



The Every Hour Counts Mosque Syllabus

A 5 year simple and structured curriculum for UK mosque classes based on hours of educational activity, for male and female pupils of secondary education age 11-16 years.

Muhammad Imdad Hussain Pirzada

Every Hour Counts!

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پیش لفظ

انٹرنیٹ نے دنیا میں ایسا انقلاب پیدا کر دیا ہے کہ جس شخص کے پاس اپنے مذہب کا مکمل اور تسلی بخش علم نہیں ہے وہ بند کمرے میں بیٹھے ہوئے بھی کسی دوسرے کے دلائل سے متاثر ہو کر اپنے مذہب کو چھوڑ سکتا ہے، یا انتہا پسندی، دہشت گردی اور داعش گردی کا شکار ہو کر اپنے مذہب کو بدنام کر سکتا ہے۔ لہذا اب ایسا وقت آگیا ہے کہ ہر مسلمان خواہ وہ ڈاکٹر ہو یا وکیل، سیاستدان ہو یا ٹیکسی ڈرائیور یا کسی بھی پیشہ سے منسلک ہو، اس کو دلائل کے ساتھ اپنے مذہب اور بالخصوص اختلافی مسائل کا یقینی علم ہونا ضروری ہے۔ میرے خیال میں برطانیہ کی مساجد اور اسلامی سکولوں میں ہر مسلمان بچے اور مسلمان بچی کو یہ سہولت فراہم کی جاسکتی ہے۔ اس لئے میں نے مساجد اور اسلامی سکولوں کے لئے ایسا نصاب تیار کیا ہے جس میں عربی زبان کو بھی شامل کیا گیا ہے تاکہ وہ براہ راست قرآن و حدیث کو سمجھ سکیں۔ جس نوجوان کو اسلامی عقیدہ اور اسلامی امن پسندی کی آیات اور احادیث عربی زبان میں اچھی طرح سمجھا اور یاد کرادی جائیں اسے کوئی انتہا پسند گمراہ نہیں کر سکے گا۔

عربی زبان

قرآن و حدیث، قبر و حشر اور جنت کی زبان عربی ہے۔ سب مسلمان ساری زندگی نماز اور قرآن پڑھتے ہیں لہذا عربی زبان کے ساتھ جتنا رابطہ مضبوط ہوگا اتنا ہی مسلمانوں کو نماز اور قرآن پڑھنے میں زیادہ اطمینان ملے گا۔ مثال کے طور پر جو مسلمان عربی زبان کی صرف ابتدائی گرامر یعنی صرف ونحو جانتا ہے اور آگے عربی تعلیم جاری نہیں رکھ سکا جب وہ نماز میں سورہ فاتحہ پڑھے گا تو اسے زیادہ اطمینان نصیب ہوگا کیونکہ وہ سورہ فاتحہ کے تمام الفاظ اور ان کے معانی کو اچھی طرح پہچانتا ہوگا۔

اس کا یہ مطلب قطعاً نہیں کہ جس کو عربی زبان نہیں آتی اس کو قرآن پڑھنے سے اطمینان اور ثواب نہیں ملتا، ہر گز نہیں۔ قرآن مجید کا ایک حرف بغیر سمجھ پڑھنے سے دس نیکیوں کا ثواب ملتا ہے۔ جیسا کہ الم پڑھنے سے تیس نیکیوں کا ثواب ملتا ہے حالانکہ ان حروف کے معانی صرف اللہ تعالیٰ اور اس کے رسول ﷺ ہی جانتے ہیں مگر سمجھ کر پڑھنے کا ثواب زیادہ ہے۔ اس سلسلہ میں دو روایات ملاحظہ فرمائیں:

○ حضرت عبد اللہ بن احمد بن حنبل بیان کرتے ہیں: میں نے اپنے والد گرامی حضرت امام احمد بن حنبل رحمہ اللہ تعالیٰ کو یہ فرماتے ہوئے سنا: میں نے اللہ تعالیٰ کو خواب میں دیکھا اور عرض کیا: اے میرے رب! وہ کون سی افضل چیز ہے جس کے ذریعے مقربین تیرا قرب حاصل کرتے ہیں؟ اللہ تعالیٰ نے فرمایا: اے احمد! میرے کلام (یعنی قرآن مجید کی تلاوت) کے ذریعہ۔ میں نے عرض کیا: اے میرے رب! (تیرے کلام کو) سمجھ کر پڑھنے والا یا بغیر سمجھے بھی؟ اللہ تعالیٰ نے فرمایا: سمجھ کر بھی اور بغیر سمجھے بھی۔ (سیر أعلام النبلاء: جلد ۷: ص ۵۵۰: اما احمد بن حنبل)

○ حضرت امام غزالی رحمہ اللہ تعالیٰ نے فرمایا: قرآن مجید کی ایک آیت کو تفکر اور سمجھ کے ساتھ پڑھنا پورا قرآن مجید بغیر تدبر اور بغیر سمجھ کے ساتھ پڑھنے سے بہتر ہے۔ (احیاء علوم الدین: کتاب تفکر: بیان مجاری الفکر: نوع نمبر ۴: ص ۱۹۰۴)

