

IQRA'
Grade – One
Curriculum
Grade 6
Aqidah, Fiqh & Ahklaq

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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)

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Grade 6

'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.

Statement of Performance Objectives The Students will:	Examples
Apply the aspects of <i>Iman</i> in their lives and believe in them without a trace of doubt, <i>Insha'Allah</i> .	Firm belief in <i>Tawhid, Risalah, the Books of Allah (SWA) the angels, Akhirah and Qiyamah</i> .

<p>Be enthusiastic and keen to expand their knowledge of teachings of the Qur'an, <i>Hadith</i>, <i>Fiqh</i> and practice of Islamic <i>Akhlaq</i>.</p>	<p>Read the Qur'an, <i>Hadith</i>, the biographies of the <i>Sahabah</i>, the <i>Tabi'un</i>, and pious ancestors and follow their good example. Learn Islamic <i>Akhlaq</i> and practice it at school and at home. Should have an Islamic ethos permeating throughout the entire environment.</p>
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Islamic Ways of Worship

Salah, Saum, Zakah and Haj

Statement of Performance Objectives The Students will:	Examples
Learn, study and discuss the religious and social significance of <i>Haj</i> .	Significance for the individual, family, community and 'Ummah.
Develop an understanding of the significance of visiting Madinah and offering <i>Salam</i> at the grave of Prophet Muhammad (S).	Learn the meaning, purpose, and places of <i>Ziyarah</i> in and around Madinah.
Learn the history and geography of Madinah and the <i>Masjid</i> of the Prophet (S).	The history of <i>Masjid an-Nabi</i> , special places, and dimensions, etc.
Be introduced to the concept of Jihad.	Various aspects and types of Jihad (Besides armed warfare especially).
Learn about <i>Shaitan</i> versus the development of a pious self (<i>Jihad an Nafs</i>).	Struggle against bad thoughts and actions, avoiding the evil temptations of this world (i.e. alcohol, drugs, etc.) <i>Surah al-Falaq</i> and <i>An-Nas</i> .

Grade 6

Aqidah and Fiqh

Goal Two:

Islamic Ways of Worship

Salah, Saum, Zakah and Haj

Statement of Performance Objectives The Students will:	Examples
Learn the method of collection and distribution of <i>Zakah</i> money in Muslim and non-Muslim societies.	Do a class activity involving calculations of the percentage of savings that should be given as <i>Zakah</i> .
Learn about and practice charity and <i>Sadaqah</i> as acts of sharing and kindness.	Project the idea of sharing through canned food drives, <i>Iftar</i> arrangements for the poor in Ramadan, clothing and toy drives, and fund raising for the needy and victims of wars, natural disasters, etc.
Gain more knowledge about <i>Haj</i> , the fifth pillar of Islam.	Study the meaning, idea and virtues of <i>Haj</i> .
Discuss the benefits and virtues of <i>Haj</i> for a <i>Haj</i> .	Purity, forgiveness by Allah (SWA) unity of 'Ummah, etc.
Know the conditions necessary for making <i>Haj</i> an obligation.	<i>Iman</i> , adulthood, sanity, financial resources, etc.
Learn the steps in the preparation for <i>Haj</i> .	<i>Ghusul</i> , <i>Ihram</i> , <i>Niyah</i> , <i>Tabiyah</i> .
Understand and learn the steps in performing <i>Haj</i> .	<i>Tawaf</i> , <i>Sa'i</i> , stay in Mina, standing on Arafat, etc.
Learn the responsibilities of a <i>Haj</i> .	Kind, thoughtful, honest, etc.

Grade 6

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.

Statement of Performance Objectives	Examples
The Students will: Have formulated an elaborate schema of <i>Tawhid</i> , and reject <i>Shirk</i> and <i>Kufr</i> .	Not accepting any authority equal to Allah (SWA) submit to only His will. When in doubt, consult the Qur'an for guidance.
Have learned the proper ways of worship e.g. <i>Salah</i> , <i>Sawm</i> , <i>Zakah</i> and <i>Haj</i> .	Offer prayers regularly and correctly, begin to fast in the month of Ramadan.
Develop a clear understanding of their role as young Muslims and as members of their larger community neighborhood, state and country.	Most suitable ways of dealing and interacting with other people, roles and responsibilities with family, friends and neighbors (Muslim and non-Muslim).
Begin to learn their role as the <i>Khalifah</i> of Allah (SWA) on this earth in taking care of the environment; water, air, forests, animals, birds, wildlife, etc.	Planting trees in their neighborhood; participating in local and national conservation efforts; joining local and national chapters of wildlife foundations, preservation societies, etc.

