

JSS 2

Scheme of Work

Weeks	Topic
1.	Suratul Jinn (Q72:1-5): Reading, Meaning and Lessons
2.	Prophets of Allah: The needs for prophet and the twenty-five prophets mentioned in the Holy Qur'an
3.	As-salat: Definition, Importance and time of Salat
4.	Hadith: Reading, meaning and comments on hadith one of An-Nawawi
5.	Angels: Definition, Nature, Duties and Roles of Angels
6.	Environmental Sanitation in Islam: Bathing, Washing and cleaning of Environment
7.	Child's Right in Islam: protection, Education, guidance and good name
8.	Muhammad prophet hood: Early public preaching by the holy prophet
9.	Hadith: Reading meaning and comments on hadith two of An-Nawawi
10.	As-salat: Kinds and types of Salat
11.	Suratul jinn (Q72:6-10): reading, meaning and comments
12.	REVISION
13.	EXAMINATION

WEEK ONE

SURATUL JINN (Q72:1-5)

Arabic text and transliteration

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

Qul oohiya ilayya annahu istamaAAanafarun mina aljinni faqaloo inna samiAAanaqur-anan AAajaba

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

Yahdee ila arrushdi faamannabihi walan nushrika birabbina ahada

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

Waannahu taAAala jaddu rabbinama ittakhatha sahibatan wala walada

وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا

Waannahu kana yaqoolu safeehunaAAala Allahi shatata

وَأَنَا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

Waanna thanannaan lan taqoola al-insu waljinnu AAala Allahikathiba

TRANSLATION

1. Say (O Muhammad): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'an). They said: 'Verily! We have heard a wonderful Recital (this Qur'an)!
2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah).
3. 'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).
4. 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinns] used to utter against Allah that which was wrong and not right.
5. 'And verily, we thought that men and jinns would not utter a lie against Allah.

WEEK TWO

THE NEEDS FOR PROPHET AND THE TWENTY-FIVE PROPHETS MENTIONED IN THE HOLY QUR'AN

A Prophet (i.e. Nabi) is a man of higher spiritual perfection who is inspired through revelation (Wahy) but does not bring new Shariah (codes of law) but a Messenger (i.e. Rasul) on the other hand, is a Prophet who brings a new Shariah. Thus, the grade of a Messenger is higher than that of a Prophet. That is to say, every Messenger is a Prophet but every Prophet is not a messenger.

NEED FOR Prophet

1. Prophets were sent to illuminate the way for mankind: Allah sent the Messengers, may Allah exalt their mention, to mankind throughout the ages so that mankind might be guided to the truth and be purified of sins. Those who were enlightened by the Messengers of Allah, found the way to the Divine Presence and attained the highest rank of humanity. The Messengers led mankind to the knowledge of Allah.

2. The prophets were sent to guide people to the service of Allah: Allah Says (what means): "And I did not create the jinn and mankind except to worship Me." [Quran 51:56]

We have not been created to eat, drink and reproduce; these are natural facts of our life, and natural needs. The main purpose for our creation is to recognize Allah and realize servitude to Him. For this reason, all the Prophets, may Allah exalt their mention, were sent to show us the way to achieve servitude to Allah, as He, The Most Exalted, Declares (what means): • "And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me." [Quran 21:25] • "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid false deities.

3. The prophets established the balance between this world and the next: The Prophets, may Allah exalt their mention, were sent to establish a balance between this world and the Hereafter, between material and spiritual life, between reason and soul, between this world and the next and between indulgence and abstinence.

At a time when some led an isolated life in monasteries and others drowned in luxury, the Quranic instruction came (which means): "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world." [Quran 28:77]

4. The Prophets are the witnesses of Allah: One of the reasons why the Prophets were sent is so that mankind will have no argument against Allah in the Hereafter. Regarding this, Almighty Allah Says (what means): "[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah ..." [Quran 4:165]

5. The Prophets were examples: To set a good example for other people was another duty of the Prophets, may Allah exalt their mention– a duty which we must also always observe consciously. Each Prophet was sent to his particular people (except for Prophet Muhammad who was sent to all mankind) to remind them of the need to worship one God, and refrain from associating partners with him. They were not gods, sons or partners of God, but were simply the best of mankind, chosen because of their humility in their behavior, morals, peacefulness and knowledge of Allah.