انسداد انتہا پسندی

جس شخص کے پاس اپنی پسند کے مطابق تعلیمی ڈگری، جاب، تنخواہ، بیوی، مکان اور کار ہو وہ شخص اپنی زندگی سے مطمئن ہوتا ہے اور قانون شکنی کی طرف مائل نہیں ہوتا۔ اس کے برعکس جو شخص اچھی تعلیم نہ ہونے کی وجہ سے اچھی جاب حاصل نہ کر سکے وہ چوری، ڈرگزر اور ناجائز طریقوں سے دولت حاصل کرنے کی طرف مائل ہوتا ہے اور بالآخر ایک دن جیل میں پہنچ جاتا ہے۔ اسی طرح جو شخص اپنے مذہب اور عقیدہ سے مطمئن ہوتا ہے وہ انتہا پسندی، دہشت گردی اور داعش گردی کی طرف مائل نہیں ہوتا کیونکہ کوئی مذہب دہشت گردی کی تعلیم نہیں دیتا، ظاہر ہے جو شخص دہشت گردی کی طرف مائل ہوتا ہے اس کی مذہبی معلومات ناقص ہیں لہذا ضروری ہے کہ ہنگامی بنیادوں پر مساجد میں نوجوانوں کو اپنے عقیدہ اور مذہب میں اتنا راسخ کیا جائے کہ وہ انتہا پسندی اور دہشت گردی کا نام بھی سننا گوارا نہ کریں۔

مساجد اور نئی نسل

ہمارے بزرگ مبارکباد کے مستحق ہیں جنہوں نے خون پسینہ کی کمائی اور علماء و مشائخ کی رہنمائی سے برطانیہ کے مسلمان آبادی والے علاقوں میں مساجد کا جال بچھا دیا ہے اور بہت سی مساجد کی نئی تعمیرات بھی مکمل ہو چکی ہیں۔ تقریباً ڈیڑھ گھنٹہ کے لئے روزانہ بچے مسجد میں جاتے ہیں جو کہ ہفتہ کے پانچ دنوں میں ساڑھے سات گھنٹے اور سال میں 390 گھنٹے بنتے ہیں۔ اور صرف ایک سال کے لئے نہیں بلکہ پانچ سال کی عمر سے لے کر 16 سال کی عمر تک یعنی پورے گیارہ سال میں 4,290 گھنٹے مسجد میں پڑھتے ہیں۔ اور گیارہ سال کی عمر تک ہمارے بچے ناظرے قرآن اور نماز روزہ وغیرہ کے مسائل پڑھ لیتے ہیں۔

سیکنڈری سکول میں ہر بچہ 11 تا 16 یعنی پانچ سال پڑھتا ہے، سال میں 190 دن وہ سکول جاتا ہے اور سکول میں تقریباً پانچ گھنٹے پڑھتا ہے اور باقی ایک دو گھنٹے کھیل، بریک، لہج اور قطار بنانے میں گزر جاتے ہیں۔ اس کا مطلب یہ ہے کہ سیکنڈری سکول میں ہر بچہ سالانہ 950 گھنٹوں میں انگریزی، ریاضی، سائنس، آئی ٹی، تاریخ، جغرافیہ وغیرہ تقریباً دس مضامین پڑھتا ہے اور ہر مضمون کو سال میں تقریباً 95 گھنٹے ملتے ہیں اور پانچ سالوں کے بعد ہر مضمون کا امتحان دے کر باقاعدہ سرٹیفیکیٹ حاصل کرتا ہے، جبکہ 11 تا 16 سال عمر کا بچہ سال میں 390 گھنٹے اور پانچ سال میں 1950 گھنٹے مسجد میں جاتا ہے اور صرف ایک مضمون یعنی اسلام پڑھتا ہے۔ میں نے مسجد میں 1950 گھنٹوں کے لئے ایک نظام تعلیم ترتیب دیا ہے جس کو انگریزی زبان میں پڑھایا جائے گا، اس کا مختصر خاکہ ملاحظہ فرمائیں۔

○ 100 گھنٹے: قرآن مجید کی منتخب آیات اور منتخب سورتوں کا ترجمہ اور تفسیر

- 100 گھنٹے: منتخب احادیث کا ترجمہ اور تشریح
- 100 گھنٹے: اسلامی عقائد (توحید، رسالت اور آخرت وغیرہ)
- 400 گھنٹے: اسلامی عبادات (نماز، روزہ، زکوٰۃ اور حج)
- 100 گھنٹے: سیرۃ النبی ﷺ
- 400 گھنٹے: عربی گرامر (جامعہ الکریم میں درس نظامی کے طلبہ اور طالبات کو 350 گھنٹوں میں امداد الصنف اور امداد النحو مکمل پڑھادی جاتی ہے)
- 350 گھنٹے: عربی گرامر (امداد العربیہ اور شرح مانوہ عامل)
- 100 گھنٹے: تجوید
- 100 گھنٹے: انسانی حقوق
- 100 گھنٹے: برٹش شہریت
- 100 گھنٹے: اسلام امن و اعتدال کا مذہب ہے

