

JUNIOR SECONDARY SCHOOL THIRD TERM LESSON NOTE 2019 J.S. S ONE.

ISLAMIC RELIGIOUS STUDIES

JSS 1THIRD TERM

WEEK	TOPIC	CONTENT	ACTIVITES/TEACHING AIDS
1	Suratul Naba'i.	Chapter 78 Verse 26-30.	Reading, meaning and Memorisation. The Glorious Qur'an.
2	The Attributes of Allah.	11-20.	Reading and Memorisation.
3	A description of a complete Raka'a	Takbir, recitation, Ruku, Sujud, and Julus.	Teacher to demonstrate how a complete Raka'a is performed.
4	At- Taharah.	At-tayammum: when and how it is performed and the things that vitiate it.	Demonstration by teacher of how Tayammum is performed. Sand, Stone , Ice etc.
5	Suratul Naba'i.	Chapter78 verse 26-30.	Reading, meaning, and memorisation.
6	Al-Ghusl.	What necessitate it, Description, Significance as well as its moral & spiritual values.	The teacher to demonstrate practically how it is performed.
7	The Attributes of Allah.	21-30	Reading and Memorisation.
8	Al-Ghusl.	Types of Ghusl (Janabah, Haydah,	Teacher to demonstrate how it is performed.

		nifas).	
9	Suratul Naba'i.	Chapter 78 verse 31-35.	Reading, writing and memorisation.
10	Attributes of Allah (S.W.T).	41-50	Reading and memorisation.
11	Revision.		
12	Examination.		

Date : 8/05/2019

TOPIC: Suratul Nabai

26. Jazaaa-anw-wifaqaa

27. ‘Innahun Kaanu laa yarjuuna hisaabaa.

28. Wa kazzabuu bi –‘Aayaatina kizzaabaa

29. Wa kulla shay-in ‘ahsay-naahu kitaabaa,

30. Fa-zuuqu falan-naziida-kum ‘illaa ‘azaabaa.

Translation

26. A fitting recompense (for them).

27. For that they used not to look for any account (for their deeds).

28. But they (impudently) treated our signs as false

29. And all things have We preserved on record.

30. “So taste you (the fruits of your deeds); for no increase shall We grant you , except in Chastisement.

Date:15/5/2019

Topic: Attributes of Allah (21-30)

21. Al-Qabid: The Restrainer, The one restrains his creature in their actions.

22. Al-Basit: The Extender; The Provider of means, the one Who extends or provides the means of subsistence to His creature as He wills.

23. Al-Khafid: The Abaser, The one who demotes and lowers men and reduces their power according to His will.

24. Ar-Rafi: The Exalter, The one who exalts those who believe in Him by drawing them nearer to Him.

25. Al- Mu'iz: The Honourer, The one who gives honour to whomsoever He wishes.

26. Al-Mudhillu: The Dishonourer, The Humiliator, The one who takes honour away from whosoever He wishes, leaving him humiliated.

27. As-Sami'u: The All-Hearing, The one who hears everything without having ears with which human beings are familiar.

28. Al-Basir: The All-Seeing, The one who sees everything wherever it may be without the eyes with which human beings are familiar.

29. Al-Hakim: The Arbiter, The Judge, The one who alone has the authority to pass judgement on the disputes between his creatures.

30. Al-Adl: The Just, the Equitable, The one from whom justice emanates and who is opposed to injustice and inequity.

Date:

Topic: The complete Rak'ah

The complete Rak'ah comprises the steps described below:

1. Stand facing the Qiblah with both your hands raised to the ear level while the words, Allahu Akbar are being pronounced.
2. After pronouncing the words Allahu Akbar, let your hands fall.
3. Recite the Fatihah and a Surah.
4. Bow down while saying the words Allahu Akbar , placing your palms on your knees. This is the Ruku's position. While in this position read 'Subuana rabi al azim' (Glory and praise be to you my Lord the great) three times.
5. Stand straight again saying the words: 'Sami'a llahu limon Hamidah' 'Robana walakali Hamdu' ('Allah listens to him who praises Him ;)

6. Prostrate yourself saying the words Allahu Akbar . The toes of both feet, both knees, both hands, the forehead and the nose must touch the ground. This position is called, Sajdah. While in this position say three times: ‘Subuana rabi al’ala wa bi hamdih’(‘Glory and praise be to you my Lord the most High’)

7. Sit down with your palms touching the thighs near knee joints.

8. Repeat the Sajdah. This is how a complete Raka’a is performed.

Evaluation: How many rak’ahs are contained in each of the obligatory prayers?

From dawn to sunrise is the time for _____

Mid-afternoon to sunset is the time for _____

Date:

Topic: Tayammum

Tayammum is purification by the use of dust. The dust is used as an alternative to water when there is the urgent need for purification and water is not available in sufficient quantity despite all reasonable efforts, or if water cannot be used on account of illness or fear of illness. Allah does not wish to impose unreasonable burdens on people.

The purpose and significance of Tayammum is to enable you perform your prayers at the right time for the sake of the purity of the soul.

Tayammum must be performed immediately before each obligatory prayer because no more than one obligatory prayer can be offered with one Tayammum.

Conditions under which Tayammum is performed in place of wudu are:

1. When a person is so ill and is medically advised not to touch cold or warm water.
2. When on a journey and there is no sufficient water for him to perform ablution;
3. When he is unable to get sufficient water to perform ablution or ghusl of Janabah or haid, etc;
4. When he has no access to the water available due to fear of loss of life or property;
5. When he fears the passing away of the time of the prayer before he can perform ablution.