THE TWENTY-FIVE PROPHETS MENTIONED IN THE HOLY QUR'AN

There are many prophets of Allah but twenty-five of them were mentioned in the Holy Book and they are;

1. Adam as (Adam) آدم
2. Idris as (Enoch) إدريس
3. Noah as (Nuh) نوح
4. Hud as (Hud) هود
5. Shaleh as (Saleh) صالح
6. Ibrahim as (Abraham) إبراهيم
7. Lut as (Lot) لوط
8. Ismail as (Ishmael) إسماعيل
9. Ishaq as (Issac) إسحاق
10. Yaqub as (Jacob) يعقوب
11. Yusuf as (Joseph) يوسف
12. Ayyub as (Job) أيوب
13. Shu'aib as (Jethro) شعيب
14. Musa as (Moses) موسى
15. Harun as (Aaron) هارون
16. Dzulkifli as (Ezekiel) ذو الكفل
17. Dawud as (David) داود
18. Sulaiman as (Soloman) سليمان
19. Ilyas as (Elijah) إلياس
20. Alyas'a as (Elisha) اليسع

21. Yunus as (Jonah) يونس

22. Zakaria as (Zachariah) زكريا

23. Yahya as (John) يحيى

24. Isa as (Jesus) عيسى

25. Muhammad saw محمد

WEEK THREE

AS-SALAT

Salat is a Canonical or prescribed way of worship. it is the daily ritual prayer enjoined upon all Muslims as one of the five Pillars of Islam.

IMPORTANCE OF SALAT

The Prophet(Peace be upon him and his family) has said:

"The Salat is the most important act of worship in the religion. If Allah (SWT) accepts one's Salat, then all other acts of worship will be accepted, and if the Salat is not accepted, then all other acts of worship will not be accepted either."

1. The Salat is the Key to Paradise.

ii. The first thing that will be taken account of (on the Day of Judgement) is the Salat.

iii. The Salat is a way that the God-Fearing become close to Allah.

iv. The Salat is a pillar of Islam

v. most beloved action in the eyes of Allah is performing the Salat right when the time sets in.

vi. Salah is the only distinction between a Mo'min and a non-Mo'min.

vii. Salah is a practical sign of obedience to the commands of Allah. It is the practical proof of our faith in Allah and Islam.

viii. Salah builds a strong defense against evils which exist around us. It is said in the Holy Qur'an that, surely, Salah keeps you away from indecency and evil. This is why the prayer is described as "remembrance" to Allah (SWT).

ix. Salah wipes out our sins

x. Salah was the last will of the Prophet (SAW). As his soul departed he said with his last breaths: As-Salah, As-Salah.

TIMES OF SALAT

You shall glorify and praise your Lord and be with the prostrators, and worship your Lord until you attain certainty.' (Qur'an, 15:98)

Prayer (Namaz) times are dictated by the positioning of the sun in the sky and where you are in the world. In communities with a high Muslim population, prayer times are announced by a daily call to prayer known as Adhan. Adhan is a call made from the local Mosque by the designated caller of prayer, known as a Muezzin.

FAJR (DAWN): The first prayer to start your day is performed before sunrise at true dawn in remembrance of Allah (swt)

DHUHR (MIDDAY): A prayer to remember Allah and seek His guidance is performed either shortly before or after noon, depending on the time of year. Usually, you will have already started your work day and will need to take a short break

ASR (AFTERNOON): A prayer to reflect on the greater meaning of our lives takes place in the late afternoon

MAGHRIB (SUNSET): The fourth daily prayer takes place not long after the sun has set in order to remember Allah (swt) before the day finishes

ISHA (NIGHT): The final prayer of the day, before going to bed and resting, you must take time to pray and show gratitude for Allah's presence, mercy, guidance and forgiveness. The time for 'Isha' lasts until midnight just before dawn.

WEEK FOUR

HADITH ONE OF AN-NAWAWI

TRANSLATION

Narrated: Umar bin Al-Khattab

who said: I heard the Messenger of Allah (SAW), say: "Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." [Al-Bukhari and Muslim]

WEEK FIVE

ANGELS

Belief in the existence of angels is one of the fundamental articles of faith in Islam

Angel are supernatural being created by Allah from light to serve Allah. Unlike jinns Angels cannot disobey Allah. they obey Allah at all times.

