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ISLAMIC EDUCATION: A RESOURCE UNIT FOR SECONDARY SCHOOLS IN EGYPT

The Ohio State University

University Microfilms International 300 N. Zeeb Road, Ann Arbor, MI 48106

Ph.D. 1982
ISLAMIC EDUCATION: A RESOURCE UNIT
FOR SECONDARY SCHOOLS IN EGYPT

DISSER TATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

BY
NARYMANE ABDULHAMEED ELNASHAR, B.A., M.A.

*****

The Ohio State University
1982

Reading Committee: Approved By

Prof. Robert Jewett (Advisor)  
Prof. Robert Sutton  
Prof. Melba Woodruff  

Advisor  
Department of Education
To ALLAH
For His Own Sake
May It Be Accepted
ACKNOWLEDGMENTS

The author would like to express her gratitude, thanks and appreciation to her advisor Prof. Robert Jewett and the members of the committee; Prof. Robert Sutton and Prof. Melba Woodruff for their guidance, assistance, support, encouragement, understanding and suggestions.

The author would also like to express her gratitude and appreciation to her husband Dr. Safwan Khedr for his help, support, assistance, encouragement, understanding, faith, kindness and love without which she would not have accomplished her goals; and her love to her son Muhammad and her parents who motivated her to work on this dissertation.

Special acknowledgment is due to Mrs. Irene Jewett for her moral support and encouragement. Also, the effort of Miss. Julie Banhart should be recognized for her neat editing and typing of the manuscript of this dissertation.

Before and after all, thanks and praise be to ALLAH the Almighty, the Owner and the Provider.
VITA

November 3, 1951 ............. Born - Dakahlya, Egypt.
July 1973 ..................... B.A. English Language and Literature,
February 1974 - August 1976 .. Technical Member, Bureau of Missions,
September 1974 - July 1976 ... Lecturer of English Language, Helwan
August 1978 ................... M.A. Teaching of English as a Second

FIELDS OF STUDY

Major Field: Social Studies Education
Teaching English as a Second Language. Prof. Melba Woodruff
Education Foundation and Research. Prof. Robert Sutton
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## NOMENCLATURE

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<td>Arabi Movement</td>
<td>A revolutionary movement named after its leader, Arabi.</td>
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<tr>
<td>Azhari</td>
<td>Name given a graduate of Al-Azhar (mosque and school).</td>
</tr>
<tr>
<td>Diwan</td>
<td>Office or court of justice.</td>
</tr>
<tr>
<td>Hadith</td>
<td>The sayings of the prophet Muhammad which include some religious instruction. Muslims take their religious instructions from Quran and Hadith.</td>
</tr>
<tr>
<td>Imam</td>
<td>A Muslim leader, usually the leader in prayers. He could also be consulted in religious matters.</td>
</tr>
<tr>
<td>Interpretation of Quran</td>
<td>The art of portraying the meaning of verses through discovering the occasion at which these verses are revealed, the incidents and circumstances related to these verses as occurred in the Prophet of Islam's tradition and in other verses from the Quran, and through conveying the Islamic teachings included in the verses.</td>
</tr>
<tr>
<td>Kuttab</td>
<td>A one-teacher school held in the mosque.</td>
</tr>
<tr>
<td>Madheb</td>
<td>Sector of religion.</td>
</tr>
<tr>
<td>Madrasah</td>
<td>School.</td>
</tr>
<tr>
<td>Makamat al-Hariri</td>
<td>Works of poetry.</td>
</tr>
<tr>
<td>Quran, Koran</td>
<td>The holy book of the Muslims.</td>
</tr>
<tr>
<td>Secondment</td>
<td>The process of sending teachers to work in Egypt's neighboring countries.</td>
</tr>
<tr>
<td>Shaikh</td>
<td>A highly-educated person in Islamic literature. He could also be called a teacher.</td>
</tr>
<tr>
<td>Tajwid Al Quran</td>
<td>The art by which the reader of Quran knows how to read it correctly and also when to pause or go on reading. The main purpose of this art of tajwid is to help the reader avoid mistakes while reciting the Quran as well as to understand it.</td>
</tr>
<tr>
<td>Ulama</td>
<td>A very highly educated person in Islamic religious matters.</td>
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CHAPTER I