اگر اس نصاب کو اچھی طرح پڑھا دیا جائے تو سولہ سال کی عمر میں نوجوان بچوں اور بچیوں کو قرآن و حدیث کے اکثر صیغوں اور تراکیب کی پہچان ہو جاتی ہے اور اگر انہیں عقائد کے بارے میں آیات و احادیث اچھی طرح سمجھادی جائیں تو وہ نہ صرف یہ کہ وہ اپنے عقیدہ پر مطمئن اور قائم رہیں گے بلکہ اپنے عقیدہ کا دفاع بھی کر سکیں گے۔ اور 16 سال کی عمر کے بعد اگر وہ طالب علم اپنے کسی قریبی دارالعلوم یا عالم دین سے اخیر ہفتہ میں صرف دو تین گھنٹے عربی زبان میں اپنی دینی تعلیم جاری رکھیں تو یونیورسٹی سے دنیاوی ڈگری حاصل کرنے کے ساتھ وہ اپنی استعداد کے مطابق قرآن و حدیث اور فقہ کے عالم بھی بن سکتے ہیں۔ اس پانچ سالہ سلیبس کو پڑھنے والے طلبہ اور طالبات 16 سال کی عمر کے بعد اگر کسی دارالعلوم میں داخلہ لینا چاہیں تو انہیں ڈائریکٹ دوسرے سال میں داخلہ مل سکے گا کیونکہ درس نظامی کے پہلے سال کی تعلیم اس سلیبس میں شامل ہے۔

مذکورہ نظام تعلیم کے لئے کتابیں الکریم پبلی کیشنز سے بذریعہ انٹرنیٹ خریدی جاسکتی ہیں۔ ان میں سے اکثر کتابیں اس فقیر کی تصانیف ہیں لیکن جن کے پاس ان کی متبادل کتب ہوں ان کو میری کتب خریدنے کی ضرورت نہیں ہے۔ اس نصاب کی تدریس کے حوالے سے خواہش مند اساتذہ کے لئے جامعہ الکریم میں ایک دو دن کا تربیتی کورس بھی کرایا جاسکتا ہے۔

اراکین مسجد کمیٹی سے اپیل

جو قوم سکول اور ہسپتال بناتی ہے، اساتذہ اور ڈاکٹر تیار کرنا بھی اسی کی ذمہ داری ہے۔ اسی طرح ہر دور کے تقاضوں کے مطابق مساجد کے لئے امام، خطیب اور اساتذہ کا تیار کرنا بھی مسلمانوں کی اجتماعی ذمہ داری ہے اور مستقبل میں ہر مسجد کو برٹش علماء اور برٹش عالمات

کی ضرورت ہے۔ اس لئے محترم اراکین مسجد کمیٹی سے اپیل ہے کہ وہ تعلیمی فنڈ قائم کریں اور ہر سال اپنے نمازیوں کے بچوں میں سے کم از کم ایک ذہین اور شریف النفس لڑکے اور ایک لڑکی کو عالم بننے کی ترغیب دیں اور ان کو سپانسر کر کے اپنی پسند کے کسی دارالعلوم میں بھجوائیں تاکہ وہ عالم اور عالمہ بن کر مسجد میں آنے والے بچوں اور بچیوں کو اسلام کی باقاعدہ تعلیم دے سکیں۔ اگر آپ کے نمازیوں کا کوئی بچہ یا بچی تیار نہ ہو سکے تو پھر بھی آپ ایک عالم یا ایک عالمہ کو سپانسر کر کے ثواب دارین حاصل کر سکتے ہیں کیونکہ ہمارے پاس ایسے طلباء اور طالبات ہیں جو فیس ادا نہیں کر سکتے۔ اگر آپ کے تعاون سے جامعہ الکرم میں تین سو کے قریب طلبہ و طالبات ہو جائیں تو ایک طرف مساجد کی خطابت و امامت کے لئے مستقبل کے امام اور طالبات کی تعلیم کے لئے عالمات تیار ہو جائیں گے اور دوسری طرف ہماری فیس بھی کم ہو جائے گی، فیس زیادہ ہونے کی وجہ طلبہ و طالبات کی تعداد کی کمی ہے۔

اگر کسی مسجد کے اراکین یا کوئی خوشحال شخص ایک سال کے لئے ایک دینی طالب علم کو سپانسر کرنا چاہیں تو درج ذیل اکاؤنٹ یا پتہ پر £3500 بھجوا کر ثواب دارین حاصل کر سکتے ہیں، اس میں طالب علم کی خوراک، رہائش اور تعلیم شامل ہے۔

