

QURANIC

Framework Course

QFC



Pre Course Material
Part 2

Before you start ... bismillah

Purify your intention ...

make sure that you are seeking this knowledge purely for the sake and pleasure of Allah (SWT)

Have a plan ...

break up the tasks in order to give each section its due attention and time.
Use the PDP PROGRESS TRACKER as a guide to help allocate time for your study

Make notes ...

write down or voice record what you have learnt so you can start to learn the material in more depth.

Note down questions ...

if you have a question about any of the material or if something is not clear, investigate it further, ask a person of knowledge or bring the question to the next course for it to be answered.

Make dua ...

ask Allah(SWT) to guide you and teach you the knowledge that pleases Him(SWT).

Remember ...

your worst enemy (shaitan) will try and distract you. Seek Allah's protection and continue.

IMPORTANT NOTE

1. You are **REQUIRED** to know this material for the next course.
2. You are **REQUIRED** to print your completed worksheets and bring them to the course for assessment purposes. (Pages 3-8).
3. You will need approx. 4 hours of focused study to complete this material.

Your Name:

OBJECTIVES

1. Learn the basic concepts and their meaning i.e. definition of emaan, ways to increase emaan and lessons from history regarding emaan.
2. Learn the meaning of the words included in order to be prepared for the next course.
3. Attempt the Self Assessment tasks in order to fully benefit from the next course and prepare for the team quizzes.

TASK A: Watch the following video and answer the questions below: (Duration: 50 min)

TIP: Print out this sheet and have it ready while watching the video so you can write the answers as you go along.

Video Title: 'Let's Revive our Emaan'
 Speaker: Sh Salem al Amry
 Duration: 1 hour 6min 43 sec (Actual lecture is 48min 45 sec, remaining time is for Q&A)
 Video Link: <http://www.youtube.com/watch?v=U6816H3yozs>

Q1. Write the definition of emaan.

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Q2. What did the hadith say regarding emaan?

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Q3. What are the different ways in which we can revive or increase our emaan?

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Q4. Recall any incident of the sweetness of emaan.

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TASK B: (Related to Session 1) (Duration: 15 min)

Print this sheet and use an English translation of the meaning of the Quran to write and learn the meanings of the words for Surah al-Fatiha in the grid below:

العلمين	رب	الله	لِ	الحمد
الدين	يوم	ملك	الرحيم	الرحمن
نَسْتَعِينُ	إِيَّاكَ	وَ	نَعْبُدُوكَ	إِيَّاكَ
الَّذِينَ	صِرَاطَ	الْمُسْتَقِيمِ	الصِّرَاطِ	إِهْدِنَا
عَلَيْهِمْ	الْمَغْضُوبِ	غَيْرِ	عَلَيْهِمْ	أَنْعَمْتَ
		الضَّالِّينَ	لَا	وَ

Self Assessment:

1. Cover the meanings with a ruler or paper and test yourself. This can be more effective if done with a study partner.
2. Now cover the Arabic words and try and recall the Arabic words by looking at the meaning.

NOTE You are REQUIRED to know this material for the next course.

TASK C: (Duration 45 min)

Listen to the audio on 'Fitrah' by Dr Yasir Qadhi and answer the questions below:

Audio Link: Youtube: www.youtube.com/watch?v=tjXKKdbPcgA

TIP: Print out this sheet and have it ready while listening to the audio so you can write the answers as you go along.

1. What is the definition of fitrah?

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2. Write the Quranic ayat that mentions 'fitrah' and its reference. (Write the Arabic & translation).

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3. Write the hadith that refers to 'fitrah' and its reference. (Write the Arabic & translation).

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4. Write the ayah referring to the 'meesaq' and give its reference (Arabic & translation).

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5. List the 4 things that the fitrah teaches us:

- a. b.
- c. d.

TASK D: (Duration 15 - 20 min)

Read the article on 'fitrah' (pages 10 -11 of this document) and complete the following tasks:

TIP: Print out this sheet and have it ready while reading the article so you can write the answers as you go along.

1. According to the article, fitrah refers to :

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2. What do you think is meant by the 'positive' view of fitrah?

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3. What are the influences that may corrupt the 'fitrah' of an individual?

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4. What do you think keeps the 'fitrah' intact?

