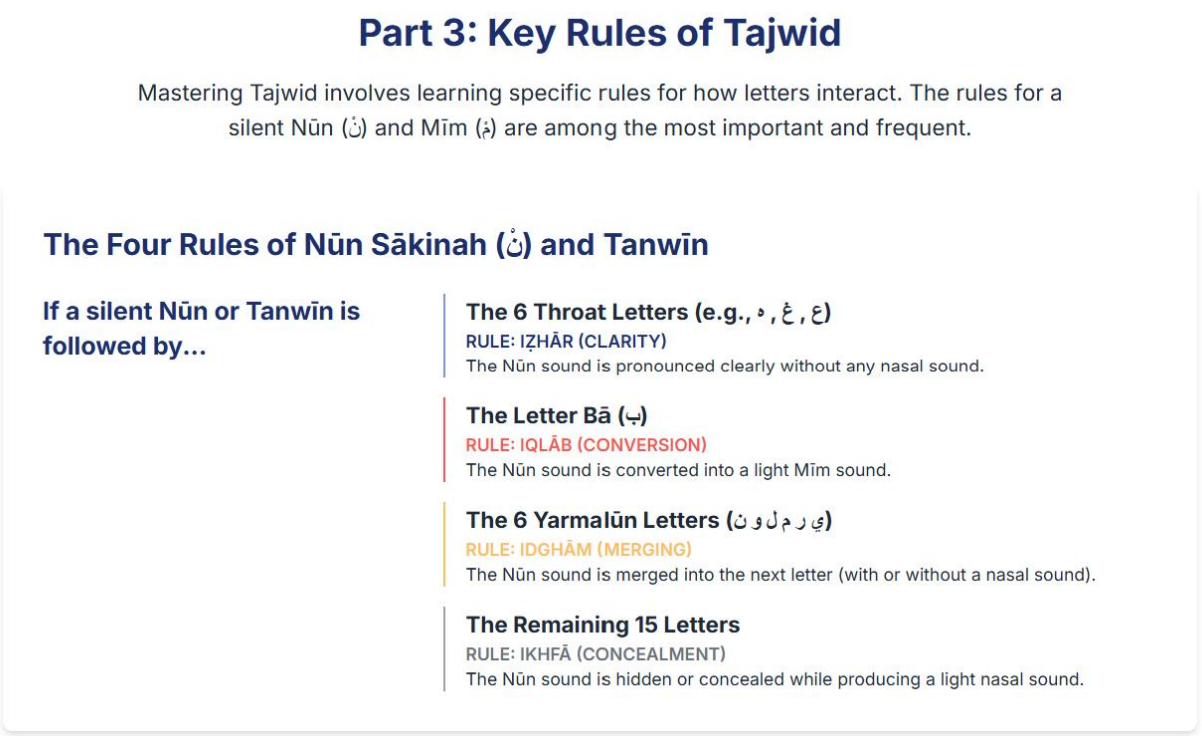
1. Define *Nūn Sākinah* and *Tanwīn*.
2. Name the four main rules associated with *Nūn Sākinah* and *Tanwīn*.
3. Which letter triggers the rule of *Iqlāb*?
4. What are the six throat letters (*Hurūf al-Ḥalq*) associated with *Iẓhār*?
5. Which two letters cause the *Idghām* to be pronounced without *Ghunnah*?

ASSIGNMENT:

1. Define the term *Idghām* in the context of Tajwid.
2. In the rule of *Ikhfā*, how many letters are involved?
3. Give an example of *Iẓhār* from the Qur'an (write the Arabic word or phrase and its English meaning).
4. Explain what *Ghunnah* is and where it is pronounced.
5. Why are the rules of *Nūn Sākinah* and *Tanwīn* taught together?

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WEEK 9: RULES OF MIM SAKINAH



A. Defining Mīm Sākinah

- **Mīm Sākinah:** A *Mīm* (م) without a vowel (*Haraka*) that has a *Sukūn* (vowel-less marker) above it. It appears in the middle or at the end of a word. The rules of *Mīm Sākinah* apply only when the *Mīm Sākinah* is followed by another letter (i.e., when joining two words).

B. The Three Rules (*Aḥkām al-Mīm as-Sākinah*)

1. **Idghām Shafawī (Merging of the Lips):** Occurs only when *Mīm Sākinah* is followed by the letter م (Mīm) with a vowel. The two *Mīm* letters merge, becoming one emphasized *Mīm* with a full nasal sound (*Ghunnah* of two counts). This is also known as *Idghām Mithlayn Ṣaghīr* (Merging of Two Small Similar Letters).
    - *Example:* لَكُمْ ما (Lakum mā) - pronounced as if it were one doubled *Mīm*.
2. **Ikhfā Shafawī (Concealment of the Lips):** Occurs only when *Mīm Sākinah* is followed by the letter ب (Bā). The *Mīm* sound is concealed with a light nasal sound (*Ghunnah*), pronounced by lightly touching the lips together.

- *Example:* وَمَا هُ م بِمُؤْمِنِين (Wa mā hum bimu'minīn).

3. **Iẓhār Shafawī (Clear Articulation of the Lips):** Occurs when *Mīm Sākinah* is followed by **any letter other than Mīm (م) and Bā (ب)** (i.e., 26 letters). The *Mīm* is pronounced clearly without any nasal sound or pause.
    - *Example:* عَلَيْهُ م غَيْرِ(Alayhim ghayr) - The *Mīm* is clearly articulated.

C. Practical Exercises

- Students should practice identifying the three rules in verses from *Suratul Fīl* or *Suratul Quraish*, focusing on the difference between the *Ikhfā Shafawī* (with Bā) and *Iẓhār Shafawī* (with all other letters).

EVALUATION:

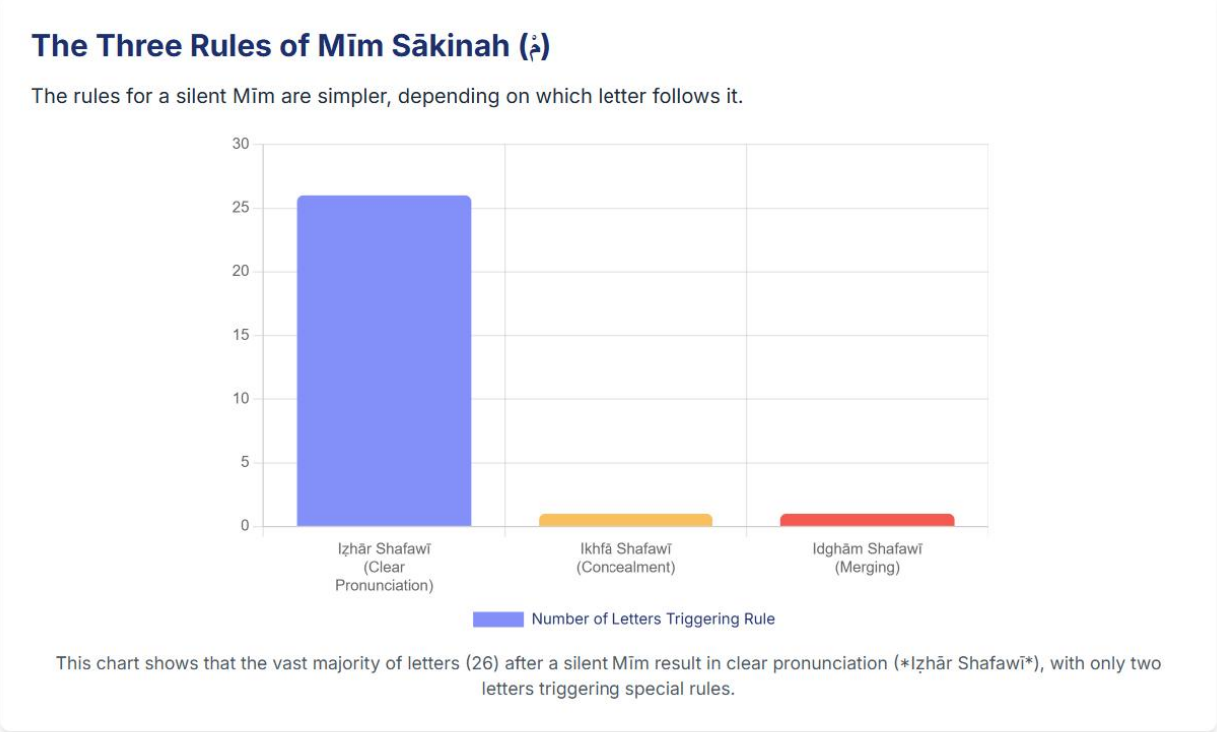
1. Define *Mīm Sākinah*.
2. How many letters trigger the rules of *Mīm Sākinah*?
3. Which rule of *Mīm Sākinah* requires a full *Ghunnah*?
4. What is the name of the rule that occurs when *Mīm Sākinah* is followed by the letter *Bā*?
5. Name two letters that cause *Iẓhār Shafawī*.