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Introduction

The internet has created such a revolution that a person who does not have a full and firm understanding of his religion, can be persuaded and influenced by the evidences of others to leave his own religion, or he can become a victim of extremism, terrorism and Daeshism (the recent phenomenon associated with Daesh), and thereby disgrace his own religion. Therefore, we now live in such a time where every Muslim, whether he is a doctor or a lawyer, a politician or a taxi driver, or of any other profession, he must possess certain knowledge of his own religion, in particular the contentious issues. In my opinion, in British mosques and Islamic schools every male and female Muslim can be provided such a service. Therefore, I have prepared a syllabus for mosques and schools in which the Arabic language is also included, so that they may understand the Qur'an and Hadith directly. Any Muslim who is taught to memorise and understand the verses and the prophetic traditions relating to the Islamic creed and the Islamic reality of peace, then no extremist will be able to misguide him or her.

The Arabic language

Arabic is the language of the Qur'an and Hadith as well as of the grave, the Day of Judgement and Paradise. Every Muslim spends a lifetime offering prayers and reciting the Qur'an, subsequently, the greater the understanding of the Arabic language the greater the contentment in performing the prayers and reciting the Qur'an. By way of example, any Muslim who is aware of only the basics of Arabic grammar i.e. Sarf (Etymology) and Nahw (Syntax), and did not continue with further studies in Arabic, when he recites Surat al-Fatihah (Chapter 1: The Opening) in prayer, he will achieve a greater sense of satisfaction because he will recognise every word and meaning contained within this chapter.

This certainly does not mean that whoever does not know the Arabic language cannot achieve satisfaction and reward from reciting the Qur'an. On the contrary, a person attains 10 rewards for every letter he recites from the blessed Qur'an, just as a person would receive 30 rewards for reciting 'Alif Laam Meem', whilst only Almighty Allah and His beloved Messenger, the Prophet Muhammad ﷺ know the meanings of these letters. However, reciting with understanding is more rewarding. In relation to this, consider the following two narrations:

- 'Abdullah ibn Ahmad ibn Hanbal mentions that he once heard his father, Imam Ahmad ibn Hanbal (Allah have mercy on him), saying: "I saw Almighty Allah in my dream and I asked him: "O my Lord! What act is best with which those seeking closeness to you achieve that proximity?" Almighty Allah responded: "O Ahmad! Through my word (i.e. the recitation of the Qur'an)." I then asked: "O my Lord! For the one who recites with understanding, or also for the one who recites without understanding?" Almighty Allah replied: "He who recites with understanding and he who recites without it."" (Siyar A'lam al-Nubala', vol. 7, p. 550, Imam Ahmad ibn Hanbal)

- Imam al-Ghazali (Allah have mercy on him) states: "To recite a single verse of the blessed Qur'an with contemplation and understanding is better than reciting the entire Qur'an without consideration and understanding." (Ihya' 'Ulum al-Din, Chapter of Contemplation, explanation of origins of contemplation, ch. 2, p. 1904)

Tackling extremism

An individual who achieves a degree of his choice, a job, a car, a home of his choice, and lives a happy family life, then he will be satisfied and would not be inclined towards breaking the law. As opposed to this, a person who does not possess a good education and therefore a good job, he becomes inclined towards theft, drugs and illegal acts, in order to achieve wealth, eventually ending up in prison. Similarly, a person who is satisfied with his faith and creed, he will not be inclined towards extremism, terrorism and Daeshism, because no religion teaches terrorism. It is clear that whoever is inclined towards terrorism, does not have sufficient religious knowledge. Therefore, it is imperative that on a large scale the mosques teach creed and religion to the youth, in such a firm manner that leads them to become unwilling even to hear the name of extremism and terrorism.

Mosques and the future generation

Our praiseworthy elders through their tireless efforts under the guidance of noble scholars and spiritual leaders have established a network of mosques throughout the UK, and many new purpose built mosques have been completed. Children attend the mosque for one and a half hours daily, which amounts to seven and a half hours in a week and 390 hours in a year. This is not merely for one year, but extends from the age of 5 up to the age of 16, so they end up studying for 4290 hours in the mosque. By the age of 11, children will have completed simple recitation, memorisation of prayer, and learnt of issues relating to it and to fasting, etc.

Every child between the ages of 11 and 16 attends a secondary school, and so attends school for 190 days annually, with approximately 5 hours of teaching time, the remaining one or two hours are often occupied in breaks, physical activities, lunch, etc. This means that each child in secondary school spends 950 hours annually studying English, maths, science, IT, history and geography among other subjects. Studying approximately 10 subjects, with each subject receiving approximately 95 hours a year. After 5 years, he is examined on each of the subjects and awarded an established certificate in secondary education (GCSE).

In contrast a child attends the mosque for approximately one and half hours daily for five days, which amounts to seven and half hours a week, and 390 hours a year. Therefore, a child between the ages of 11 and 16 attends the mosque for approximately 390 hours a year and 1950 hours over five years, studying only one subject: Islam.