INTRODUCTION

Thousands of volumes have been written about Islam and Islamic literature, but only a few have touched Islamic education in the schools. Islamic education is defined here as the teaching of Islam as a religion to students in public schools. It may sound out of place to speak of, and affirm, the idea of teaching Islam in public schools, since the whole idea of teaching religion in public schools in the U.S.A. has been dropped for quite some time. This thesis will not discuss religious education in any country except Egypt. Religious education, specifically Islamic education, has been taking place in Egyptian public schools for as long as schools existed in Egypt.

"As a matter of fact schools existed in Egypt in order to teach Islam." 1

A look at the history of education in Egypt will give a good idea about the importance and effects of Islamic education in the schools.

What does Islam really mean to a Muslim? How does a Muslim practice his religion? A Muslim receives his teachings from the Quran and Hadith. The Quran is the holy book; the Hadith is the sayings and doings of the prophet of Islam— the traditions of the prophet which the holy book of the Muslims orders them to follow and obey. To be a Muslim means not only to pray five times a day, to fast one month per

1 Ahmad Shalaby, History of Muslim Education (Beirut, Lebanon: Dar Al Kashshaf, 1954), p. 55.
year, and to give the poor their due, but it also means that a Muslim
has to act like a Muslim, be educated like a Muslim, and even eat and
drink like a Muslim. In other words, there are clear rules and
behaviors a Muslim must follow through every step of daily life. The
most important part of it all is education. Islam speaks highly of
the learned and praises the educators.

In order for Muslim students to be taught Islam in schools,
there must be three things: an Islamic teacher, an Islamic atmosphere
in the classroom and a studied Islamic curriculum. "Curriculum" means
not only the material, but also the Islamic atmosphere (i.e., all the
activities and experiences in which the student will be involved, as
viewed from an Islamic standpoint). However, this Islamic ambience,
as discussed by most of the religiously educated in Egyptian newspapers
and on television, does not exist in the public schools in Egypt. A
study of Egyptian public education will prove that. The reasons, past
and present, for this situation will be discussed in the following
pages.

The focal point of this thesis is religious education in Egypt.
Education in Egypt has many problems that will require much work and
effort to solve. However, religious education suffers not only from
the same problems as general education, but also from neglect. The
present general educational program in Egypt is subject-based. Among
the subjects taught in schools is religion, mainly Islam, since the
majority of the population are Muslims. The main feature of the
Egyptian educational system is the examination. Success at each stage
grants the right to enter the following stage. However, rapid increase
in population and growing demand for higher education, and the conse-
quently pressure on students created hard problems with no easy solutions.
Efforts to solve these problems sometimes simply aggravated them. For
example, examinations in some subjects like religion were abolished.
This may have caused students and teachers to neglect that material
and use religion class-time to prepare for examinations in other sub-
jects, mainly Arabic language. In turn, the religion curriculum was
neglected. Some parts of the Islamic curriculum being taught in the
schools are not Islamically correct from the point of view of Quran
and Hadith. A Muslim looks upon himself, not as Egyptian or Saudi-
Arabian, but as a Muslim. His Islam comes first, while his nationality
comes second. The culture of Muslims is Islam. To neglect teaching
the younger Muslim generations what Islam really is may ruin their
moral life and their lives as Muslims.

To help clarify the proposals in this thesis, a brief discussion
of Islamic education in Egypt in the eighteenth and nineteenth centuries,
the present educational system in Egyptian schools, and a brief explan-
ation of what Islam is, follows.