ASSIGNMENT:

1. Explain the difference between *Ikhfā* and *Ikhfā Shafawī*.
2. What is the alternative name for *Idghām Shafawī*?
3. Give an example of *Iẓhār Shafawī* from the Qur'an.
4. Why are the *Mīm Sākinah* rules called *Shafawī* (Lip Rules)?
5. State the main letters that are excluded from the *Iẓhār Shafawī* rule.

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WEEK 10: IMPORTANCE OF TAJWID



A. Benefits of Correct Recitation

- **Spiritual Reward (*Thawāb*):** Reciting the Qur'an is an act of worship (*Ibadah*), and reciting it correctly with Tajwid increases the reward from Allah (SWT). The Prophet (SAW) said, "The one who is proficient in the Qur'an will be with the noble and obedient scribes (Angels), and he who finds difficulty in reciting the Qur'an will have a double reward."
- **Heart Connection:** Proper recitation leads to better understanding and deeper reflection (*Tadabbur*) of Allah's Words, strengthening the heart's connection to faith.
- **Following the Sunnah:** Learning Tajwid is an act of following the *Sunnah* of the Prophet (SAW), as he received the Qur'an and recited it with these rules.

B. Role of Tajwid in Preserving the Qur'an

- **Protection from Alteration of Meaning:** The most critical role of Tajwid is to **prevent *Lahn al-Jalī*** (major errors). In Arabic, mispronouncing a single letter or vowel can

completely change the meaning of a word, which is a severe risk when reciting the Word of Allah.

    - *Example:* The word قل (Qul, meaning 'Say') pronounced incorrectly as كل (Kul, meaning 'Eat') changes the entire command.

- **Preserving Authenticity:** By maintaining the original sounds and characteristics of the letters (*Makhārij* and *Ṣifāt*), Tajwid ensures that the Qur'an remains exactly as it was revealed 14 centuries ago, protecting it from linguistic decay or regional dialect changes.
- **Standardization:** Tajwid provides a universal standard of recitation, ensuring that Muslims all over the world recite the Qur'an in a unified and correct manner, regardless of their native language or accent.

C. Encouragement for Continuous Practice

- Students are encouraged to treat the study of Tajwid as a continuous process, seeking knowledgeable teachers and practicing daily to master the rules and honor the Qur'an.

EVALUATION:

1. What is the spiritual reward for a person who recites the Qur'an proficiently?
2. What is the primary reason Tajwid is important in preserving the Qur'an?
3. Which type of error does Tajwid primarily aim to prevent?
4. How does correct recitation lead to *Tadabbur*?
5. Why is the standard of recitation provided by Tajwid considered universal?

ASSIGNMENT:

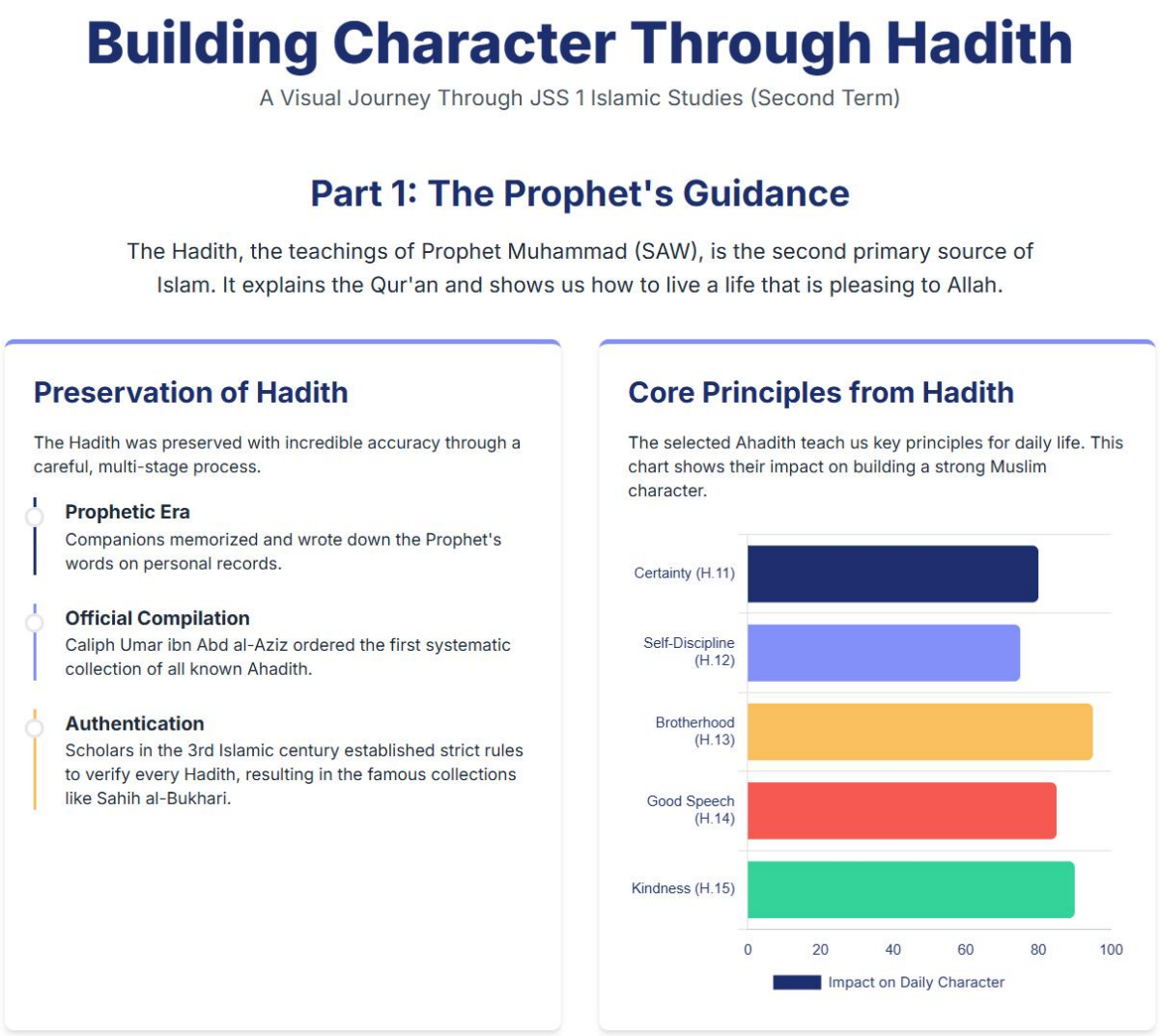
1. Explain the concept of "double reward" for a person who finds difficulty in reciting the Qur'an.
2. Give a practical example of how a slight mispronunciation can change the meaning of an Arabic word in the Qur'an.
3. Why is learning Tajwid considered an act of following the Sunnah?
4. In your own words, define the term *Tadabbur*.
5. Describe two ways a JSS 1 student can incorporate Tajwid practice into their daily life.

JSS 1 ISLAMIC RELIGIOUS STUDIES (IRS) LESSON NOTES

SECOND TERM

PAWILLS CONSULTING

WEEK 1: INTRODUCTION TO HADITH



A. Meaning and Significance of Hadith

- **Meaning:** The word **Hadith** (pl. *Ahadith*) literally means "speech," "report," "account," or "news." Theologically, it is defined as:
    - The sayings (*Qawl*)
    - The actions (*Fi'l*)
    - The tacit approvals (*Taqrir*)
    - The physical descriptions (*Sifah*) of Prophet Muhammad (SAW).

- **Significance:** The Hadith is the **second primary source of Islamic law (Shari'ah)**, right after the Qur'an. It provides context, detail, and practical application for the general commands found in the Qur'an. Without the Hadith, we cannot know how to pray, fast, or perform Hajj correctly.

B. Difference between Hadith and Sunnah

Feature	Hadith	Sunnah
Nature	The **reported text** (the narration) describing the Prophet's words or actions.	The **practice** (the way/model) established by the Prophet's actions.
Scope	A specific narrative or statement.	The entire body of customs, traditions, and the living example of the Prophet (SAW).
Analogy	Like the **written recipe** (the instructions).	Like the **act of cooking** (the practical execution).

- *Note:* Though distinct, they are interdependent. We know the **Sunnah** (the practice) through the **Hadith** (the report).