I have formulated a curriculum for mosques in order to make effective use of these 1950 hours of study. The programme is designed to be taught in English and an overview of it is as follows:

- 100 hours: Qur'an and its commentary (Tafsir)
- 100 hours: Hadith and its commentary (Hadith)

- 100 hours: Islamic beliefs ('Aqa'id)
- 400 hours: Islamic worship (Fiqh)
- 100 hours: Prophetic biography (Sirat al-Nabi ﷺ)
- 400 hours: Arabic grammar – rules and principles (students of Dars Nizami at Jamia Al-Karam are taught the books Imdad al-Sarf and Imdad al-Nahw in entirety within 350 hours)
- 350 hours: Arabic grammar – in practice
- 100 hours: Qur'anic recitation (Tajwid)
- 100 hours: Human rights
- 100 hours: British citizenship
- 100 hours: Peace and moderation in Islam

If this syllabus is taught well, then when a pupil will reach the age of 16 years, he or she will be familiar with the majority of word forms and sentence structures of the Qur'an and the Hadith. If they are taught properly the verses and the prophetic traditions related to creed, then not only will they be satisfied and firm on their creed, but they will also be able to defend their position without hesitation. If after the age of 16, a student pursues studies with a local scholar or in a local dar al-'ulum (seminary) for only a few hours on weekends, then alongside achieving a secular degree he or she, according to one's capability, will also become a scholar of the Qur'an, Hadith, Fiqh and Arabic Language. Furthermore, if anyone wishes to enrol on a Dars Nizami course, then having completed this particular mosque syllabus, he or she will be able to enter directly into the second year, for contents of the first year of a Dars Nizami course will have already been covered through this mosque syllabus.

The books and resources for this mosque syllabus are available for purchase via the internet from Al-Karam Publications (www.alkarampublications.com). The majority of these works have been authored by this humble servant (M.I.H. Pirzada); however, anyone who has equivalent texts is not compelled to purchase these books. In addition, training for the delivery of this particular mosque syllabus can be offered over one or two day training sessions held at Jamia Al-Karam, for any teachers who wish to do so.

An appeal to mosque management committees, and affluent men and women

A nation which builds schools and hospitals is also responsible for creating doctors and teachers. Similarly, it is a collective responsibility of the Muslims to prepare Imams, Khatibs (deliverers of sermon) and teachers according to the demands of each era. There is no doubt that every mosque in the future will require British scholars, male and female. Therefore, it is a humble request to the respected mosque management boards and committees that they establish an educational fund, and each year sponsor at least one intelligent and respectable male student and one female student from their communities to attend a dar al-'ulum of their choice and encourage them to become scholars, so that they could provide education to the forthcoming generation.

If you are unable to find a suitable candidate from your community, then you could still sponsor one male or one female scholar and attain the rewards of this world and the next, for we have students who are unable to meet the costs of their education. With your support, Jamia Al-Karam was able to increase its numbers to approximately three hundred students,

then on one hand it would be preparing future Imams and scholars to deliver sermons, lead prayers and educate; and on the other hand, we would be able to reduce the fees at Jamia Al-Karam, for the main factor of higher fees is low student numbers.

If a mosque committee or affluent person wishes to sponsor a young scholar, male or female, for one year, they may deposit £3,500 (inclusive of costs of education, accommodation and food) into the following account:

Account Name: Jamia Al-Karam

Bank: HSBC

Sort Code: 40-28-40

Account No: 70025038

Humble servant of Islam

Muhammad Imdad Hussain Pirzada

14 July 2015

27 Ramadan 1436

Mosque Syllabus Content

Specification for Year 1

| | Subject | Text | Content |
|---|--|--|--|
| 1 | Qur'an and its commentary (Tafsir) <i>20 hours annually</i> | Tafsir Imdad al-Karam | Chapter 1 Surat al-Fatihah (The Opening). |
| 2 | Hadith and its commentary (Hadith) <i>20 hours annually</i> | Al-Muntakhabat al-Imdadiyyah min al-Ahadith al-Mustafawiyah | Chapters 1-3 Knowledge; companionship; Salam and hand-shake. |
| 3 | Islamic beliefs ('Aqa'id) <i>20 hours annually</i> | Islamic Beliefs | Chapters 1-4 Islam; Iman (faith); belief in Almighty Allah; Tawhid and logical proofs. |
| 4 | Islamic worship (Fiqh) <i>80 hours annually</i> | Islamic Way of Worship (Translation of Imdad al-Fiqh fi'l-'Ibadat) | Chapters 1-4 Sources and definitions; Taharah (cleanliness); times of prayer; Adhan (call to prayer). |
| 5 | Prophetic biography (Sirat al-Nabi ﷺ) <i>20 hours annually</i> | The Beautiful Life of Muhammad ﷺ | Chapters 1-16 World before Islam; about the Prophet ﷺ and his family; the blessed birth; fostering; the passing away of the Prophet's mother, grandfather and uncle; the journey to Syria; the Hilf al-Fudul; the blessed marriage; the moral standing and humanity of the Prophet ﷺ; rebuilding the Ka'bah; the wisdom of the Prophet ﷺ; the Prophet's physical appearance and content of character; |

