

**IQRA'**  
**Grade – One**  
**Curriculum**  
Volume 3  
**Aqidah, Fiqh & Akhlaq**

**Tasneema Ghazi**  
PhD Curriculum, University of Minnesota



International Educational Foundation  
Chicago

## Table of Contents

IQRA's Note to Parents and Teachers  
Elementary Program in an Islamic School  
Development During the School Years  
How to Use the Elementary Curriculum  
Curriculum

We at IQRA' International Education Foundation are grateful to Allah (SWA) for enabling us to present this Elementary Curriculum of Islamic Studies.

This volume represents years of painstaking research, study, writing, field-testing and evaluation by IQRA's team of educators, scholars and teachers.

This volume marks the completion of the second stage of IQRA's program development. We are now well on our way to completing the junior high school and high school curricula, Insha Allah.

The development and production of this syllabus is a part of IQRA's vision for a comprehensive system of Islamic education that includes:

1. An integrated curriculum from pre-school to high school.
2. A comprehensive program of Islamic and Arabic studies at all grade levels. This includes writing and development of graded *textbooks*, *workbooks*, *enrichment literature*, *parent/teacher manuals*, *educational software* and *educational aids* for five basic Islamic subjects.
3. An Open University and Home-Based Education Program.

In each area, IQRA's work is progressing in an organized and well-planned manner and we hope that by the year 2000, IQRA's vision will become a reality, Insha Allah.

This effort needs a solid commitment to make Islamic education our foremost priority, mobilization of the community's human and financial resources, institutionalization of efforts and coordination with other organizations.

We appeal to all concerned Muslims and Islamic organizations to cooperate with IQRA' and become Ansar of its educational program.

Together, let us establish IQRA' International Foundation as the finest institution of Islamic educational research and development. It would be the best gift that we, the North American Muslims, can give to our children and to the 'Ummah as a whole. Amin.

Chief Editors

Friday, 10 June 1996

## Development During the School Years

### PHYSICAL DEVELOPMENT

The middle years, between the ages of six and twelve, are often referred to as the school years. During this period of development, children undergo a steady growth rate, increase in muscle strength and fine-tune their motor abilities. During this time also, the average child grows about 2 inches and gain 3-6 pounds each year. A rapid development of social skills also takes place during this time.

Between the ages of nine and eleven, the children have 20/20 vision while binocular vision is usually attained by the ages of six.

Through play and interaction with peers, the child expands and refines his or her motor skills. Activities such as jumping, running or throwing help him or her to coordinate and finely-tune basic motor behaviors.

The amount of sleep gradually decreases as the child ages. A normally active and healthy six year old sleeps an average of twelve hours. By the age of twelve, this time is reduced to nine or ten hours of sleep per night. Parents are reminded to regulate their child's daily schedule so that he/she can retire to bed on time and get sufficient sleep.

### COGNITIVE DEVELOPMENT

By this stage in a child's cognitive development, confusions, distractions and inconsistencies of pre-operational thought are gradually being replaced by basic logic. Children become adept at making logical decisions about problems involving "real" or concrete objects. In addition, the development of a new and reversible system of mental operations and the ability to form stable hierarchies of classes and relations begins. The ability to conserve quantity, number and some aspects of space and time forms. They can usually conserve numbers by about six or seven, mass and length between seven and eight, and weight by around nine or ten.

The pre-operational egocentrism found in pre-schoolers is replaced in the school years by increased flexibility, logic and objectivity: children are now able to appreciate situations and circumstances from others' view points. It is important that adults respect their opinions and discuss their ideas and convictions with them in a mature fashion.

During this time, rules and regulations serve as important guidelines for the behavior of six and seven year old. To children of this age, adults are always right. Parents and teachers become serious role models for these children and the Islamically-oriented behavior that is displayed to the children may become a source of their inspiration and training.

#### **Decentration:**

Children can now take into account several aspects of an object or event at the same time. They are able to recognize that there may be more than one way to arrive at a conclusion and they are able to delay action until they consider every option.

They begin to understand the process of transformation (for example, the metamorphosis of a mealworm into a beetle). They are able to understand that certain aspects of the environment are permanent and unchanged, despite changes in their appearance.