C. Preservation of Hadith (The Science of *'Ilm al-Hadith*)

- **Stage 1: Memorization and Early Writing (Prophetic Era):** Companions (like Abu Hurayrah, Anas ibn Malik) memorized the Prophet's words perfectly and often wrote them down for themselves in personal records (*Sahifah*).
- **Stage 2: Official Compilation (Post-Prophetic Era - 2nd Century AH):** Due to the expansion of the Muslim Empire and the fear of errors, Caliph Umar ibn Abd al-Aziz ordered the systematic, official collection of all known Ahadith.

- **Stage 3: Categorization and Authentication (3rd Century AH):** Scholars established stringent criteria to verify the chain of narrators (*Isnad*) and the reliability of the text (*Matn*). This resulted in the compilation of the most reliable books, known as the **Six Canonical Books (*Kutub as-Sittah*)**, the most authentic of which are **Sahih al-Bukhari** and **Sahih Muslim**.

EVALUATION:

1. What are the four types of reports that constitute a Hadith?
2. Why is Hadith considered the second source of Islamic law?
3. Explain the difference between *Isnad* and *Matn* in the study of Hadith.
4. Name the two most authentic collections of Hadith.
5. Provide a simple analogy to explain the difference between Hadith (the report) and Sunnah (the practice).

ASSIGNMENT:

1. Define the term *Hadith* in its Islamic context.
2. Who was the Caliph who first ordered the official compilation of Hadith?
3. Name two companions known for narrating many Ahadith.
4. State two things Muslims cannot know how to perform without the guidance of the Sunnah.
5. In which major historical stage was the authentication and categorization of Hadith achieved?

WEEK 2: HADITH NO. 11 (AN-NAWAWI COLLECTION)

A. Text and Translation

- **The Hadith:** On the authority of Abū Muḥammad al-Ḥasan ibn ‘Alī ibn Abī Ṭālib, the grandson of the Messenger of Allah (SAW) and his beloved, who said: **"I memorized from the Messenger of Allah (SAW): 'Leave that which makes you doubt for that which does not make you doubt.'"** (Reported by Tirmidhi and Nasa’i, and Tirmidhi said it is a good and sound Hadith)

B. Interpretation and Context

- **The Principle of *Wara’* (Scrupulousness):** The Hadith establishes a fundamental principle of piety: avoiding *Shubuhāt* (doubtful matters). A matter is doubtful when there is no clear Islamic ruling (Qur'an or authentic Hadith) allowing or forbidding it, and the believer's conscience is uneasy.
- **The Believer’s Conscience:** The Prophet (SAW) linked doubt to the conscience ("that which makes you doubt"). If an action troubles your heart or you would be ashamed if people knew about it, it is better to avoid it.
- **The Spectrum of Actions in Islam:**
    - **Halal (Permissible):** Clear, lawful, no doubt.
    - **Haram (Forbidden):** Clear, unlawful, no doubt.
    - **Shubuhāt (Doubtful):** Area between Halal and Haram. This Hadith commands us to flee from this area.

C. Lessons on Good Manners and Sincerity

- **Protecting One's Religion and Honor:** Avoiding doubtful matters acts as a protective boundary, ensuring one does not accidentally fall into what is prohibited (*Haram*).
- **Sincerity (*Ikhlāṣ*):** The action is driven by sincerity towards Allah, prioritizing His pleasure over the potential ease of a questionable matter.
- **Peace of Mind:** When one avoids doubts, they attain certainty (*Yaqīn*) and inner peace, as they know their actions are sound before Allah (SWT).

EVALUATION:

1. Who narrated this Hadith?
2. What is the Arabic term for "doubtful matters"?
3. State the core lesson of Hadith 11 in one sentence.
4. How does avoiding doubtful matters protect a Muslim's honor?
5. What is the ultimate state achieved by avoiding doubts, according to the lesson?

ASSIGNMENT:

1. Write down the full text of Hadith 11 (in English translation).
2. Define the Islamic concept of *Wara'*.
3. Give an example of a situation a JSS 1 student might face that falls under the category of *Shubuhāt*.
4. Explain the relationship between doubt and the conscience as mentioned in the Hadith.
5. What is the benefit of choosing certainty (*Yaqīn*) over doubt?

WEEK 3: HADITH NOS. 12–13 (AN-NAWAWI COLLECTION)

A. Hadith No. 12: Leaving what does not concern you

- **The Hadith:** On the authority of Abū Hurayrah (RA), the Messenger of Allah (SAW) said: **"Indeed, from the perfection of a man's Islam is his leaving alone that which does not concern him."** (Reported by Tirmidhi)
- **Explanation of Purity and Faith:** This Hadith links leaving useless matters to the **perfection (or beauty) of Islam**. A true believer is disciplined in thought, speech, and action.
    - **Discipline of the Tongue:** It prohibits unnecessary talk, gossip, backbiting (*Gheebah*), and eavesdropping. This is a form of spiritual purity.
    - **Focus on Priorities:** The believer focuses their energy on beneficial deeds, worship, and productive work, instead of wasting time and energy on others' affairs.

B. Hadith No. 13: The Essence of Brotherhood (*Ukhuwwah*)

- **The Hadith:** On the authority of Abū Ḥamzah Anas ibn Mālik (RA), the servant of the Messenger of Allah (SAW), the Prophet (SAW) said: **"None of you truly believes until he wishes for his brother what he wishes for himself."** (Reported by Bukhari and Muslim)
- **Explanation of Love and Humility:** This Hadith is the bedrock of Islamic **brotherhood (*Ukhuwwah*)** and mutual love. True faith is not just ritualistic; it must manifest in selfless compassion towards others.
    - **The Standard of Desire:** The Prophet (SAW) set the believer's own desires as the standard for how to treat others. Just as you desire good health, wealth, and Paradise, you must genuinely desire the same for your fellow Muslim.
    - **Humility (*Tawāḍu'*):** This requires humility, as it means putting aside selfishness and jealousy, and rejoicing in another person's success.

C. Moral Lessons from the Ahadith

- **A Purity of Character:** Hadith 12 teaches external purity (clean deeds/speech), while Hadith 13 teaches internal purity (clean heart free of malice and envy).
- **A Unified Community:** When every member is focused on self-improvement (H. 12) and sincerely desiring good for others (H. 13), the entire community (*Ummah*) achieves unity, strength, and harmony.

EVALUATION:

1. What is the Arabic term for "perfection" as mentioned in Hadith 12?
2. According to Hadith 12, what characterizes a person whose Islam is perfected?
3. What is the key to true belief, according to Hadith 13?
4. Explain how Hadith 13 relates to the Islamic concept of *Ukhuwwah*.
5. Name two negative social behaviors that Hadith 12 discourages.

ASSIGNMENT:

1. Write the English translation of Hadith 13.
2. In the context of Hadith 12, explain why backbiting (*Gheebah*) is discouraged.
3. Why did the Prophet (SAW) use the phrase "none of you truly believes" in Hadith 13?
4. Give a practical example of how a student can apply the lesson of Hadith 13 in the classroom.
5. Summarize the joint moral lesson derived from Ahadith 12 and 13.

WEEK 4: HADITH NOS. 14–15 (AN-NAWAWI COLLECTION)

A. Hadith No. 14: Discipline of the Tongue and Honesty

- **The Hadith (Adapted for focus on speech):** On the authority of Abū Hurayrah (RA), the Prophet (SAW) said: **"Whoever believes in Allah and the Last Day, let him speak good or remain silent. And whoever believes in Allah and the Last Day, let him honor his neighbor. And whoever believes in Allah and the Last Day, let him honor his guest."** (Reported by Bukhari and Muslim)

- **Translation and Application in Daily Life:**
    - **Speaking Good or Remaining Silent:** This is the ultimate discipline of the tongue. Every word uttered must be beneficial, truthful, and kind. If you cannot say something good (encouraging, truthful, helpful), the safer and more rewarding option is to remain silent. This directly relates to honesty, as it prevents lies, slander, and exaggeration.
    - **Honoring the Neighbor/Guest:** These are practical applications of the love discussed in Hadith 13. Treating neighbors and guests with respect, safety, and generosity reflects strong *Iman* (faith).

B. Hadith No. 15: Acts of Kindness as Charity

- **The Hadith (Adapted for focus on simple kindness):** On the authority of Abū Dharr (RA), the Prophet (SAW) said: **"...Smiling in your brother's face is an act of charity (*Ṣadaqah*). Enjoining good and forbidding evil is charity. Removing harmful things from the road is charity..."** (Reported by Tirmidhi)
- **Translation and Moral Lessons:** This Hadith expands the definition of **charity (*Ṣadaqah*)** from mere financial giving to include virtually every good deed.
    - **Redefining *Ṣadaqah*:** Every act of kindness, respect, or help is considered an act of worship for which a believer is rewarded. This encourages compassion and simple, everyday good deeds.

- **Practical Compassion:** The Hadith highlights practical ways to be kind: showing a pleasant face (a smile), guiding others to good (*Amr bil Ma'rūf*), and making the community safer (removing harm).