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| | | | the prophethood; the beginning of preaching Islam; open preaching; migration to Abyssinia (Ethiopia). |
| 6 | Arabic grammar – rules and principles <i>80 hours annually</i> | Imdad al-Sarf (Etymology) <i>40 hours annually</i> Imdad al-Nahw (Syntax) <i>40 hours annually</i> | Part 1 - Lessons 1-8 Sarf (Etymology); kinds of verbs; the past active tense; the past passive tense; the imperfect active tense; the imperfect passive tense; types of the past tense; the subjunctive mood. Part 1 - Lessons 1-6 Nahw (Syntax); the gender; the number; the proper and common noun; the personal pronoun; the demonstrative pronoun. |
| 7 | Qur’anic recitation (Tajwid) <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. Examples include the Noorani Qa’idah, Madani Qa’idah, etc. | |
| 8 | Human rights <i>20 hours annually</i> | Human Rights in light of the Qur’an and Sunnah | Chapters 1-5 Islam and the human being; rights of the human being; the right to protect human life; the right to human equality; the right to equality in law. |
| 9 | British citizenship <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. | |
| 10 | Basic Teachings Overview (Peace and moderation in Islam) <i>20 hours annually</i> | Islam: The Complete Way of Life | Part 1 - Lessons 1-12 Worship (cleanliness, prayer, fasting, prescribed alms, pilgrimage); summary life of the Prophet ﷺ. |

Specification for Year 2

| | Subject | Text | Content |
|---|--|--|--|
| 1 | Qur'an and its commentary (Tafsir) <i>20 hours annually</i> | Tafsir Imdad al-Karam | Chapter 2 Verses 1-24 of Surat al-Baqarah (The Cow). |
| 2 | Hadith and its commentary (Hadith) <i>20 hours annually</i> | Al-Muntakhabat al-Imdadiyyah min al-Ahadith al-Mustafawiyyah | Chapters 4-7 Starting from the right; food and drink; prohibition of cruelty; the parents. |
| 3 | Islamic beliefs ('Aqa'id) <i>20 hours annually</i> | Islamic Beliefs | Chapters 5-8 Tawhid and science; belief in the Prophets of Almighty Allah; proof of the prophethood of Muhammad ﷺ; belief in the angels. |
| 4 | Islamic worship (Fiqh) <i>80 hours annually</i> | Islamic Way of Worship (Translation of Imdad al-Fiqh fi'l-'Ibadat) | Chapter 5 Salat (prayer) in detail. |
| 5 | Prophetic biography (Sirat al-Nabi ﷺ) <i>20 hours annually</i> | The Beautiful Life of Muhammad ﷺ | Chapters 17-26 The valley of Abu Talib; the journey to the heavens (Mi'raj); Islam in Yathrib (Madinah); the construction of the Prophet's Mosque; Muslim brotherhood in Madinah; the world's first written constitution; military conflicts; the Battle of Badr; the Battle of Uhud; the Battle of the Trench. |
| 6 | Arabic grammar – rules and principles <i>80 hours annually</i> | Imdad al-Sarf (Etymology) <i>40 hours annually</i> | Part 1 - Lessons 9-17 The jussive mood; the emphasized imperfect; the imperative; the prohibitive tense; the active participle; the passive participle; the similar to the |

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| | | Imdad al-Nahw (Syntax) <i>40 hours annually</i> | adjective; the noun of pre-eminence; the noun of exaggeration. Part 1 - Lessons 7-13 The relative pronoun; the declinable and indeclinable; the declinable without tanwin; the nominal sentence; abrogatives of the sentence; La denying the whole genus. |
| 7 | Arabic grammar – in practice <i>87.5 hours annually</i> | Imdad al-'Arabiyyah | Full lessons and exercises. |
| 8 | Qur'anic recitation (Tajwid) <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. Examples include the Noorani Qa'idah, Madani Qa'idah, etc. | |
| 9 | Human rights <i>20 hours annually</i> | Human Rights in light of the Qur'an and Sunnah | Chapters 6-10 The right to justice and fairness; the right to religious freedom; the right to freedom of speech; the right to the basic necessities of life; the rights of the poor and needy. |
| 10 | British citizenship <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. | |
| 11 | Basic Teachings Overview (Peace and moderation in Islam) <i>20 hours annually</i> | Islam: The Complete Way of Life | Part 2 - Lessons 1-9 Islam; Islamic beliefs; shari'ah (the Islamic Law); the social system of Islam; the economic system of Islam; the political system of Islam; principles of halal (lawful) and haram (unlawful); stories of the Prophets; the rightly guided Caliphs. |