History of Education in Egypt in the
Eighteenth and Nineteenth Centuries

That learning in Egypt in the eighteenth century was in
a state of decadence cannot be denied, and the decadence
had been accelerated by the conquest of the country by the
Turks and its reduction to the status of a province. The
country had to part with a large amount of money by way
of tribute, money which would otherwise have stayed in the
country for the benefit of the people; many of the higher
posts were now occupied by Turks and the continual
opposition of the Mamluk Beys to the Turkish governor and their own mutual jealousies engaged too much of their attention.¹

Eighteenth-century Egypt was predominantly Islamic in culture, and a study of this period is essential in order to understand the nineteenth century, during which there was a complete change in the social and intellectual life of Egypt. During the nineteenth century a new culture was introduced to Egypt. The growth of this new culture was encouraged at the expense of the old system, and the conflict between the two cultures was the dominant feature of the nineteenth century. A close study of both the eighteenth and nineteenth centuries is essential to understanding the system of education in Egypt today.

Education in Egypt was centered in Cairo, since the college-mosque of al-Azhar, which served as a guide to the Muslim community who formed the major part of the population of Egypt was located there. But although al-Azhar dominated the entire educational organization, it was by no means the only such institution, for the majority of the Muslim population received education from other institutions, namely: the Kuttab, the Mosque, the Madrasah and the religious orders.

Kuttab-education fulfilled the task demanded of it by the people. According to eighteenth-century Egyptian standards for an elementary education, this system taught the young student all he was expected to know. In the Kuttab, the young pupil learned the orthography of the Arabic language mainly through memorizing the Quran. The pupil was supposed to recite Quran by heart, as well as prayers

¹James Heyworth-Dunne, An Introduction to the History of Education in Modern Egypt (Bristol, Great Britain: Burleigh Press, 1954), p. 36.
and the correct performance of the movements that went with the prayers. Once he had completed his Kuttab studies, the student was considered ready to begin his career; if he belonged to the shaikh class, he would go to al-Azhar and in due course become a shaikh; if he intended joining a trade, he would become an apprentice to a member of that particular corporation.

The Mosque, on the other hand, was one of the most important educational centers. Among the most important institutions in Islam is the Friday prayer in the mosque. Every Muslim is expected to share in these, as prayers recited with the community have more credit than those recited alone. The Friday congregational prayer was also an opportunity for social gatherings, as well as enabling the authorities to keep in close touch with the public. The Friday prayer thus performed the task of the press of modern times. It was in the mosque gatherings that the social leaders were able to mould public opinion.

In the smaller mosques, one shaikh would fulfill the joint offices of Khatib and Imam. In the larger and richer mosques, in addition to the usual offices, provision was made for the foundation of one or more lectureships. The lecturers were generally "Ulama" from al-Azhar. The lectures were usually given after the afternoon prayers and on Friday mornings. In the small mosques, the Imam gave daily lessons after prayer times. These lessons took the form of simple explanations of the Quran, the Hadith and Ethics.

In addition to the mosque, the people had the religious orders. During the eighteenth century, there were several important religious orders in Egypt, the most influential of which were the Khalwatiyah
and the Karbashiliyah. These orders seem to have been closed to all except the Ulama and shaikhs. The religious orders held the people together and subordinated them to the authority of the shaikh class, who were their leaders. The result was a general stability in all ranks of society.

In certain classes it was customary to receive a literary education. An education of this kind meant an acquaintance with one or two of the favorite poets, and committing to memory some verses and proverbs which could be used in polite conversation on appropriate occasions. One of the favorite works read and sometimes memorized was the Makamat al-Hariri, which was occasionally taught in the mosques as well. Most of the teaching however was undertaken in private houses. The works most preferred were the so-called Romances which were purely for entertainment.

Girls were admitted in the Kuttabs, but only few took advantage of this privilege. Some girls were taught by special teachers called Shaikhahs (female shaikhs) and by old shaikhs. In addition to the usual teaching of the prayers, young girls were also required to memorize certain chapters of the Quran. Girls of the middle and upper classes were taught the art of embroidery and artistic needlework by a special teacher called the Mu'allimah. The arts of music and singing were not taught to women as these arts were considered incompatible with decency.