C. Discipline and Honesty

- **Discipline:** The Hadith on speech (H. 14) teaches **self-control** and restraint, particularly in moments of anger or gossip.
- **Honesty:** The Ahadith promote honesty by defining it broadly:
  - Honesty of speech (speaking good).
  - Honesty of action (performing small acts of charity).
  - Honesty in relationships (treating neighbors and guests well).

EVALUATION:

1. What are the three moral duties linked to belief in Allah and the Last Day in Hadith 14?
2. What is the safest option if a person cannot speak a good word?
3. What is the ultimate lesson of Hadith 15 regarding the definition of *Ṣadaqah*?
4. Give two practical examples of "removing harmful things from the road."
5. How does Hadith 14 teach discipline of the self?

ASSIGNMENT:

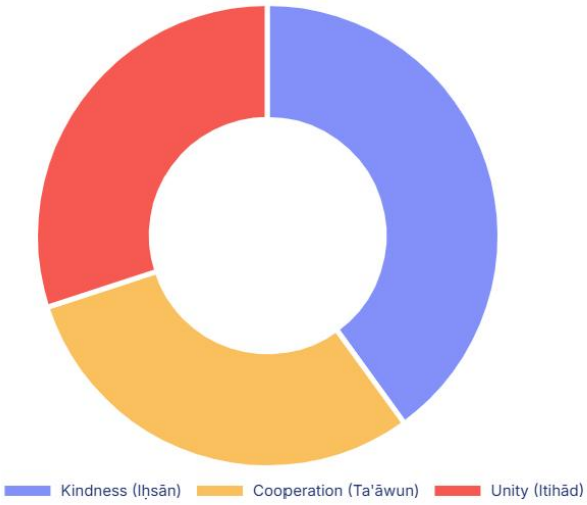
1. Write three different examples of *Ṣadaqah* mentioned in Hadith 15.
2. What does "honoring his neighbor" mean in practice?
3. Explain why a smile is considered an act of charity.
4. If you see someone doing wrong, how does the teaching "enjoining good and forbidding evil" apply?
5. Why are the lessons of Hadith 14 and 15 important for building a harmonious society?

Part 2: Building a Strong Community

Islam places great emphasis on healthy social relationships. The teachings of the Prophet (SAW) guide us to build a compassionate, cooperative, and unified community (*Ummah*).

The Pillars of a Healthy Society

Kindness, cooperation, and unity are not just ideals; they are the essential ingredients for a thriving community, as shown in the chart below.



A. Meaning and Importance of Healthy Social Relationships

- **Meaning:** In Islam, healthy social relationships refer to the conduct (*Mu'āmalāt*) and interactions between individuals within the community (*Ummah*) based on the principles of justice, kindness, and mutual respect established by the Qur'an and Sunnah.
- **Importance:**
    1. **Fulfilling *Iman*:** Strong social bonds are a sign of complete faith (as seen in Hadith 13).
    2. **Building the *Ummah*:** They create a unified, supportive, and harmonious society that can withstand challenges.

3. **Divine Command:** Allah commands Muslims to maintain kinship ties (*Ṣilat ar-Raḥim*) and treat all people justly.

B. Islamic Teachings on Kindness and Respect

- **Kindness (*Iḥsān*):** This means performing a good deed perfectly, not just to Muslims but to all people, including animals and the environment.
    - *Example:* Kindness to parents is emphasized next to the worship of Allah in the Qur'an.
- **Respect for Elders:** Islam strictly commands respecting and honoring elders, scholars, and teachers. The younger should always speak softly and show deference to the older.
- **The Rights of the Neighbor:** Islam gives the neighbor a high status, requiring Muslims to protect them, share food, and refrain from causing them any harm.

C. Cooperation (*Ta'āwun*) and Unity (*Itihād*)

- **Cooperation (*Ta'āwun*):** The Qur'an commands: **"Help one another in righteousness and piety, but do not help one another in sin and transgression."** (*Q5:2*)
    - This applies to school projects, community service, and helping the poor.
- **Unity (*Itihād*):** Muslims are commanded to be a single body. The Prophet (SAW) said, "The believers in their mutual kindness, compassion and sympathy are just like one body." Maintaining unity requires overlooking minor differences and focusing on the core principles of faith.

EVALUATION:

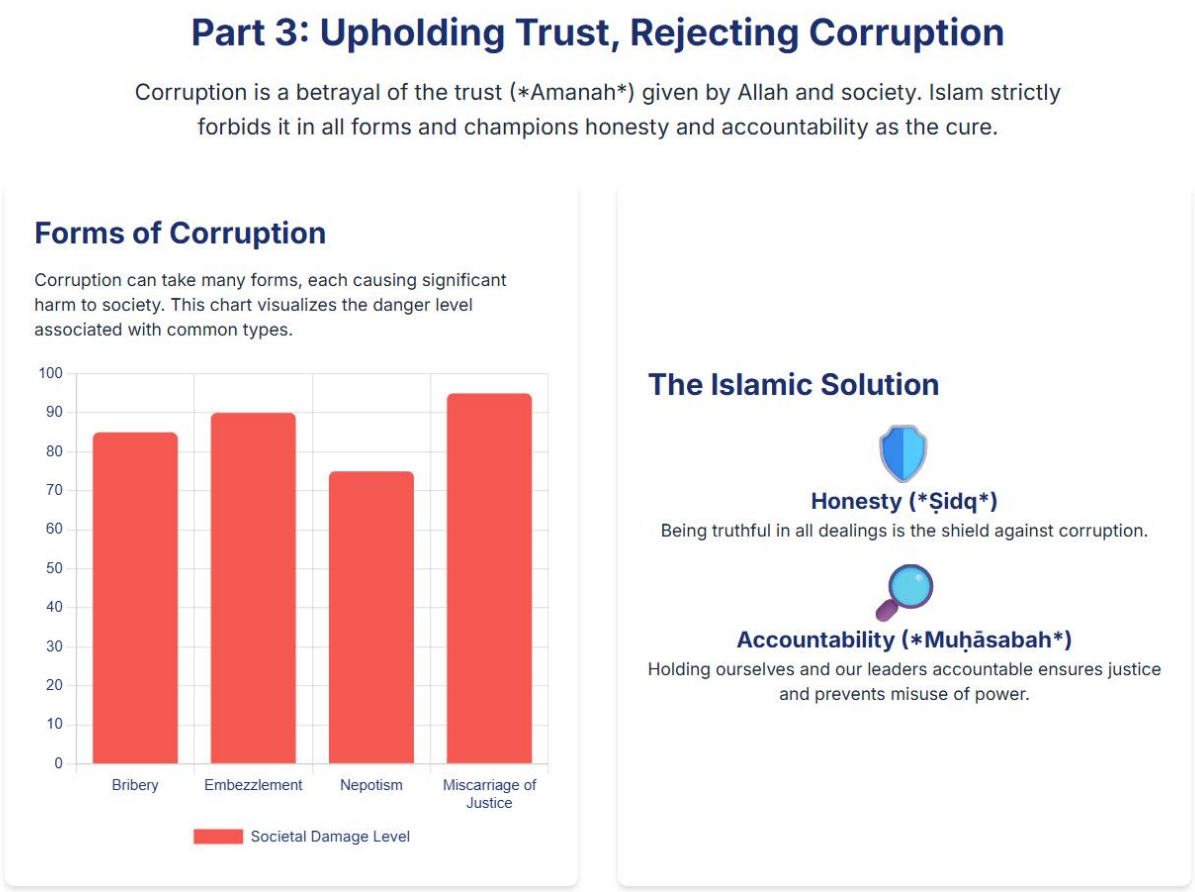
1. What is the Arabic term for social conduct and interactions?
2. Mention two non-Muslim groups toward whom a Muslim must show kindness.
3. According to the Qur'an (Q5:2), in which two things should Muslims cooperate?
4. What is the meaning of *Ṣilat ar-Raḥim*?
5. Explain the importance of mutual kindness in maintaining the unity of the *Ummah*.

ASSIGNMENT:

1. Define the concept of *Iḥsān* in the context of social relationships.
2. List three ways a JSS 1 student can show respect to their teachers and elders.
3. Give an example of cooperating in "righteousness" in a school setting.
4. Why did the Prophet (SAW) liken the believers to "one body"?
5. State two rights that Islam grants to the neighbor.

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WEEK 8: CORRUPTION IN ISLAM



A. Meaning, Forms, and Dangers of Corruption

- **Meaning: Corruption** is the misuse of entrusted power for private gain. In an Islamic context, it is a betrayal of *Amanah* (trust) and a form of great injustice (*Ẓulm*).
- **Forms of Corruption:**
    1. **Bribery (*Rishwā*):** Giving or taking money/gifts to influence a decision or outcome illegally.
    2. **Embezzlement:** Stealing funds entrusted to one's care (e.g., from government or a community fund).
    3. **Nepotism/Favoritism:** Using one's position to unfairly benefit family members or friends at the expense of qualified individuals.