Specification for Year 3

| | Subject | Text | Content |
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| 1 | Qur'an and its commentary (Tafsir) <i>20 hours annually</i> | Tafsir Imdad al-Karam | Chapters 105-114 (last ten) Surat al-Fil (The Elephant); Surat al-Quraysh (The Quraysh); Surat al-Ma'un (The Articles of Use); Surat al-Kawthar (The Abundance); Surat al-Kafirun (The Unbelievers); Surat al-Nasr (The Help); Surat al-Lahab (The Flame); Surat al-Ikhlās (The Declaration of Faith); Surat al-Falaq (The Day Break); Surat al-Nas (The Mankind). |
| 2 | Hadith and its commentary (Hadith) <i>20 hours annually</i> | Al-Muntakhabat al-Imdadiyyah min al-Ahadith al-Mustafawiyyah | Chapters 8-11 The couple; the neighbours; truthfulness; sincerity. |
| 3 | Islamic beliefs ('Aqa'id) <i>20 hours annually</i> | Islamic Beliefs | Chapters 9-14 Belief in the Books of Almighty Allah; destiny; belief in the hereafter; the resurrection; the signs of the last day; the Day of Judgement. |
| 4 | Islamic worship (Fiqh) <i>80 hours annually</i> | Islamic Way of Worship (Translation of Imdad al-Fiqh fi'l-'Ibadat) | Chapter 6 Sawm (fasting) in detail. |
| 5 | Prophetic biography (Sirat al-Nabi ﷺ) <i>20 hours annually</i> | The Beautiful Life of Muhammad ﷺ | Chapters 27-35 The Treaty of Hudaibiyyah; rulers of the world invited to embrace Islam; the Battle of Khaybar; the Battle of Mota; the conquest of Makkah; the Battle of Hunayn; the Battle of Tabuk; the farewell pilgrimage of the Prophet ﷺ; the final days. |

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| 6 | Arabic grammar – rules and principles <i>80 hours annually</i> | Imdad al-Sarf (Etymology) <i>40 hours annually</i> Imdad al-Nahw (Syntax) <i>40 hours annually</i> | Part 1 - Lessons 18-26 The noun of instrument; the noun of place and time; types of verbs; the simple triliteral; the increased triliteral; the quadrilateral; special rules; paradigms of increased triliteral; paradigms of quadrilateral. Part 1 - Lessons 14-20 The incomplete verbs; the particles similar to Laysa; the verbs of proximity; the verbs with more objects; the verbs of praise and blame; the verbs of wonder; the verbal nouns. |
| 7 | Arabic grammar – in practice <i>87.5 hours annually</i> | Sharh Mi'at 'Amil | Detailed sentence structural breakdown and analysis. |
| 8 | Qur'anic recitation (Tajwid) <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. Examples include the Noorani Qa'idah, Madani Qa'idah, etc. | |
| 9 | Human rights <i>20 hours annually</i> | Human Rights in light of the Qur'an and Sunnah | Chapters 11-15 The rights of the disabled; the rights of parents; the rights of the human being after death; the Day of Judgement and human rights. |
| 10 | British citizenship <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. | |
| 11 | Peace and moderation in Islam <i>20 hours annually</i> | I am a British Muslim; my rights and responsibilities | Chapters 1-4 Muslim Spain; Islam in Great Britain; I am a British Muslim (citizenship, oath of allegiance, pledge); my responsibilities. |

Specification for Year 4

| | Subject | Text | Content |
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| 1 | Qur'an and its commentary (Tafsir) <i>20 hours annually</i> | Tafsir Imdad al-Karam | <p>Chapter 5 for male pupils First half (verses 1-60) of Surat al-Ma'idah (The Table Spread).</p> <p>Chapter 24 for female pupils First half (verses 1-32) of Surat al-Nur (The Light).</p> <p>Prophet Muhammad ﷺ stated: "Teach your boys Surat al-Ma'idah and your girls Surat al-Nur).</p> |
| 2 | Hadith and its commentary (Hadith) <i>20 hours annually</i> | Al-Muntakhabat al-Imdadiyyah min al-Ahadith al-Mustafawiyah | Chapters 12-15 Repentance; gratitude; the Qur'an; the mosque. |
| 3 | Islamic beliefs ('Aqa'id) <i>20 hours annually</i> | Islam: The Basic Articles of Faith (Translation of Bahar-e-Shariat) | Sections A-D Tawhid; messengership; the hereafter; Iman (faith) and Kufr (unbelief). |
| 4 | Islamic worship (Fiqh) <i>80 hours annually</i> | Islamic Way of Worship (Translation of Imdad al-Fiqh fi'l-'Ibadat) | Chapter 7 Zakat (prescribe alms) in detail. |
| 5 | Prophetic biography (Sirat al-Nabi ﷺ) <i>20 hours annually</i> | Muhammad ﷺ; the Sublime Messenger | Chapters 1-6 The walking talking Qur'an; in the eyes of his non-Muslim contemporaries; miracles of the holy Prophet ﷺ; the finality of prophethood; reverence for the holy Prophet ﷺ; invocation of the Durud and the Salam. |
| 6 | Arabic grammar – rules and | Imdad al-Sarf (Etymology) | Part 2 - Lessons 1-5 The sound and the weak; al-Mahmuz; al- |