DUTIES OF ANGELS

I. Angels record the deeds of humans as long as they are on earth:

[There are over you watchers, noble writers, who know whatever you do.] (Al-Infitar 82:10-12)

ii. The Qur'an also mentions angels in connection with Heaven and Hell:

[Gardens of Eden which they shall enter ... and the angels shall enter unto them from every gate.] (Ar-Ra'd 13:23)

iii. They pray and ask forgiveness for mankind

SPECIFIC DUTIES OF ANGELS

I. Angel Jibreel – This is the most distinguished of the angels, and is entrusted with carrying revelation to the prophets.

ii. Angel Mika'el – The one entrusted with the sustenance of creatures Rainfall)

iii. Angel Azaril - He is e

ntrusted with taking the souls of all creatures in the universe.

iv. Munkar and Nakeer – They are the two angels in charge of questioning people in their graves about their faith.

v. Ridwan and Malik – They watch over Heaven and Hell. The custodian of Heaven is called Ridwan, while that of Hell is named Malik. Hell has nineteen angels who watch over it.

“Over it (Hell) are nineteen (angels)”

(Qur'an 74:30)

vi. Angel Israfil - in charge of blowing trumpet

vii. Arid and Raqeeb - in charge of recording deeds of mankind

WEEK SIX

ENVIRONMENTAL SANITATION IN ISLAM: BATHING, WASHING AND CLEANING OF ENVIRONMENT

. A major objective of the Quran , Islamic teachings and Prophet (Peace Be Upon Him) traditions is to build and maintain a healthy and clean environment which is devoid of any source of pollution and misuse.

Environmental sanitation as the name implies is the implementation of sanitary activities done to keep the environment clean and tidy and safe.

BATHING AND WASHING

Purification or ghusl is an important act of cleaning.

STEP OF PERFORMING PURIFICATION BATH

State your intention (Niyyah)

Say Bismillah

Rinse your hands three times

Wash your private parts and any other impure part of the body thoroughly.

Perform Wudu (an Islamic practice of cleaning the body) as you do daily but don't wash your feet yet.

If you are bathing on a platform or a stool where the water is rapidly flowing, then you need to perform the Wudu completely. But, if it feels like your feet will get dipped in the water, then wash them after you are through with the bath.

Wash your head thoroughly so that the water reaches the scalp. Men should clean their beards thoroughly too. Ghusl steps for ladies include thorough washing of hair, and if the hair is not in a plait, then it is important to wash it to the roots. Do not leave a single hair out otherwise, the Ghusl will be considered invalid. But, if a woman has her hair in a plait, then it is not necessary to open it, just wet the root of each hair.

Starting from the right side, pour water on the whole body. Do the same at the left side and then the entire body. Do this three times each and make certain that no area is left dry and thoroughly rub your hands all over the body while washing.

After the Ghusl, step away from the area and wash your right feet and then the left feet. But, if your feet have been washed during the process, then there is no need to wash them again.

Dry your body with a clean towel and dress up.

WEEK SEVEN

CHILD'S RIGHT IN ISLAM

{And those who pray, “Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.”} (Al-Furqan 25:74) Children are one of the joys of life that we ask Allah to grant us. Children are the delight of our hearts in their childhood, our companions and comfort in our old age, and the only source of du`aa’ in our graves; all in all, they are the means by which we earn the fruits of this life and the reward of the hereafter.

Muslims have responsibilities towards their children, and they stand accountable for these responsibilities so that they can truly enjoy and appreciate the blessings of having children and get rewarded by the Giver.

RIGHT OF CHILDREN IN ISLAM

i. feeding, clothing, health care, even the celebration of birth (‘aqeeqah)

ii. The Right to a Respectable Life; Islamic Law has given children the right to a good life and ordered the father to guarantee them the resources that can make them live well. Even in cases of divorce, fathers are asked to be fully responsible for their children regarding food, clothing, schooling, and health expenses according to the father’s standard of life.

iii. Showing Love Towards Children

iv. Equality and Justice Between children; Muslims who fear Allah in their heart and are keen to earn His satisfaction should treat their children equally, not favoring one over the others, in spending, treatment, and giving gifts to them.

Children are a blessing from Allah and to thank Allah for such a blessing, parents should fulfill the duties Allah prescribed on them towards their children

v. Right to good names.

WEEK EIGHT

EARLY PUBLIC PREACHING BY THE HOLY PROPHET

Prophet Muhammad (S.A.W) was sent by Allah to mankind. He received the revelation from Allah and started calling people to Islam. The Arabic word for 'call to the way of Allah' is Da'wah.