<p>Continue to gain further knowledge of the permitted and the prohibited food and drink and the importance of following the Islamic injunctions concerning these issues.</p>	<p>Which animals are permitted and which are prohibited from consumption; prohibited and permitted mannerisms of eating and drinking, etc.</p>
<p>Know and follow the laws regarding <i>Satr</i>.</p>	<p>Shapes and sizes of dressing and clothes according to Islamic <i>Shari'ah</i>: note that not all Western fashions are against the regulations of <i>Shari'ah</i>.</p>

Grade 6

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)

Statement of Performance Objectives	Examples
The Students will: Follow the rules of Islamic manners suitable for a <i>Mu'min</i> .	Avoid hasty decisions and seek Allah's help and guidance in deliberation; show kindness in dealing with others; avoid bad and objectionable language; dress with complete <i>Sutr</i> , etc.
Know the 'Adab of performing some basic human needs and functions.	Daily activities should be regulated with <i>'Ibadah</i> having a very central part in the Muslim's daily living; housing is a basic necessity for privacy and safety; cleanliness and purity are essential; use of proper language and speech in daily communication with others; etc.
Learn to be considerate towards others.	Respect for the beliefs of others; avoid making jokes at the expense of others; learn to restrain anger; greet others with a smile, etc.
Learn to be moderate in all things.	Moderation in dressing, shopping, eating, talking, sleeping, etc.

Practice the ' <i>Adab</i> of friendship.	Truthfulness and honesty in relationships, keeping the secrets of their friends; sharing with them; treating their parents with respect, etc.
Begin to establish essential personal Islamic characteristics.	Practice humility and do not boast in front of others; fulfill a trust when charged with it; always speak the truth; show tenderness to others; forgive when in a position of power and authority; keep appointments; be patient; practice modesty; be generous, etc.

Grade 6

Aqidah and Fiqh

Sixth Grade Curriculum:

Scope and Sequence

1. Haj: The Fifth pillar of Islam

Meaning

Historical background of *Haj*

Importance of *Haj*:

- as mentioned in the Qur'an
- as mentioned in the *Ahadith*

Virtues and benefits of *Haj*

Purity

Forgiveness of sins by Allah (SWA)

Gathering of Muslims from around the world

Unity of '*Ummah*

Remembrance of Allah (SWA)

Who is eligible to Perform *Haj*:

Iman, one has to be a Muslim to perform *Haj*

Adulthood

Health

Sanity

Financial resources

Women must be accompanied by a *Mahram*

The Ihram:

Symbolizes unity among the Muslims

Description of the *Ihram*: material, size, color (*Ihram* for males and females)

Entering the state of *Ihram* requires *Niyyah* (intention) followed by praying two *Raka'at* of *Nafil*

Niyah keeps the *Haj* focused during the period of *Haj*

How to make *Niyyah*

Salah and *Du'a'* for *Niyyah*

Required and preferred actions during *Ihram*

Activities that are prohibited during *Ihram*

Number of days that the *Ihram* should be kept on

Miqat:

Its meaning and importance

Places of *Miqat* from East, West, North and South of Makkah

The Journey to Makkah:

Recitation of *Talbiyah* during the journey (and after)

Its meaning in English

The history of *Talbiyah*

Tawaf:

Tawaf az-Ziyarah: meaning and historical significance

Symbolic significance

Du'a' of *Tawaf*

Number of circumambulations required

'*Adab* of *Tawaf*

Sa'I

Meaning

Historical significance

How to perform the *Sa'I* (*Niyah*, number of runs between Safa and Marwa, etc.)