4. **Miscarriage of Justice:** Judges or officials taking bribes to convict the innocent or free the guilty.

- **Dangers:** Corruption leads to poverty, injustice, economic instability, loss of public trust, and ultimately, divine punishment.

B. Islamic Stance on Corruption

- **Strict Prohibition (*Haram*):** Islam forbids all forms of corruption strictly. The Qur'an and Hadith contain severe warnings against those who devour the wealth of others unjustly.
    - The Qur'an states: "And do not consume one another's wealth unjustly..." (*Q2:188*)
    - The Prophet (SAW) cursed the one who gives a bribe and the one who takes it.
- **Betrayal of Trust (*Khiyānah*):** Corruption is categorized as a major sin because it breaks the covenant of trust (*Amanah*) given by Allah and the people.

C. Role of Honesty (*Ṣidq*) and Accountability (*Muḥāsabah*)

- **Honesty (*Ṣidq*):** This is the opposite of corruption. It means being truthful in all dealings (speech, business, and finances). A person who is honest in their thoughts and deeds cannot be corrupt.
- **Accountability (*Muḥāsabah*):**
    - **Self-Accountability:** Every Muslim is required to hold themselves accountable before they are judged by Allah.
    - **Societal Accountability:** Leaders and people in positions of authority must be monitored and held responsible for their actions.

EVALUATION:

1. Define corruption in the Islamic context.
2. What is the Arabic term for the betrayal of trust?
3. Mention three forms of corruption.
4. Give one danger of corruption to the society.
5. According to the Hadith, what happens to both the giver and the taker of a bribe?

ASSIGNMENT:

1. State the Qur'anic verse (Q2:188) that prohibits consuming wealth unjustly.
2. Explain how *Nepotism* is a form of corruption.
3. Define the role of *Ṣidq* (honesty) in fighting corruption.
4. Describe the two levels of accountability (*Muḥāsabah*) required in Islam.
5. Why is a corrupt person considered to be guilty of *Ẓulm* (injustice)?

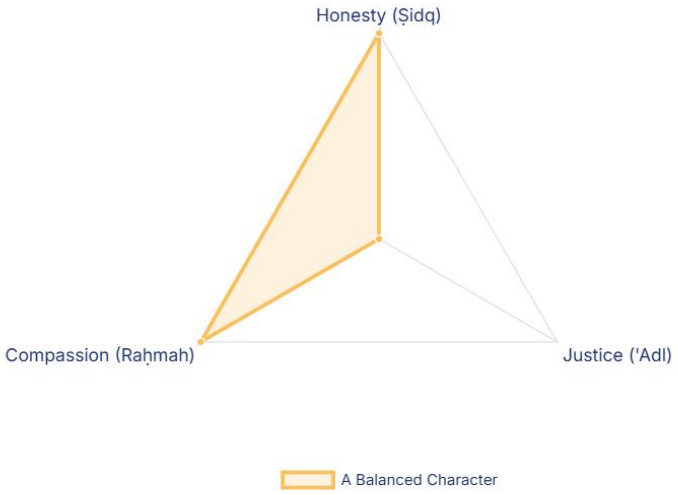
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Part 4: Living a Life of Purpose

Understanding our purpose is key to living a meaningful life. Allah created us for two primary roles: to worship Him (*Ibadah*) and to be His stewards on Earth (*Khilafah*).

The Application of Faith

A true believer's character is balanced. Faith must be applied through honesty, justice, and compassion in all aspects of life.



A. Purpose of Creation

- **Primary Purpose: Worship (*Ibadah*):** The Qur'an states: **"And I did not create the jinn and mankind except to worship Me."** (*Q51:56*)
    - *Ibadah* is not just ritual prayer; it is a total devotion to Allah, covering all aspects of life performed according to His command (e.g., studying with good intention, earning Halal wealth).
- **Secondary Purpose: Vicegerency (*Khilāfah*):** Man is created as the steward or **Vicegerent (*Khalīfah*)** of Allah on Earth. This means humans are entrusted with managing the Earth's resources and creatures justly.

B. Spiritual Growth and Worship

- **Five Pillars of Islam:** These are the foundational acts of worship that serve as the main pillars of spiritual growth:
    1. *Shahadah* (Testimony of Faith)
    2. *Ṣalāh* (Prayer)
    3. *Zakāh* (Charity)
    4. *Ṣawm* (Fasting)
    5. *Hajj* (Pilgrimage)
- **Remembrance of Allah (*Dhikr*):** Constant spiritual nourishment is achieved through *Dhikr*—remembering Allah through various forms of praise, supplication (*Du'ā*), and reading the Qur'an. This cleanses the heart and increases faith.

C. Duties of Man on Earth (as *Khalīfah*)

- **Establishing Justice and Order:** Man's duty as a Vicegerent is to ensure justice prevails in all dealings (social, economic, and legal).
- **Protecting the Environment:** As custodians, humans must protect the Earth, refrain from wastefulness and pollution, and use natural resources responsibly.
- **Learning and Knowledge:** Seeking beneficial knowledge (*'Ilm*) is a spiritual duty, as it enables man to manage his *Khilāfah* role effectively and appreciate Allah's creation.

EVALUATION:

1. What is the primary purpose of man's creation, according to the Qur'an?
2. Which term is used for man's role as a steward on Earth?
3. Name the five pillars of Islam.
4. What is the meaning of *Dhikr*?
5. How can a JSS 1 student practice *Ibadah* outside of ritual prayer?

ASSIGNMENT:

1. Write the Qur'anic verse (Q51:56) regarding the purpose of creation.
2. Define the term *Khalīfah* in the context of this lesson.
3. List three duties of man as the Vicegerent on Earth.
4. Explain how seeking knowledge contributes to spiritual growth.

5. What are the benefits of engaging in *Dhikr*?

WEEK 10: APPLICATION OF ISLAMIC ETHICS (*TAHDHIB*)

A. Practical Examples of Honesty (*Ṣidq*)

- **In Speech:** Always speaking the truth, even when it is difficult. Avoiding exaggeration or making false promises.
- **In Dealing/Trade:** A shopkeeper must never lie about the quality or price of goods. Cheating in measurement is strictly forbidden.
- **In School:** Students must be honest in writing exams, doing assignments, and admitting mistakes. **Academic honesty** is a form of *Amanah* (trust).
- **In Public Office:** Government officials must truthfully declare their assets and spend public funds only for the purposes intended.

B. Practical Examples of Justice (*'Adl*)

- **Equality Before the Law:** Treating all people equally regardless of their wealth, tribe, or relationship. Justice must be applied to one's friends and even one's enemies.
- **Justice at Home:** Parents must treat all their children fairly, and children must respect their siblings equally.
- **Justice in Judgment:** When asked to settle a dispute (e.g., between two friends), one must listen to both sides and rule without bias, seeking the truth. The Qur'an commands: **"...be upright for God, witnesses of justice..."** (*Q4:135*)

C. Practical Examples of Compassion (*Raḥmah*)

- **Compassion to the Poor and Needy:** Giving *Zakāh* and *Ṣadaqah* not out of duty alone, but with a feeling of empathy and love. Helping orphans, widows, and the homeless.
- **Compassion to Animals:** Treating animals gently, feeding them properly, and not overburdening them. The Prophet (SAW) warned against cruelty to animals.
- **Compassion in Teaching/Guiding:** Correcting others gently, not harshly. The Prophet (SAW) was known for his softness and kindness even when addressing his enemies.

EVALUATION:

1. What is the Arabic term for justice?

2. Give one practical example of honesty in trade.
3. How should a student apply the ethic of honesty during an examination?
4. Explain how a parent can demonstrate *'Adl* (justice) toward their children.
5. What does Islamic ethics say about treating animals?

ASSIGNMENT:

1. Write down the Qur'anic verse (Q4:135) that emphasizes justice.
2. Why is being truthful in speech considered a foundation of Islamic ethics?
3. Give an example of showing compassion (*Raḥmah*) to a friend who has made a mistake.
4. Explain why cheating in measurements is a violation of honesty.
5. In your own words, summarize the overall importance of applying Islamic ethics in daily life.