### **Time and Distance:**

After the age of eight, children gain better understanding of the passage of time and they are able to classify past and future events according to how recently they occurred. The ability to understand the concept of distance improves as the child grows through the school years.

### **Classification and Seriation:**

Children begin to understand the relationship between a whole and its parts, and can use this to classify objects in sequential order (for example girls may organize their dolls from their least favorite to their most favorite).

### **Memory and Language Development:**

In general, children during this stage have a better long and short term memory capacity than do pre-schoolers. Their ability to communicate improves primarily because they become less concrete, less literal and less egocentric. School-aged children greatly expand their reading vocabulary and improve their understanding of words and word meanings. Emphasis should be placed on providing good literature for the children. Quality Islamic literature especially should be made available for the children to read and enable them to expand their language and religious concepts.

## **SOCIAL DEVELOPMENT**

During these middle years of development, children begin to spend more time with their peers and learn to share and cooperate with them. They can be separated from their parents for longer periods of time with little or no problem. At this point, parents can allow their child to make independent choices, thus helping him or her to prepare for the "real world." However, the selection of friends should be carefully screened by parents, as peers begin to assert greater influence on their children during this crucial time in their moral and social development.

### **Peer Relationships:**

At this stage, children begin to form groups. Friendships are most likely to form between children of the same age, sex, race and among those who share common interests. (1) The most popular children within this age group tend to have good communication skills and they are able to interact well with old friends and new acquaintances.

Games undergo transition from being those that require a high expenditure of energy (such as jump rope and tag) to ones that are more competitive and organized (baseball, kickball). It is at this stage in a child's social development more than any other, that he or she is likely to conform to his/her peers.

(Footnote 1)

In an Islamic school setting, every effort should be made to discourage racial cliques and race should not be a factor in choosing friends among Muslims.

### **The Function of Peers:**

The interaction between children of the same age group is vital at this stage. Through these interactions, children are able to transmit values and ideas and function as playmates and friends. A child's peers influence his or her behavior through modeling and reinforcement and they serve as a standard for comparison. It is important for parents to provide their school-aged children with a Muslim peer group, either through an Islamic school, Masjid, or through social activities.

### **EMOTIONAL DEVELOPMENT**

#### **Fear:**

By the time children reach school age, most of their fears have subsided, since they are better able to separate reality from fantasy. On the other hand fears, such as of failure in school or rejection by teachers, peers and parents, begin to form within the child.

#### **Aggression:**

Children begin to engage in hostile aggression directed towards other people while verbal insults and playground fights that involve pushing, kicking, and hitting become more common. Emphasis on Islamic Akhlaq and manners should be constantly provided by the parents and teachers.

#### **Understanding Others' Feelings:**

Between the ages of six and twelve, children become more skilled at recognizing the causes of emotions in others (e.g. sadness is caused by a specific circumstance or incident). However, they have not yet reached the stage at which they can recognize emotions in others who are of a different age or when a situation that they are faced with is an unfamiliar one.

## How to use elementary curriculum

IQRA' International Educational Foundation has developed a comprehensive course of study spanning the six years of Elementary schooling. This curriculum covers four areas of Islamic knowledge:

*Qur'anic Studies*

*Sirah and Hadith of Rasulullah (S)*

*Fiqh and Ibadah (Islamic Akhlaq and Adab)*

*Islamic Social Studies: Geography and History of the Muslim people,*

*Islamic system of government and laws of economics for Muslims*

We have also developed a separate curriculum for Qur'anic reading, recitation and study of the Arabic language.

The curriculum is comprehensive, in the sense that it covers all basic fields of study of Islamic education at each grade level. It is also very carefully graded, keeping in mind the cognitive, social, emotional and physical characteristics of elementary aged children at each grade level. Following are some special features of this course of study:

### **Statement of Philosophy:**

The syllabus opens with an introduction and a statement of philosophy. We request you to read the statement and formulate a clearly defined philosophical basis for your school and classroom.

### **Characteristics of Elementary-Aged Children:**

Under this heading is a brief description of the physical, cognitive, social and emotional development of elementary aged children. We urge you to read it and understand the behavior and learning process of children under your supervision in the school. Many teachers and parents will need more information about the developmental process of young children than that which is provided here, and this can be easily obtained by studying any of the recommended books on Child Development.