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TASK E: KEY WORDS VOCABULARY BANK (Duration 30 - 45 min)

Use an English translation of the meaning of the Quran to write and **LEARN** the meanings of the words in the grids below: (Online: www.islamicstudies.info/wordtranslation.php OR www.corpus.quran.com/wordbyword.jsp)

a. Surah al-e-Imran ayat 190 - 195 (Related to Session 2)

Meaning	Word	Meaning	Word
	سُبْحَانَكَ		أُولُو الْأَلْبَابِ
	فَاغْفِرِ		يَذْكُرُونَ
	كَفَّرَ		يَتَفَكَّرُونَ
	الْأَبْرَارِ		بُطْلًا

b. Surah an-Nur ayat 35 - 40 (Related to Session 3)

Meaning	Word	Meaning	Word
	شَجَرَةٍ		نُورٍ
	تَجْرَةٍ		مَثَلٍ
	فُلُوبٍ		مَشْكُوءَةٍ
	سَرَابٍ		مِصْبَاحٍ
	ظَلُمْتَ		زُجَاجَةٍ

c. Surah Qiyamah (Complete) (Related to Session 4)

Meaning	Word	Meaning	Word
	بَصِيرَةٍ		الْقِيَامَةِ
	الْعَاجِلَةِ		اللَّوْأَمَةِ
	الْفِرَاقِ		عِظَامَةٍ
	السَّاقِ		الْمَفْرُوقِ
	نُطْفَةٍ - عِلْقَةٍ		الْمُسْتَقَرِّ

Self Assessment: Test yourself as in Task B.

TASK F: (Duration 30 - 45 min)

Read through the following ayaat and surahs in Arabic and then the English translation of the meaning. This should familiarise you with the sections we will cover in the QFC - P2:

- a. Surah al-Fatiiha (Surah Number: 1 - COMPLETE SURAH)
- b. Surah al-e-Imran (Surah Number: 3 - Ayat 190 - 195)
- c. Surah an-Nur (Surah Number 24 - Ayat 35 - 40)
- d. Surah al-Qiyamah (Surah Number 75: - COMPLETE SURAH)

CHECKLIST

TASK F: PROACTIVE INDEPENDENT LEARNER

What could you proactively do to further prepare for the next QFCP2 course?

IMPROVING YOUR LEARNING SKILLS

'There are Six Stages to Knowledge:

- 1: Asking questions in a good manner.
- 2: Remaining quiet and listening attentively.
- 3: Understanding well.
- 4: Memorising.
- 5: Teaching.
- 6: And it is its fruit: 'Acting upon the knowledge and keeping to its limits'

(Ibn al-Qayyim)

Taking Better Lecture Notes:

1. Prepare for the sessions: a. Review previous notes. b. Preview what's coming up.
2. Choose what you are going to write down carefully: When in doubt write it down.
3. Go on a diet - do not write too much as you will fall behind: Use more abbreviations e.g frequently used terms (this can be done by looking at the pre-Course material to see which words will be used frequently) like Reconstruction -> Recon OR Rec'n.
4. Know your instructor -
 - a. Lecture style e.g. use presentations, just talk, give handouts etc - what does your instructor want you to write.
 - b. Show your instructor your notes and get his feedback.
5. Use a good note taking system or method which is appropriate for that instructor - e.g. Cornell note taking system - prepare your paper .
6. Type or rewrite the notes? Yes, so you can review the notes.

Improving your Listening Skills:

1. Awareness - of that fact that you are listening for a purpose.
2. Be physically prepared (enough sleep, eat) - Mentally prepared - don't float away to something you are worried about - be aware of it - leave worries outside the lecture hall.
3. Set a goal.
4. Sit front and center.
5. Practice.

Ibn Taymiyyah's View on Fitrah

By Yasien Mohamed

Adapted with slight modifications from "Fitra: The Islamic Concept of Human Nature" © 1996 TA-HA Publishers Ltd.

According to Ibn Taymiyyah every child is born in a state of *fitrah*; in a state of innate goodness, and it is the social environment which cause the individual to deviate from this state. There is a natural correspondence between human nature and Islâm; man is suited for *Dîn al-Islâm* and responds spontaneously to its teachings. *Dîn al-Islâm* provides the ideal conditions for sustaining and developing man's innate qualities.^[1] Man's nature has inherently within it more than simply knowledge of Allâh, but a love of Him and the will to practise the religion (*dîn*) sincerely as a true *hanîf*. This points to the element of the individual will, a pro-active drive which purposefully seeks to realise Islamic beliefs and practices. Ibn Taymiyyah responded to Ibn 'Abd al-Barr's notion of *fitrah* and argued that it is not merely a dormant potential which should be awakened from without, but rather the source of awakening itself, within the individual. The *hanîf* is not the one who reacts to sources of guidance, but one who is already guided and seeks to establish it consciously in practice.^[2] The central *hadîth* refers to a change which may be affected by the social environment; Ibn Taymiyyah maintained that this change is one from a given state, a positive state of Islâm, to Judaism, Christianity, Magianism, etc. The social environment may be also guide the individual to *imân* and good conduct so that the motivation in him to do good may be expressed, aided by external sources of guidance.^[3] Ibn Taymiyyah was of the view that the human soul possesses an innate receptive capacity and a need for Islâmic guidance while *Dîn al-Islâm* is an adequate stimulus for this capacity and a sufficient fulfilment of this need.