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JSS 1 ISLAMIC RELIGIOUS STUDIES (IRS) THIRD TERM LESSON NOTES

WEEK 1: INTRODUCTION TO FIQH



A. MEANING OF FIQH

- **Literal Meaning:** The word **Fiqh** (فقه) literally means "deep understanding," "comprehension," or "knowledge."
- **Technical Meaning (Islamic Context):** Fiqh is the science of Islamic jurisprudence. It is the body of knowledge and rulings derived by scholars (Jurists or *Fuqahā'*) from the primary sources of Islam, covering practical duties and specific actions (*Ahkām*) related to worship (*'Ibādāt*) and transactions (*Mu'āmalāt*).

B. SOURCES OF ISLAMIC LAW (SHARI'AH)

Fiqh is based on four main sources:

1. **The Qur'an (Primary Source):** The literal word of Allah (SWT). It provides the core commandments, prohibitions, and principles of justice.
2. **The Sunnah/Hadith (Second Primary Source):** The sayings, actions, and tacit approvals of Prophet Muhammad (SAW). It explains, clarifies, and provides the practical application of the Qur'an.
3. **Ijmā' (Consensus):** The unanimous agreement of all Muslim scholars on a specific ruling after the death of the Prophet (SAW).
4. **Qiyās (Analogical Deduction):** A method used to determine the ruling for a new issue by drawing an analogy from a ruling that already exists in the Qur'an or Sunnah (e.g., prohibiting drugs by analogy with the prohibition of alcohol).

C. IMPORTANCE OF FIQH IN MUSLIM LIFE

1. **Practical Guidance:** Fiqh gives Muslims a detailed, practical guide on *how* to perform their worship (e.g., the steps for ablution, the number of *rak'ahs* in prayer).
2. **Orderly Society:** It regulates human interactions, ensuring justice in transactions, marriage, business, and criminal law.
3. **Correct Worship:** It ensures that a Muslim's worship is valid and acceptable to Allah, according to the Prophet's (SAW) method.

EVALUATION:

1. Define Fiqh in both its literal and technical sense.
2. Name the two primary sources of Islamic Law.
3. How does the Sunnah relate to the Qur'an in terms of law?
4. Explain the difference between *Ijmā'* and *Qiyās*.
5. State two reasons why Fiqh is important for a Muslim.

ASSIGNMENT:

1. List the four major sources of Islamic Law.

2. In your own words, explain the role of a Jurist (*Faqīh*).
3. Give an example of a practical duty covered by Fiqh.
4. Why is deep understanding necessary in Islamic studies?

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WEEK 2: SUPEREROGATORY PRAYERS (NAWAFIL)

A. MEANING AND PURPOSE OF *NAWAFIL*

- **Meaning: Nawafil** (نوافل) is the plural of *Nāfilah*, meaning "additional" or "extra." It refers to **Supererogatory** or **Voluntary Prayers** performed outside the five obligatory daily prayers (*Farḍ*).
- **Purpose:** To seek greater proximity to Allah, compensate for any shortcomings or deficiencies that may have occurred in the compulsory prayers, and earn extra reward.

B. EXAMPLES OF SUPEREROGATORY PRAYERS

1. ***Rawātib* (Regular Sunnah Prayers):** These are sunnah prayers performed immediately before or after the five daily obligatory prayers:
    - 2 *rak'ahs* before Fajr (most emphasized)
    - 4 or 2 *rak'ahs* before Dhuhr, and 2 *rak'ahs* after Dhuhr
    - 2 *rak'ahs* after Maghrib
    - 2 *rak'ahs* after Isha
2. ***Ṣalāt ad-Ḍuḥā* (Forenoon Prayer):** Performed after sunrise until just before Dhuhr.
3. ***Ṣalāt al-Witr* (Odd-Numbered Prayer):** The final prayer of the night, performed after Isha, consisting of an odd number of *rak'ahs* (usually 1, 3, 5, etc.).
4. ***Tahajjud* (Night Prayer):** Performed in the last third of the night, considered one of the highest forms of worship.

C. BENEFITS OF VOLUNTARY PRAYERS

1. **Love of Allah:** The Prophet (SAW) said, "My servant continues to draw near to Me with supererogatory deeds until I love him."
2. **Compensation:** They act as a spiritual supplement, making up for gaps in concentration or devotion during the *Farḍ* prayers.
3. **Increased Reward:** Every voluntary prayer earns a reward, increasing the believer's balance of good deeds.
4. **Entry into Paradise:** Praying the twelve *Rawātib* rak'ahs daily secures a home for the believer in Paradise.

EVALUATION:

1. What is the Arabic term for voluntary prayers?
2. Name three examples of *Nawafil* prayers.
3. What is the primary purpose of *Nawafil*?
4. Which *Rawātib* prayer is the most emphasized by the Prophet (SAW)?
5. State two benefits a Muslim gains by praying *Nawafil*.

ASSIGNMENT:

1. What is the difference between *Farḍ* (obligatory) and *Nāfilah* (voluntary) prayers?
2. Which voluntary prayer is performed in the mid-morning?
3. Define the term *Witr*.
4. Write down the total number of *Rawātib rak'ahs* mentioned.

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WEEK 3: PROHIBITED PRAYER TIMES

A. THE CONCEPT OF PROHIBITED TIMES

- In Islam, while prayer is generally permissible at all times, there are specific periods during the day when performing **voluntary prayers (*Nawafil*)** is prohibited. This is done to prevent Muslims from resembling those who worship the sun and other heavenly bodies.

B. THE THREE MAJOR PROHIBITED TIMES

1. **After the Fajr Prayer (Until Sunrise):** Once a Muslim has performed the obligatory Fajr prayer, they should not perform any voluntary prayer until the sun has fully risen and is visible.
2. **The Zenith (Midday):** The short period when the sun is exactly at its highest point, just before the Dhuhr prayer time begins.
3. **After the *Asr* Prayer (Until Sunset):** Voluntary prayers are prohibited after the obligatory *Asr* prayer has been performed until the sun has completely set and Maghrib time begins.

C. SIGNIFICANCE AND WISDOM BEHIND THE PROHIBITION

- **Avoidance of Shirk (Polytheism):** The times of sunrise and sunset were traditionally used by sun-worshippers for their rituals. Islam strictly forbids any act that could mistakenly be seen as resembling polytheism.
- **Focus on Obligatory Duties:** The *Farḍ* prayers (like Fajr and Asr) should mark the end of one's continuous worship during these critical periods.

D. EXCEPTIONS (PRAYERS ALLOWED DURING PROHIBITED TIMES)

1. ***Qaḍā'*** **(Making up a Missed Obligatory Prayer):** If one missed an obligatory prayer (e.g., Dhuhr) and remembers it during a prohibited time, they must pray it immediately.
2. ***Tahiyyat al-Masjid*** **(Greeting the Mosque):** The prayer of two *rak'ahs* upon entering a mosque is allowed, even during the prohibited times.

3. **Prayer for a Funeral (*Janāzah*):** The funeral prayer, which is an obligatory collective duty (*Farḍ Kifāyah*), is permitted at any time.

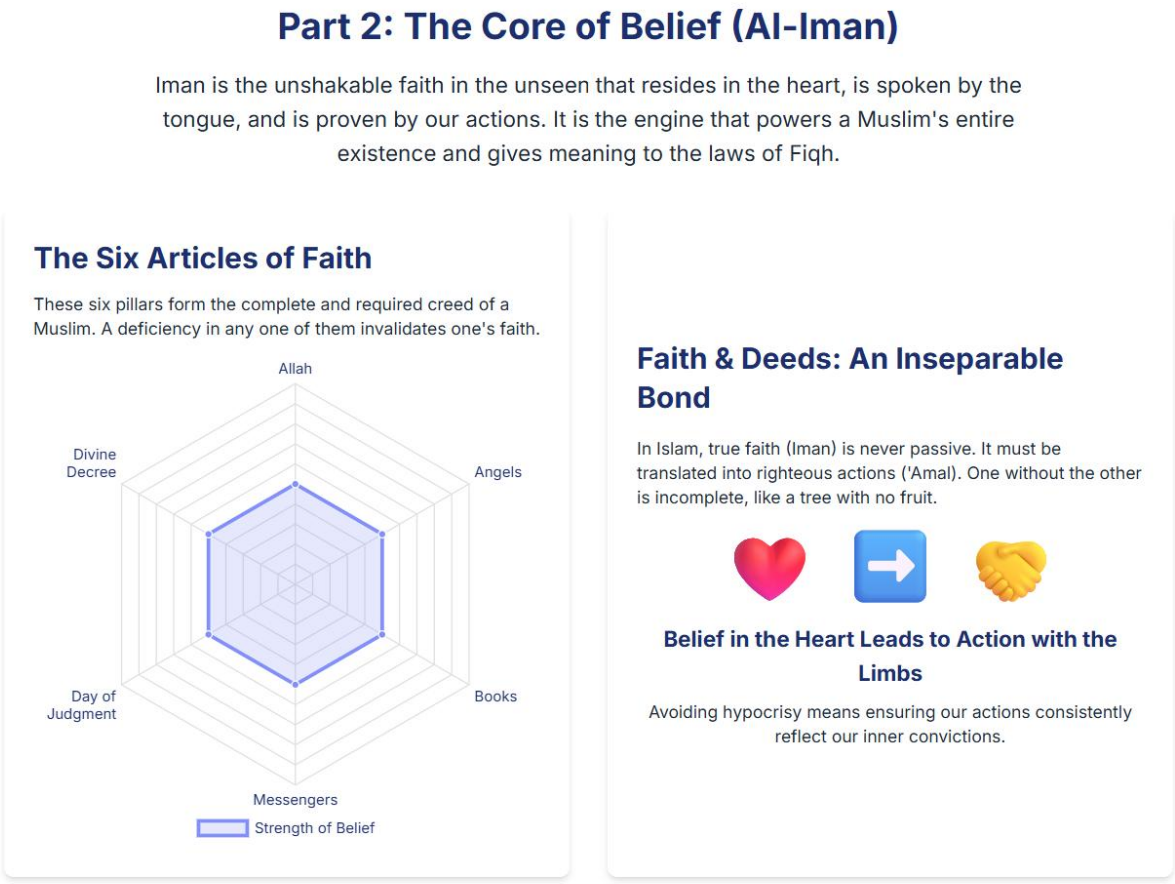
EVALUATION:

1. State the three times of the day when *Nawafil* prayers are prohibited.
2. What is the main religious reason for these prohibitions?
3. Explain what *Zenith* means in the context of prayer times.
4. What is the ruling regarding a missed *Farḍ* prayer during a prohibited time?
5. Name the specific voluntary prayer that is an exception and can be performed upon entering a mosque.

ASSIGNMENT:

1. When is the period "After Fajr prayer" considered prohibited for *Nawafil*?
2. Define the prayer exception *Tahiyyat al-Masjid*.
3. Why did Islam take precautions to ensure Muslims do not resemble sun-worshippers?
4. Give a brief explanation of *Qaḍā'* prayer.

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A. MEANING OF IMAN (FAITH)

- **Linguistically: Iman** (إيمان) means to affirm, believe, trust, or be safe.
- **Theologically:** Iman is the deep, spiritual conviction that involves:
    1. **Affirmation by the Heart (*Taṣdīq bil Qalb*):** Inner belief and sincere acceptance of all that Prophet Muhammad (SAW) taught.
    2. **Declaration by the Tongue (*Iqrār bil Lisān*):** Verbally acknowledging the faith (the Shahadah).
    3. **Action by the Limbs (*'Amal bil Arkān*):** Manifesting this belief through deeds and worship.

B. THE SIX ARTICLES OF FAITH (*ARKĀN AL-IMĀN*)

Iman is incomplete without believing firmly in all six articles:

1. **Belief in Allah (SWT):** Believing in His Oneness (*Tawḥīd*) and that He alone is the Creator, Sustainer, and worthy of all worship.
2. **Belief in His Angels (*Malā'ikah*):** Believing that they are created from light, carry out Allah's commands perfectly, and serve specific duties (e.g., Jibrīl brings revelation, Mikā'īl handles rain/provisions).
3. **Belief in His Divine Books (*Kutub*):** Believing that Allah revealed books to His messengers (e.g., the Qur'an, the Injīl, the Tawrāh), and the Qur'an is the final, perfect, and preserved revelation.
4. **Belief in His Messengers (*Rusul*):** Believing that Allah sent Prophets and Messengers to guide mankind (e.g., Nūh, Ibrāhīm, Mūsā, 'Īsā, and the Seal of the Prophets, Muḥammad, peace be upon them all).
5. **Belief in the Day of Judgment (*Yawm al-Qiyāmah*):** Believing that life on Earth is temporary, there will be a day of resurrection, accountability, and final judgment leading to Paradise or Hellfire.
6. **Belief in Divine Decree (*Qaḍā' wa Qadar*):** Believing that everything—good or bad—occurs by the will, knowledge, and decree of Allah (SWT).

C. IMPORTANCE OF IMAN IN MUSLIM LIFE

1. **Foundation of Acceptance:** No action is rewarded by Allah unless it is rooted in true *Iman*.
2. **Peace and Guidance:** It gives the believer purpose, inner peace, and a clear moral compass.
3. **Source of Patience:** Belief in *Qaḍā' wa Qadar* allows a Muslim to face difficulty with patience (*Ṣabr*) and gratitude.

EVALUATION:

1. Define the three elements that constitute true *Iman*.
2. List the Six Articles of Faith.
3. What is the Arabic term for belief in Divine Decree?

4. Name the angel responsible for bringing revelation.
5. Explain why Iman is considered the foundation of a Muslim's life.

ASSIGNMENT:

1. What does *Tawḥīd* mean?
2. Which revealed book is the final and preserved revelation?
3. Why must a Muslim believe in the Day of Judgment?
4. Name three prophets mentioned in the lesson.

WEEK 6: FAITH AND GOOD DEEDS

A. RELATIONSHIP BETWEEN BELIEF (*IMAN*) AND ACTION (*'AMAL*)

- **Inseparability:** In Islam, faith (*Iman*) and good deeds (*'Amal aṣ-Ṣāliḥ*) are two sides of the same coin and are inseparable. The Qur'an often mentions them together (e.g., "Those who believe and do righteous deeds...").
- **Faith is the Root:** *Iman* is the inner root; it is the sincere intention (*Niyyah*) that makes the deed good and acceptable to Allah.
- **Good Deeds are the Fruit:** Good deeds are the visible proof of the sincerity of one's faith. A tree without fruit is worthless, just as a claim of faith without corresponding good actions is weak.

B. AVOIDING HYPOCRISY (*NIFĀQ*)

- **Meaning of Hypocrisy: Hypocrisy (*Nifāq*)** means pretending to have faith outwardly while hiding disbelief, ill-intentions, or insincerity inwardly. A hypocrite (*Munāfiq*) is one who fails to match their inner belief with their outward actions.
- **Signs of a Hypocrite (According to Hadith):**
    1. When he speaks, he lies.
    2. When he makes a promise, he breaks it.
    3. When he is entrusted (with something), he betrays the trust.
- **Danger:** Hypocrisy is a major sin because it involves lying to Allah, to oneself, and to the community. The Qur'an places the hypocrites in the lowest depths of the Hellfire.

C. DEEDS THAT STRENGTHEN FAITH

1. **Sincerity (*Ikhlāṣ*):** Performing all actions purely for the sake of Allah, without seeking praise from people.
2. **Consistency:** Performing small good deeds consistently (e.g., praying *Duḥā* daily) is better than performing large deeds occasionally.
3. **Seeking Knowledge (*'Ilm*):** The more a person learns about Allah and His commands, the stronger their faith becomes, leading to better actions.

EVALUATION:

1. How does the Qur'an often link *Iman* and *'Amal*?
2. Explain the analogy of *Iman* as the root and good deeds as the fruit.
3. Define the term *Nifāq*.
4. State two signs of a hypocrite mentioned in the Hadith.
5. What is the danger of hypocrisy in Islam?

ASSIGNMENT:

1. What is the Arabic term for sincerity in action?
2. Give a practical example of how a good deed can strengthen a student's faith.
3. Why is consistency important in good deeds?
4. Write one sentence that summarizes the relationship between faith and action.

WEEK 8: APPLICATION OF FAITH

A. THE FAITHFUL LIFE (*IḤSĀN*)

- **Definition:** Applying faith means moving beyond mere belief and ritual to live a life governed by Islamic principles. This is known as **Iḥsān** (excellence in worship), which means worshipping Allah as if you see Him, and even if you do not see Him, knowing that He sees you.

B. MANIFESTATION OF FAITH IN CHARACTER AND ACTION

1. **Honesty (*Ṣidq*):** A believer is truthful in all areas of life:
    - *In Speech:* Never lying or exaggerating.
    - *In Commitment:* Fulfilling promises and trusts (*Amānah*).
    - *In School:* Never cheating in exams or assignments (Academic Honesty).
2. **Observing Prayer (*Ṣalāh*):** The prayer is the ultimate application of faith, as it serves as a direct link to Allah. It prevents immorality and wrongdoing. A faithful person ensures their five daily prayers are performed on time and with full devotion (*Khushū'*) .
3. **Service and Generosity (*Khidmah*):** Faith requires serving the community, helping the needy, and prioritizing the welfare of others over oneself. This includes:
    - Caring for orphans and the elderly.
    - Participating in community service.
    - Treating all people (including non-Muslims) with justice and kindness.

C. THE OUTCOME OF APPLIED FAITH

- **Inner Peace:** Certainty in Allah's plan brings tranquility (*Sakīnah*).
- **Societal Harmony:** When individuals apply faith through honesty and service, the community becomes just, safe, and unified.