### **Scope and Sequence Chart:**

This chart represents the total sequence of units to be covered during the course of one academic year of Elementary school. The term Scope refers to the amount of information which is made available to the children at a particular grade level.

The Scope of the Islamic history curriculum is developed keeping in mind the physical, cognitive, social and emotional development of children between the ages of six to twelve. The amount of time available to the teacher of Islamic history is also a contributing factor in determining the Scope.

### **The Scheme:**

The course of study is a detailed description of the goals to be achieved during each year of study and over the period of six years of elementary schooling. The goals for each subject at each grade level are clearly defined at the beginning of each section. A few sample activities that may be implemented to achieve these goals are also provided. These activities are merely suggestions for guidance. The teachers are advised to develop their own lesson plans using the pattern of the Kindergarten curriculum lessons as a guide. The goals of each subject are independent enough to be specific to the content of the subject under study, yet integrated enough to present a comprehensive view of the area of study.

### **Scope and Sequence:**

This is the actual planning of the range and order of the amount of information to be shared with students of a specific age group during any given class period. Sequence represents the order in which the entire course of study will be taught during the course of the year and further over the course of six years. The sequence guards the curriculum planners against unnecessary repetition of topics and the scope helps the teachers prepare each lesson at the level of understanding and maturity of the target audience. The depth and maturity of a well-developed and pedagogically conceived curriculum grows with each lesson and attempts to offer fresh challenges to both teachers and students.

### **Bibliography:**

This section contains the recommended books for each subject at each grade level. Most of the textbooks and workbooks listed have been prepared and published by IQRA' International Educational Foundation as an integral part of its; '*Comprehensive and Systematic Program of Islamic Education*'. Each topic of the curriculum is covered in the recommended textbook and accompanying workbook. Within the last ten years, the field of Islamic literature for children has made tremendous progress and the number of books available has grown many-fold. Some of these relevant books have also been recommended as further reading.

At the end of the syllabus, a bibliography of children's books on Islam and Muslims has been provided for the teachers and parents to obtain for their children's enrichment and enjoyment. Insha Allah, our young children will grow to be fine examples of *Muttaqi' Mu'minun*.

### **Field Testing:**

The entire syllabus has been thoroughly tested in a formal school setting under the direct supervision of in-house educators at IQRA' International Educational Foundation. It is only after suggestions and corrections made by cooperating school teachers and editors have been incorporated into this work that the present manuscript is ready for use in the classroom.

# Aqidah and Fiqh

-The understanding and knowledge of Islamic law-

## The Philosophy

*Fiqh* is defined as "understanding and knowledge." Thus, *Fiqh* is actually a branch of knowledge that defines and clarifies the Islamic way of worship and living. Generations of great scholars, *Fuqaha*, have worked to define and interpret Islamic laws in the light of the Qur'an and *Sunnah* of Rasulullah (S).

As *Fiqh* pertains to the law of all Muslim practices at every stage of life, children, too, should be well-versed in the science of *Fiqh*. They should learn and adopt the right conduct, *Ma'ruf*, and refrain from that which is wrong, *Munkar*.

During the early grades, emphasis should be placed on education and training in Islamic ways of living our lives. Islamic beliefs should permeate every phase of the curriculum. The teachers and principal should be models of *Mu'minun*, guiding the younger generations. At the elementary level, the syllabus focuses on the very basic laws and practices of Islam, as agreed upon by the scholars (*Al-Fuqaha*) of all the major schools of *Fiqh*. Emphasis here is on the development of basic concepts of *Iman* and Islamic practices. Children are helped to develop their identity as Believers (*Mu'minun*). They are trained to incorporate Islamic etiquette and manners into their daily activities.

We at IQRA' believe that the foundation of Islamic etiquette and manners should be laid at an early age. As such, these concepts are an integral part of the *'Aqidah* and *Fiqh* curriculum at each grade level.

Special attention is paid to helping children develop a habit of using Islamic vocabulary in their conversations with family and friends both at home and in the school. This helps them to remember Allah (SWA) many times during the day. It also aids in identifying themselves with the other members of the *'Ummah*, speaking the same language and practicing the same moral behavior.