Technicalities of the rite of *Sa'I*

Du'a' during *Sa'I*

'*Adab* of *Sa'I*

Trimming the hair after *Sa'I*

Stay in Mena:

History and location

Significance

What to do while in Mena

Number of days that one should stay in Mena

Stay in 'Arafat:

The day of 'Arafat (9th of *Dhul-Hijjah*)

The importance of this day

Length of stay

Du'a' during the stay

Combining the *Zuhr* and *'Asr* prayer

A Short Stay in Muzdalfah:

Meaning and importance

The location

Maghrib and *'Isha* prayers are combined

Collecting the pebbles

The return to Mena

The Rite of Stoning the *Shaitan*: *Rami* (*Jamrat al-'Aqabah*):

Historical significance

Symbolic importance of this rite

Method of performing *Rami*

Provisions for women and the elderly

The Sacrifice:

The historical significance of the sacrifice

Date of the sacrifice (*'Id al-Adha*)

Requirements for performing the sacrifice

Conditions regarding sacrificial animals

Distribution of the meat

Clipping or Shaving the Hair:

Conditions for clipping the hair

Requirements for male and female

Removing the Ihram:

Significance

Conditions

Tawaf al-Wida': The Farewell Tawaf:

Significance of this rite

Steps

Religious and Social Significance of Haj:

- For the individual
- For the community

- For the entire *'Ummah*

A unique experience

Responsibilities of a *Haj* or a *Hajjah*

Visit to Madinah al-Munawwarah

The importance of Madinah in Islamic history

Geographical locations

The Muslims' love for Rasulullah (S)

The journey from Makkah to Madinah

Meaning of *Ziyarah*

Significance of *Ziyarah*

Salam to Prophet Muhammad (S)

Description of *Masjid an-Nabi*

History of the mosque of the Prophet (S)

Important places of *Ziyarah* in Madinah

Salam al-Wida'

Barakah of *Salah* in *Masjid an-Nabi*

The Return Journey Home:

Treatment of the *Hujjaj* by relatives, friends and members of the community

Relating the experience of the *Haj*

Zam Zam water, dates of Madinah and Mushaf from Madinah: gifts and

Tabarruk for the folks at home

Haj al-Badl (The Replacement Haj):

Importance

Conditions

Requirements

The Longing to Return:

Every *Haj's* longing return to visit the *Haramain*

Jihad (Struggle Against the Shaitan):

Meaning and definition: literal, inferential and critical

Concept

Qur'anic injunctions

Ahadith of Rasulullah (S) regarding Jihad

Etiquette of Haj:

Fulfillment of *Fard*

Purely to please Allah (SWA)

No worldly motive

Worshipping Allah (SWA) and asking for His forgiveness

The performance of *Haj* should not be delayed

Timely performance of *Haj*, once the means are available

After the decision to perform *Haj* is made, preparations should be made with single-mindedness

Women should be accompanied by a *Mahram* or travel in the company of a group of other Muslim women

Respect for *Ihram* should be observed carefully

During *Haj*, undesirable acts and anti-social behavior should be avoided

Hujjaj should respect one another and honor their rights

Each rite of the *Haj* should be performed with care, humility and faith in Allah (SWA) as the Supreme Lord

Tawaf should be done with great feeling of love and affection for Allah (SWA)

Recitation of *Talbiyah* should be loud and often

During the stay at 'Arafat, time should be spent in prayer and remembrance of Allah (SWA)

One should remember and pray to Allah (SWA) as much as possible during the days of *Haj*

Visit Madinah and offer *Salam* to Rasulullah (S), even though it is not a *Rukn* of *Haj*

Offer *Salah* in *Masjid an-Nabi*

BIBLIOGRAPHY

Textbook	Ghazi, Abidullah & Tasneema <u>Our Faith and Worship, Vol II IQRA'</u> International Educational Foundation, Chicago.
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Additional Readings	Sarwar, Ghulum: <u>Islamic Beliefs and Teachings</u> Muslim Educational Trust, London. Lemu, Ayesha: <u>Junior Islamic Studies Book 1: Tawhid and Fiqh</u> Islamic Educational Trust, Niger.