EVALUATION:

1. What is the concept of *Iḥsān*?
2. Mention three ways a student can demonstrate honesty (*Ṣidq*) in school.
3. How does prayer (*Ṣalāh*) serve as an application of faith?

4. What is the Arabic term for sincerity and devotion in prayer?
5. Give two practical examples of service (*Khidmah*) in your community.

ASSIGNMENT:

1. Explain why a person who cheats in an exam is failing to apply their faith.
2. Define the term *Amānah*.
3. What are the benefits of applying faith in one's daily life?
4. How does true faith prevent immorality?

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WEEK 9: REVIEW OF QUR'AN AND HADITH

A. INTEGRATION OF FAITH AND PRACTICE

- The Qur'an and the Hadith are the two inseparable components of Islamic life.
    - **Qur'an:** Provides the **WHAT** (the doctrine, the principles, the commands).
    - **Hadith/Sunnah:** Provides the **HOW** (the method, the details, the practical example of the Prophet (SAW)).
- **The Muslim's Duty:** To successfully integrate the two: believing in the Qur'an and implementing its teachings exactly as shown by the Prophet (SAW). For example, the Qur'an commands *Ṣalāh*, but the Hadith shows the exact standing, bowing, and prostration.

B. THE IMPORTANCE OF RECITATION AND UNDERSTANDING

- ***Tajwīd* (Proper Articulation):** Seeking knowledge of *Tajwīd* (the rules governing Qur'anic recitation) is a communal obligation. It ensures the Qur'an is recited as it was revealed, preventing errors that could change the meaning.
- **Recitation Exercises:** Practice ensures familiarity, good pronunciation, and memorisation of short, foundational chapters.

C. REVIEW OF SHORT SURAHS FOR RECITATION (EXAMPLES)

- ***Sūrat al-Fātiḥah* (The Opening):** Recited in every *rak'ah* of every prayer. Its themes cover Praise of Allah, His Lordship, and the request for guidance.
- ***Sūrat al-Ikhlāṣ* (Sincerity):** Encapsulates the concept of *Tawḥīd* (Oneness of Allah) in its purest form.
- ***Sūrat al-Falaq* and *an-Nās* (Refuge):** Recited to seek refuge and protection from evil, darkness, magic, and whispers of the Devil.

EVALUATION:

1. What is the role of the Qur'an in relation to the Hadith?
2. Why is seeking knowledge of *Tajwīd* important?
3. What is the main theme of *Sūrat al-Ikhlāṣ*?

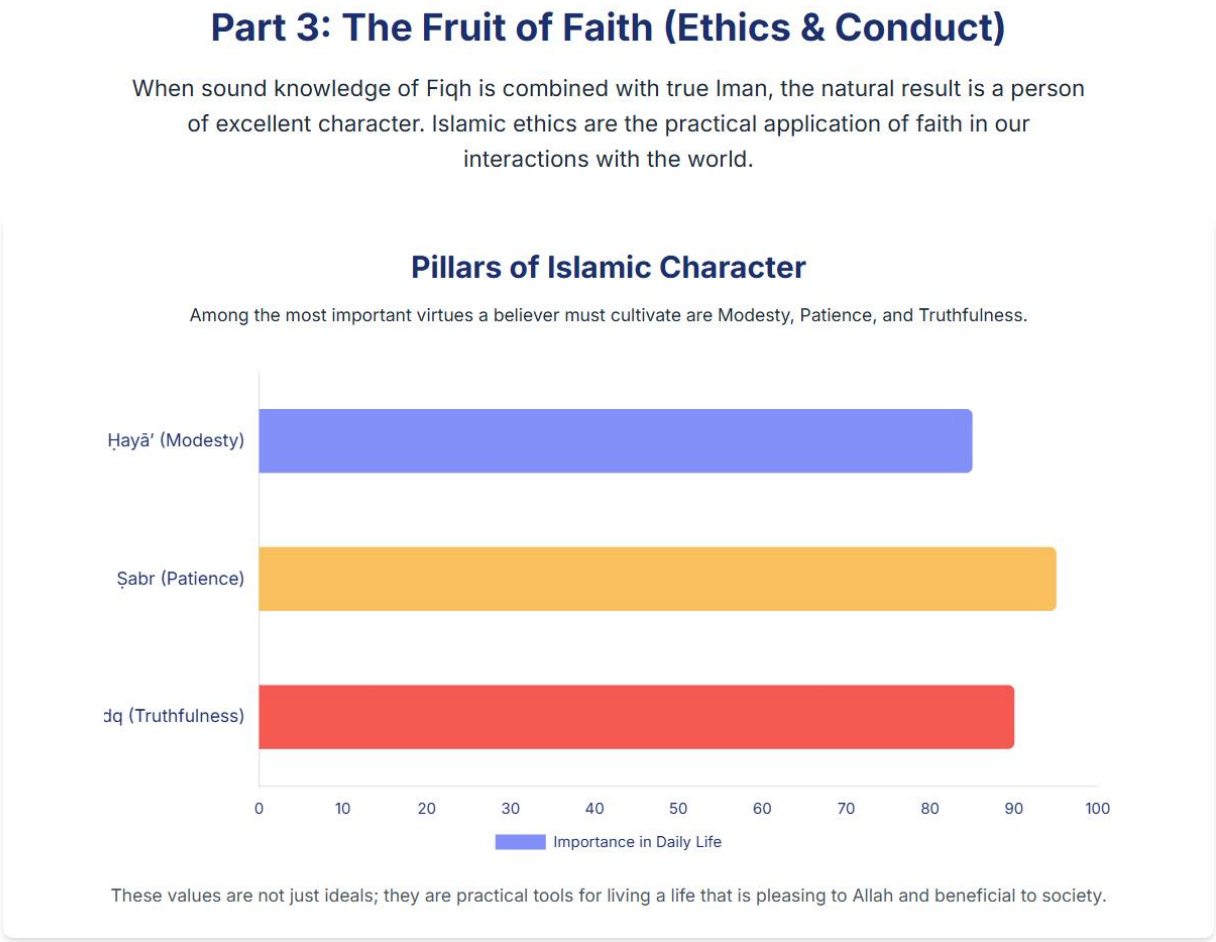
4. Explain what is meant by "Integration of faith and practice."
5. Name two short Surahs used for seeking protection.

ASSIGNMENT:

1. Define *Tajwīd*.
2. In which major part of the prayer is *Sūrat al-Fātiḥah* recited?
3. How does the Hadith explain the commands found in the Qur'an?
4. Why should a Muslim practice recitation regularly?

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WEEK 10: ETHICAL CONDUCT IN ISLAM



A. THE ESSENCE OF ISLAMIC ETHICS (*TAHDHĪB*)

- The word *Tahdhīb* refers to the refinement, purification, or cultivation of character. Islam sees good manners and high ethical standards as an extension of faith. The Prophet (SAW) said, "I was only sent to perfect good character."

B. KEY ETHICAL VIRTUES

1. **Modesty (*Ḥayā'*):**
    - **Meaning:** A quality that makes one feel ashamed to do anything offensive or improper. It is often translated as **"shame"** or **"bashfulness."**

- **Application:** It encourages proper dress, respectful interaction, and control over one's gaze and speech. The Prophet (SAW) said, "*Ḥayā'* is part of faith."

2. **Patience (*Ṣabr*):**
    - **Meaning:** Endurance, perseverance, and holding the soul back from panic, despair, and complaint in the face of hardship.
    - **Application:** It is required in three areas: a) patiently enduring hardship, b) patiently staying obedient to Allah, and c) patiently refraining from sin.
3. **Truthfulness (*Ṣidq*):**
    - **Meaning:** Being truthful in all thoughts, intentions, speech, and deeds. It is the foundation of trust (*Amānah*).
    - **Application:** A truthful person does not lie, cheat, gossip, or break a promise. It is the opposite of hypocrisy.

C. THE MORAL IMPACT

- These virtues ensure a Muslim is a positive and constructive member of society. Modesty preserves dignity, patience grants inner strength, and truthfulness builds public trust.

EVALUATION:

1. What is the Arabic term for ethical conduct/refinement of character?
2. What did the Prophet (SAW) state was the reason for his mission?
3. Define the Islamic concept of *Ḥayā'*.
4. List the three main areas where *Ṣabr* is required.
5. Why is *Ṣidq* considered the foundation of good character?

ASSIGNMENT:

1. Explain why Modesty (*Ḥayā'*) is considered part of faith.
2. Give an example of showing patience (*Ṣabr*) in the classroom.
3. How does truthfulness in intention affect a person's actions?

4. State two practical ways a student can demonstrate modesty in dress or interaction.

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