Moreover, if sources of external misguidance are absent, the *fitrah* of the individual will be actualised involuntarily and good will prevail.^[4] In support of this view, Ibn Taymiyyah cited Abû Hurairah's reference to the central Qur'ânic *âyah* (30:30) after the latter's quoting the central *hadîth*.^[5] In other words, whenever Abû Hurairah, may Allâh be pleased with him, reported the central *hadîth*, he used to recite after it the following Qur'ânic *âyah*:

'Set your face to the *dîn* in sincerity (*hanîfan*: as a *hanîf*) which is Allâh's *fitrah* (the nature made by Allâh) upon which He created mankind (*fatarâ'n-nâs*). There is no changing the creation of Allâh. That is the right *dîn* but most people know not.' (Qur'ân 30:30)

Abû Hurairah's citation of this *âyah* after the *hadîth* apparently means that the *fitrah* of the *hadîth* refers to the *fitrah* of the Qur'ânic *âyah*, which is a good *fitrah* because the right *dîn* is being described as Allâh's *fitrah*. The logic of this argument is that Abû Hurairah, may Allâh be pleased with him, meant that *fitrah* is associated with Islâm (al-Qurtubi, 1967). And according to Ibn Taymiyyah it is the social circumstances, as represented by the parents, which causes the child to be a Jew, a Christian or a Magian.

Since the Prophet, may Allâh bless him and grant him peace, did not mention the parents changing the child from a state of *fitrah* to a state of Islâm, we must suppose that the child's state at birth is in harmony with Islâm, in the widest sense of submission to Allâh (Ibn Taymiyyah, 1981). Another implication of this view of *fitrah* is that, while good constitutes the inner state of a person's nature, evil is something that happens after the person is born. That is to say, deviation after birth is due to the corrupting influence of the social environment.

Ibn Qayyim (d. 751 A.H.), a disciple of Ibn Taymiyyah, held similar views on the positive interpretation. He did not regard *fiṭrah* as mere knowledge of right and wrong at birth but as an active, inborn love and acknowledgement of Allāh which reaffirms His Lordship. He also explained that Qur’ān 16:78 (**‘And Allāh brought you forth from the wombs of your mothers, knowing nothing...’**) does not refer to innate knowledge of Allāh or Islām, but rather to knowledge of the particulars of religion in general which is why the latter type of knowledge is absent at birth. Moreover, *fiṭrah* is not merely the capacity or readiness to receive Islām, in which such a condition can be unfulfilled when parents choose Judaism or Christianity as the child’s religion; Ibn Qayyim argued that *fiṭrah* is truly an inborn predisposition to acknowledge Allāh, *tawhīd* and *dīn al-Islām*.^[6]

Imām an-Nawawī (d. 676 A.H. / 1277 C.E.), a Shāfi‘ī *faqīh* who wrote one of the principal commentaries on *Sahīh* Muslim, defined *fiṭrah* as the unconfirmed state of *īmān* before the individual consciously affirms his belief. We have already alluded to this positive view of *fiṭrah* and the implications it has for children whose parents are polytheists.

Al-Qurtubī (d. 671 A.H.) supported the positive view of *fiṭrah* by using the analogy of the physically unblemished animals in the central *hadīth* to illustrate that, just as animals are born intact, so are humans born with the flawless capacity to accept the truth; and, just as the animal may be injured or scarred, so can *fiṭrah* be corrupted or altered by external sources of misguidance.¹¹

Notes and References

[1] Ibn Taymiyya *Dar‘u Ta‘arud al ‘Aql wa al Naql*. Vol. 8, ed. Muhammad Rashad Sa’im. (Riyadh: Jami‘at al-Imam Muhammad ibn Sa‘ud al-Islamiyyah, 1981), Vol. VIII, p. 383 and pp. 444-448.

[2] *Ibid.*, p. 385.

[3] *Ibid.*, p. 385.

[4] *Ibid.*, pp. 463-364.

[5] *Ibid.*, p. 367. cf. also al-Qurtubī, *Al-Jāmi‘u al-Ahkām al-Qur’ān*, p. 25.

[6] al-Asqalānī, *Fathul Barī*, p. 198