While the prophet was calling his relations and close associates to Islam, Allah revealed to him to propagate the religion of Islam to all people (Q74:2). He therefore started preaching to people whenever he got the opportunity. He started with his family Hashim and his tribe Quraysh. He visited market places and preach to people. He visited people during Hajj and preach to them. Because of his open Da'wah the Quraysh started persecuting the prophet and his followers. The prophet was physically assaulted and his family was banished to Birr Shiba because of their sympathy for the prophet. When the persecution became intense, the prophet went to Ta'if with the hope of opening new grounds. He was stoned by its people and thrown out of the town. He however employed wisdom, good exhortation, beautiful preaching, personal examples, perseverance, obedience to Allah and wisdom in his Da'wah.

WEEK NINE

HADITH TWO OF AN-NAWAWI

TRANSLATION

On the authority of Umar, who said :

One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said: "O Muhammed, tell me about Islam". The messenger of Allah said: "Islam is to testify that there is no god but Allah and Muhammed is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so." He said: "You have spoken rightly", and we were amazed at him asking him and saying that he had spoken rightly. He said: "Then tell

me about iman."He said:"It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof." He said:"You have spoken rightly". He said: " Then tell me about ehsan." He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you". He said: "Then tell me about the Hour". He said: "The one questioned about it knows no better than the questioner." He said: "Then tell me about its signs." He said: "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsman competing in constructing lofty buildings." Then he took himself off and I stayed for a time. Then he said: "O Omar, do you know who the questioner was?" I said: "Allah and His messenger know best". He said: "He was Jebreel (Gabriel), who came to you to teach you your religion."

narrated by Muslim.

WEEK TEN

KIND AND TYPES OF SALAT

Prayers in Islam are classified into categories based on degrees of obligation. One common classification is [fard]("compulsory"), Non-Obligatory (Supererogatory), Special prayers and Congregational prayers.

1. Compulsory prayers

five daily prayers are obligatory on every Muslim who has reached the age of puberty, with the exception of those for whom it may not be possible due to physical or mental disabilities, and those menstruating (hayd) or experiencing postnatal bleeding (nifas). Those who are sick or otherwise physically unable to offer their prayers in the traditional form are permitted to offer their prayers while sitting or lying, as they are able. Each of the five prayers has a prescribed time, depending on the movement of the sun. These are the Fajr prayer (2 rakat, observed at dawn), Zuhr prayer (4 rakat, observed at noon), Asr prayer (4 rakat, observed late in the afternoon), Maghrib prayer (3 rakat, observed at dusk), and the Isha prayer (4 rakat, observed after sunset).

2. Supererogatory prayer

supererogatory prayer, also called as Nawafil Prayers, is a type of optional Muslim salah (formal worship). As with sunnah prayer, they are not considered obligatory but are thought to confer extra

benefit on the person performing them. An example is the offering of four raka'ahs of "nafl" before the compulsory Zuhr prayer, Tahiyatul Wudu, Tahiyatul Masjid (Nafl prayer when entering Masjid, Ishraq prayer, Duha, Four Rak'aah Sunnah of Dhuhr, Four Rak'aah Sunnah of Asr, Two Rak'aah Sunnah of Maghrib, Two Rak'aah Sunnah of Isha.

3. Special prayers

Examples include; Salatul khusuf, salatul istisqah, Tahajjud, e.t.c

4. Congregational/ceremonial prayer

Examples include; jumu'ah prayer, Eid prayer e.t.c

WEEK ELEVEN

SURATUL JINN (Q72:6-10)

Arabic text and transliteration

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

Waannahu kana rijalun minaal-insi yaAAoothoona birijalin mina aljinni fazadoohumrahaqa

وَأَنَّهُمْ طُنُّوا كَمَا ظَنَنْتُمْ أَنَّ لَنَ يَبْعَثَ اللَّهُ أَحَدًا

Waannahum thannoo kama thanantuman lan yabAAatha Allahu ahada

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَبَّتٌ حَرَسًا شَدِيدًا وَشُهُبًا

Waanna lamasna assamaafawajadnaha muli-at harasan shadeedanwashuhuba

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

Waanna kunna naqAAudu minhamaqaaAida lissamAAi faman yastamiAAi al-anayajid lahu shihaban rasada

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

Waanna la nadree asharrunoreeda biman fee al-ardi am arada bihim rabbuhumrashada

TRANSLATION

6. 'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.

7. 'And they thought as you thought, that Allah will not send any Messenger (to mankind or jinns).

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.

10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

WEEK TWELVE

REVISION

WEEK THIRTEEN

EXAMINATION