The Primary goal of IQRA's Islamic educational program is to help our young children grow to be the finest examples of Islamic behavior in practice and to become valuable members of their communities. Indeed, Allah (SWA) enjoins this duty upon us in the Qur'an:

(ARABIC TEXT)

*And let there be from among you a nation*

*Who invites to goodness and enjoins right conduct,*

*And forbids indecency.*

*Such are those who are successful.*

*(Al-Imran 2:104)*

Grade 1

Aqidah and Fiqh

Goal One

## Conceptual Development of Iman

A gradual development of the schema of *Tawhid*, *Risalah*, the Scriptures, the Angels, the *Qiyamah* and the *Akhirah* during the course of six years.

<b>Statement of Performance Objectives</b>  The Students will:	<b>Examples</b>
Develop the concept of <b>One</b> - Oneness of Allah (SWA).	Recite <i>Surah Al 'Ikhlas</i> and discuss the meaning of <i>Tawhid</i> : Allah (SWA), the only Creator. Through different activities classify the concept of <b>One</b> .
Know the fact that Allah (SWA), has sent many men as His messengers to teach us the right way to live. Begin to believe in the prophets of Allah (SWA).	Stories of Prophets Adam, Nuh, Ibrahim, (AS), etc.
Believe that Muhammad (S) was the last Prophet of Allah (SWA).	Learn to recite the <i>Shahadah</i> and develop a conceptual framework of <i>Tawhid</i> and <i>Risalah</i> . Understand the concept of the <b>last</b> and <b>final</b> .
Learn that Allah (SWA) has sent us His teachings through some of His prophets, which are collected in the form of Books.	Show the children copies of the Qur'an, <i>Tawrat</i> (The old testament) and <i>Injil</i> (The New Testament). Discuss the process of <i>Wahi</i> to Muhammad (S) as an example.

Be introduced to the concept of Allah (SWA) as the Creator of many beings - such as angels.	Introduce the most famous angel, Jibril (AS).
Begin to develop a sense of accountability to Allah (SWA) for their actions.	Biography of the Prophet Lut (AS) and his people and of Allah's reward to those who were obedient and His punishment to those who were disobedient.

Grade 1

Aqidah and Fiqh

Goal Two:

## Islamic Ways of Worship

### Salah, Saum, Zakah and Haj

<b>Statement of Performance Objectives</b>  The Students will:	<b>Examples</b>
Recognize the call of <i>Adhan</i> and begin to prepare for <i>Salah</i> with adults.	Stop every activity (at home or in school) and proceed to the prayer area with <i>Wudu'</i> . Sit quietly and wait calmly for the <i>Iqamah</i> to be called.
Learn to follow the proper movements during <i>Salah</i> .	Follow the Imam during the <i>Salah</i> .
Learn the ( <i>Adab</i> ) etiquettes of <i>Salah</i> .	Praying with <i>Wudu</i> , wearing clean clothes, forming straight lines, not looking around, etc.
Learn that fasting is our duty to Allah (SWA), we fast to please Allah (SWA) alone.	Hear accounts of fasting from the teacher.
Understand that we fast during a special month beginning at a certain age.	Understand that they are too young to fast. Help parents and adults to welcome Ramadan and participate in various activities each day of Ramadan. They may fast a portion of the day during Ramadan.
Learn and practice simple acts of caring, sharing and giving.	Share household chores with their mother and siblings. Share books and toys, etc. With friends, siblings, guests.
Know that people travel to Makkah for <i>Haj</i> .	Visit a <i>Haj</i> and listen to him or her talk about <i>Haj</i> . Watch the <i>Sound Vision</i> video "Take me to the Kaba."

Grade 1

Aqidah and Fiqh

Goal Three:

## The Permitted and The Prohibited

The *Halal* and *Haram* in the Islamic *Shari'ah* as it relates

To the belief, action and behavior of every Muslim.