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| | principles <i>80 hours annually</i> | <i>40 hours annually</i> Imdad al-Nahw (Syntax) <i>40 hours annually</i> | Muda'af (the doubled); al-Mithal; al-Ajwaf (the hollow). Part 2 -Lessons 1-10 The verbal sentence; the objective (al-Maf'ul); the Maf'ul Mutlaq and the Maf'ul Lah; the Maf'ul Fih and the Maf'ul Ma'ah; the vocative noun; the state; the specification; the numeral and the specification; the exception; the genitive. |
| 7 | Arabic grammar – in practice <i>87.5 hours annually</i> | Sharh Mi'at 'Amil | Detailed sentence structural breakdown and analysis. |
| 8 | Qur'anic recitation (Tajwid) <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. Examples include the Noorani Qa'idah, Madani Qa'idah, etc. | |
| 9 | Human rights <i>20 hours annually</i> | Human Rights in light of the Qur'an and Sunnah | Chapters 16-20 The position and status of a woman in Islam; three roles of a woman; the rights of a woman; some general objections concerning the woman; the rights of neighbours. |
| 10 | British citizenship <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. | |
| 11 | Peace and moderation in Islam <i>20 hours annually</i> | I am a British Muslim; my rights and responsibilities | Chapters 5-8 My neighbours; my children; my rights; understanding Islam. |

Specification for Year 5

| | Subject | Text | Content |
|---|--|---|--|
| 1 | Qur'an and its commentary (Tafsir) <i>20 hours annually</i> | Tafsir Imdad al-Karam | <p>Chapter 5 for male pupils Second half (verses 61-120) of Surat al-Ma'idah (The Table Spread).</p> <p>Chapter 24 for female pupils Second half (verses 33-64) of Surat al-Nur (The Light).</p> <p>Prophet Muhammad ﷺ stated: "Teach your boys Surat al-Ma'idah and your girls Surat al-Nur).</p> |
| 2 | Hadith and its commentary (Hadith) <i>20 hours annually</i> | Al-Muntakhabat al-Imdadiyyah min al-Ahadith al-Mustafawiyah | <p>Chapters 16-18 The tradition and Sunnah of the holy Prophet ﷺ; moderation; faith.</p> |
| 3 | Islamic beliefs ('Aqa'id) <i>20 hours annually</i> | Islam: The Basic Articles of Faith (Translation of Bahar-e-Shariat) | <p>Sections E-H Introduction to some sects; innovation (Bid'ah); Saints and Friends of Allah (Awliya'); Tasawwuf (Sufism).</p> |
| 4 | Islamic worship (Fiqh) <i>80 hours annually</i> | Islamic Way of Worship (Translation of Imdad al-Fiqh fi'l-'Ibadat) | <p>Chapter 8 Hajj (pilgrimage); visiting Madinah.</p> |
| 5 | Prophetic biography (Sirat al-Nabi ﷺ) <i>20 hours annually</i> | Muhammad ﷺ; the Sublime Messenger | <p>Chapters 7-12 The holy Prophet ﷺ as an eyewitness; the ascension of the holy Prophet ﷺ; the birth of the holy Prophet ﷺ; knowledge of the unseen; the praiseworthy station and the greatest intercession; the mercy to the world ﷺ and terrorism.</p> |
| 6 | Arabic grammar – | Imdad al-Sarf | Part 2 - Lessons 6-10 |

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| | rules and principles <i>80 hours annually</i> | (Etymology) <i>40 hours annually</i> Imdad al-Nahw (Syntax) <i>40 hours annually</i> | Al-Naqis; the characteristics of Abwab; the measures of the infinitive; the diminutive; the relative adjective. Part 2 -Lessons 11-20 The followers; a description; intensification; substitute; the conjunction; the nouns similar to the verbs; the conditional words; the division of the sentence; the interrogative words; adverbs; particles. |
| 7 | Arabic grammar – in practice <i>87.5 hours annually</i> | Sharh Mi'at 'Amil | Detailed sentence structural breakdown and analysis. |
| 8 | Qur'anic recitation (Tajwid) <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. Examples include the Noorani Qa'idah, Madani Qa'idah, etc. | |
| 9 | Human rights <i>20 hours annually</i> | Human Rights in light of the Qur'an and Sunnah | Chapters 21-25 The rights of non-Muslims; the rights of animals and plants; the sermon of the final pilgrimage; the United Nations' Universal Declaration of Human Rights; the Farewell Sermon and the UN Declaration. |
| 10 | British citizenship <i>20 hours annually</i> | Text and content is at the discretion of the specialist tutor. Suitable and effective subject material should be adopted. | |
| 11 | Peace and moderation in Islam <i>20 hours annually</i> | Daesh: State of Ignorance | Chapters 1-3 Islam and moderation; extremism and terrorism; the fitnah of Daeshism. |