How to perform Tayammum

1. Find a pure place where dust is available;
2. Face al –Qiblah;
3. Form the intention for performing Tayammum;
4. Saying Bismillah , touch the dust with both palms and wipe the face including beard;
5. Touch the dust again and wipe the back of the right hand from elbow to the fingertips;
6. Next wipe the back of the left hand from the front side of the same hand from the elbow to the fingertips;

The things that spoil Tayammum

1. The same things that vitiate wudu which vitiate Tayammum.
2. If water becomes available before starting the salat. (But if time is not sufficient then Tayammum is valid.)
3. Performing it long before saying the salat.

Date:

Topic: Al-Ghusl.

Bath (Al-Ghusl.) is the washing of the whole body with pure water. Bath is the major purification, while ablution (wudu) is the minor one. Bath has to be performed when we commit certain acts which make us impure in the eyes of Allah. Before going in for salat after the commission of such acts, bath is obligatory.

Procedure for taking bath. The procedure for performing bath is as follows:

1. Obtain pure water;
2. Make intention (Niyyah) of taking the type of bath required by the occasion;
3. Perform ablution;
4. Wash the head;
5. Wash the whole body making sure that water reaches every part of the body;
6. Run the fingers through hairs and between the toes;

7. Wash each part in succession after the other. It is recommended to say Bismillah at the beginning of the bath and to wash the right part of the body before washing the left.

Its significance and spiritual value

Allah says in the Holy Qur'an that He loves those who purify themselves. No doubt seeking the love of Allah is the highest aim of a true muslim. As a true believer you have to purify your soul from all evil thoughts so that the love of Allah can reside in your heart; and you have to clear your body so that Allah may love you. In fact, cleanliness (Taharah) is the foundation stone of Iman.

Date:

Topic: Suratul-Nabai verses 31-35

31. ‘Inna lil-Muttaqiina mafazaa;

32. Hadaaa-‘iqa wa ‘a’-naabaa;

33. Wa kawaa-‘iba ‘atraabaa;

34. Wa ka-san-dihaaqaa.

35. Laa yasma-‘uuna fiiha lagwanw-wa laa kizzaabaa;

Translation of Suratul-Nabai verses 31-35

31. Verily for the Righteous there will be an Achievement,

32. Gardens enclosed, and Grape-vines;

33. Maiden of Equal Age.

34. And a cup full (to the Brim)

35. No Vanity shall they hear therein, nor untruth;

Date:

Topic: The Attributes of Allah 31-40

31. Al-Latif: The Subtle, The One who knows even the finest points of things, and who makes them available in a gentle manner to His deserving creatures.

32. Al-Halim: The clement, The Fore bearing, The one who is not aroused by anger at witnessing the violation of His commandments and Who does not take swift vengeance, even though He possesses the power to do so.

33. Al-Azim: The Magnificent, The Great, The one who is Great in the absolute sense and Who is beyond the limits of human understanding.

34. Al-Ghafur: The Forgiving, The one who forgives perfectly and completely the sins of His creatures.

35. Ash-Shakur: The Responsive, The appreciative, The one Who gives great rewards for small but righteous deeds to show His appreciation of and gratitude for what His creatures righteously do.

36. Al-‘Aliyu: The Sublime, The Most High, The one Most High in rank because all others are lower in rank to Him.

37. Al-Kabir: The Grand One, The one who possesses grandeur in every respect; His existence is perpetual, having no beginning and no ending; His power are unlimited, and His position is supreme.

38. Al-Hafiz: The Preserver , The Protector , The one who preserves all persons and all things for such time as he pleases.

39. Al-Muqit: The Sustainer, The one cognizant of the needs of His creatures and is capable of providing them.

40. Al-Hasib: The Satisfier of needs, The Reckoner, The one Who satisfies all the needs of His creatures and takes account of what they do with His bounties.

Date:

Topic: Types of Ghusl and reasons for bath

1. Janabah: After sexual intercourse both male and female should take the bath.
2. Haid bath: When a woman has had her menstruation, she must do it before going for prayers.
3. Nifas bath: As soon as the bleeding after childbirth stops , it must be taken.
4. Janazah bath: When a Muslim of any age or sex dies, the corpse shall be washed before it is buried.
5. Dukhul-Islam bath: When a non –Muslim desires to accept Islam, bath is recommended, but not obligatory before he pronounces the Kalimatush-Shahadah.
6. 'Id al fitr, 'Id al kabir and Friday bath: All Muslims are required by the sunnah of the prophet to take bath before going for prayers on such occasions.

Date:

Topic: Suratul Naba'i Chapter 78 verse 36-40.

36. Jazaaa-‘am-mir-Rabbika ‘ataaa-an hisaabaa,-

37. Rabbis-samaawaati wal-‘arzi wa maa baynahumar Rahmaani laa yamlikuuna minhu khitaabaa.

38. Yawma yaquumur-Ruuhu wal-malaaa-‘ikatu saffaa, laa yatakallamuna ‘illla man-‘azina lahur-Rahmaanu wa qaala sawaabaa.

39. Zaalika-Yawmul-Haqq:faman-shaaa-‘attakhaza illaa Rabbihi ma-‘aabaa!

40. Innaaa ‘anzarnaakum ‘Azaaban-qariibaa,-Yawma yanzurul-mar-u maa qaddamat yadaahu wa yaquulul-kaafiru yaa-laytanii kuntu turaabaa!

Translation of Suratul Naba'i Chapter 78 verse 36-40.

36. Recompense from thy Lord, a Gift, (amply) sufficient,-

37. (From) the Lord of the heavens and the earth, and all between,-the Most Gracious: none shall have power to argue with Him.

38. The Day that the spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by The Most Gracious, and he will say what is right.

39. That is the True Day: therefore, whose will, let him take a (straight) Return to his Lord!

40. Verily We have warned you of a chastisement near,-the Day when man will see (the Deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (mere) dust!"