<b>Statement of Performance Objectives</b>	<b>Examples</b>
The Students will:	
Begin to establish faith in Allah (SWA) as the only God and Creator of everyone.	Learn and sing songs such as "Allah is One; equal to none." Learn the <i>Shahadah</i> and recite it many times during the day.
Learn that Allah (SWA) has sent Prophets to teach us good manners to live.	Read stories of some of the Prophets, such as Adam (AS), Nuh (AS), Ibrahim (AS) and Muhammad (S).
Learn that Prophet Muhammad (S) was the last prophet of Allah (SWA).	Listen to different incidents from the life of the Prophet Muhammad (S). Learn some <i>Ahadith</i> .
Begin to follow some of the teachings of Prophet Muhammad (S). Learn to obey and respect parents and teachers.	Study the biographies of some of the Prophets of Allah (SWA). Talk to parents and teachers with respect, listen to them, love them.
Begin to understand that, as Muslims, we are not allowed to eat certain types of meat.	Learn to be careful in selecting only <i>Halal</i> foods when eating in restaurants or in the school cafeteria.
Begin to follow truthfulness and honesty in their daily interactions.	Share equally and tell the truth.
Begin to establish the foundations of Islamic behavior.	Greet each other with Islamic greetings, use Islamic vocabulary, etc.

Grade 1

Aqidah and Fiqh

Goal Four (contd):

## Islamic Adab and Akhlaq

*Adab* of personal and social life for Muslims as derived from the Qur'an and *Sunnah* of Prophet Muhammad (S)

<b>Statement of Performance Objectives</b>  The Students will:	<b>Examples</b>
Begin to learn the ' <i>Adab</i> of drinking.	Drink from a glass or cup rather than the jug or pitcher, sit down while drinking, hold cup in right hand.
Learn the ' <i>Adab</i> of praying in the <i>Masjid</i> .	Always accompany their parent, and enter with the right foot, and exit with the left foot, take shoes off, keep the <i>Masjid</i> clean, do not run around.
Begin to learn the ' <i>Adab</i> of reading and reciting the Qur'an.	Perform <i>Wudu'</i> before handling or reading the Qur'an, listen quietly when Qur'an is being recited, keep the Qur'an in a clean and safe place.
Treat Friday as a special day as it is a holy day: <i>Salat al-Jum'ah</i> (The Friday Congregational Prayer).	Take a shower in the morning, wear clean clothes, go to <i>Jum'ah</i> prayers with the family, etc.

Grade 1

Aqidah and Fiqh

Goal Four:

## Islamic 'Adab and Akhlaq

'Adab of personal and social life for Muslims as derived from the Qur'an and *Sunnah* of Prophet Muhammad (S)

<b>Statement of Performance Objectives</b>  The Students will:	<b>Examples</b>
Be aware of some of their duties to Allah (SWA).	Making an attempt to begin to learn to read the Qur'an, learn <i>Salah</i> , etc.
Learn and practice their duties towards their parents, teachers, relatives and neighbors.	Respectful, polite, loving, helpful, obedient.
Learn the Islamic behavior of friendship.	Be helpful to their friends and classmates.
Learn the <i>Adab</i> of receiving guests.	Coming out of their room to greet the guests, sit with them, ask their well being, etc.
Learn the <i>Adab</i> of visiting people, love, care, courtesy.	Bring a gift for the host; wear neat and clean clothes; do not ask too many favors from the host; do not use any item without permission.
Learn the <i>Adab</i> of greeting another Muslim and other people.	Always greet people with a smile; greet Muslims with ' <i>Assalam-u-'Alaikum</i> and respond to that Islamic greeting with <i>Wa 'Alaikum as-Salam</i> . Greet non-Muslims according to custom, e.g. "Good Morning", "Hello", etc.

Learn the Islamic manners of performing bodily functions.	Saying <i>Alhamdu li-(A)llah</i> and turning away from others when sneezing. Say <i>Ya (a)rhamuk Allah</i> when someone else sneezes.
Develop a concept of cleanliness and <i>Taharah</i> .	Shower, keep clothes clean, comb hair, etc.
Learn the <i>Adab</i> of eating at the dining table or floor.	Wash hands and say <i>Bismi-(A)llah</i> or <i>Du'a'</i> before eating and <i>Alhamdu li-(A)llah</i> and <i>Du'a'</i> after eating, use right hand to eat, etc.

## Grade 1

### Aqidah and Fiqh

#### First Grade Curriculum:

#### Scope and Sequence

### 1. Identity of self as a Muslim

Islamic names

Islamic form of greetings

Islamic dress code

### 2. Beliefs of a Muslim: Arkan al-Iman

#### Shahadah:

There is no God but Allah (SWA)

Muhammad (S) is His Messenger

Memorization of *Shahadah* in Arabic

Memorization of *Kalimah at-Tayyibah* in Arabic and its meaning in English

#### Tawhid:

Concept of the Oneness of Allah (SWA)

Belief in Allah (SWA) alone

Nothing is like Him; He is Unique

He is the only Creator, everything else is created by Him

No one shares His power

He has no partners, sons or daughters

He is all Powerful (Omnipotent)

He is all Knowing (Omniscient)

He sees everything; He hears everything

He is Eternal; Everlasting

### Risalah:

Who is *Rasul*? (Introduce Islamic/Arabic vocabulary)

Prophet Adam (AS), the first man and the first prophet of Allah (SWA)

Prophet Muhammad (S), the last Prophet and Messenger of Allah (SWA)

Why are the prophets and messengers sent to Mankind by Allah (SWA)?

Prophets are humans and models in character for us.

What are our duties towards Allah's prophets and messengers?

Biographies of some of the prophets and messengers mentioned in the Qur'an

(See the IQRA' Islamic History Curriculum).

### Kutub-Allah (The Scriptures):

When do we refer to a book as Allah's book?

Differences between an ordinary book and Allah's books.

Names of the revealed Books (Scriptures)

Names of the prophets to whom these books were revealed.

Qur'an is the last Book of Allah (SWA)

Language in which the Qur'an was revealed to Rasulullah (S)

### *Mala'ikah (The Angels):*

Who are the *Mala'ikah*?

The *Mala'ikah* have been created by Allah (SWA)

They are Allah's messengers and functionaries

They worship and praise Allah (SWA) at all times of the day and night.

Names of Four Archangels (*Muqarrabun*)

Jibril (AS) is the Angel of Revelation (*Ar-Ruh al-Amin*)

We must say '*Alaihi as-Salam* (AS) when we mention the name of an Angel to show respect

### *Al-Akhirah (Life after Death):*

We will all die one day

We will all be raised again

All of us will be gathered together

Allah (SWA) will judge our good deeds and bad deeds

Belief in the Day of Judgement

Concept of eternal life (ever-after)

## **3. The Muslim Family**

Members (relationship of love, respect, care and trust)

Activities (permitted and prohibited)

A day in the life of a Muslim family (daily activities especially *Salah*)

Following Islamic values

#### 4. Muslim Etiquette

##### Cleanliness:

Of the body, clothes, school, room, home, thoughts and actions

##### Manners of Dress:

Need for clothing (covering the body, beautification)

*Du'a* when wearing new clothes

Proper *Satr* for male and female

##### Manners While Eating:

Washing the hands before and after the meal

Reciting *Bismillah* / *Du'a* before beginning the meal

Sitting down while eating

Eating with the right hand

Inviting a guest to share your food

Taking a small portion and finishing it before taking more

Being considerate to others while taking food

Chewing and swallowing food quietly

Reciting *Du'a* at the end of the meal

Manners during Travel:

Reciting *Du'a* for travel as the vehicle begins to move

Making sure to offer *Salah* when the time for prayer comes during the journey

If you are visiting other people, inform them of your plans beforehand

When you are returning, inform the people at home

When you return, offer a prayer of thanks to Allah (SWA) for a safe journey

**5. Relationship With Our Non-Muslims Neighbors and Friends**

Understanding, care and respect

**6. Relationship With Other Creations of Allah (SWA)**

The earth, animals, and birds, waterways, concepts of conservation and waste, proper use of our natural resources, etc.

**BIBLIOGRAPHY**

<p><b>Coloring Books</b></p>	<p>Ghazi, T. &amp; Hassan, L: <u>Coloring Book For Muslim Children: Our Religion is Islam</u> IQRA' International Educational Foundation, Chicago.</p> <p>Abdul-Majid, Malik: <u>A Coloring Book of Islamic Manners</u> IQRA' International Educational Foundation, Chicago.</p>
------------------------------	--