Higher education in the Muslim community was reserved for a special class, that is to say, for the Ulama and Shaikhs who had their seat of learning in al-Azhar or in Jami al-Azhar. Besides
al-Azhar, there were other schools in Cairo and the provinces. The attraction of students to a madrasah (school) depended on two things: the material provisions of the school and the reputation of the teachers. The chief reason for the popularity of al-Azhar was that it was rich and had the best professors. Young men of the shaikh class, whether Egyptians or otherwise, made up the student body at al-Azhar, although some students there were the sons of merchants. The whole body of Ulama and students belonged to a corporation. Heredity played a very important part in the circle of the learned as it was rare for a man whose father was not already a shaikh to achieve any high position. The Ulama and shaikhs of al-Azhar and the other schools were supported by voluntary contributions and the receipts from various pious foundations which provided funds for teaching.

Al-Azhar occupied the first place in the cultivation of learning in Egypt. It was in the mosque rather than in other institutions that studies were organized on a wide and comprehensive plan. The Egyptian student was admitted to al-Azhar at the age of puberty, and was supposed to have already learned at least a part of the Quran by heart. The period of study in al-Azhar lasted for six months, after which the students had a long vacation of about three months. The course of study was not limited to any defined period, but a serious student could read through the books in about eight or ten years. All four schools of Islamic religion (madheb) were presented in al-Azhar. The lessons were dictated to the students who sat in a circle around their teacher. The students would ask their teacher questions on the subject matter of the lesson. The teacher was in no way responsible for his
students, but simply had to give his lessons. Examinations were held either by individual shaikhs or by the institution. Teachers had repeaters whose duty was to go over the lessons during the shaikh's absence. Some teachers also had readers whose duty was to read the text while the teacher explained. The subjects studied in al-Azhar can be classified under two headings: the transmitted sciences and the rational sciences. The first group consisted of religious sciences, while the second group included the physical and linguistic sciences.

Napoleon's army invaded Egypt in 1798. This French invasion was "the turning point in the history of modern Egypt. This event suddenly brought the Egyptians into contact with a disciplined western military organization with up-to-date equipment and accompanied by the pick of France's scholars and experts." Since the French were planning for a permanent occupation, Napoleon brought with him engineers, doctors, archaeologists and scientists to aid in establishing French rule, exploiting Egypt's resources for the needs of the French, and to help pass the French culture to the Egyptians.

The French impact was limited due to the short period of the invasion, and also because the Egyptians were vastly different from the French. Though the Egyptians were impressed by the French military powers and the efficient administration, they reacted unfavorably. The Egyptians considered the symbols and values of the French irrelevant to the needs of the society, as well as destructive of the fundamental values. Al-Jabarti, the great contemporary chronicler,

\[1\text{bid., p. 96.}\]
described the French occupation as, "The beginning of a reversal of the natural order and the corruption or destruction of all things."\(^1\) This feeling was shared by all members of the Ulama and elite classes in the country. As Szyliowicz described it: "the real significance of the French expedition for Egypt lay not in the values or knowledge transmitted, but in its political and social sequences, not only did it bring Egypt into the forefront of European rivalries, opening the door wide to westernization, but it undermined the existing social and political structure ..."\(^2\)

Two schools were established by the French authorities during the occupation for the children of French parents. The French invasion and occupation of Egypt had an adverse effect on religious learning. Madrasah life was disorganized and al-Azhar never regained its former prestige.

At the beginning of the nineteenth century, when Muhammad Ali (an unknown officer in a corps of Albanians who came to Egypt with the Turkish army) climbed to power in Egypt, the whole social system changed. Muhammad Ali had decided to adopt an entirely different method of organization. He sent missions of young men to Europe to see for themselves what was lacking in Egypt, what the west had to offer, and what was suitable to his ideas of progress and reform, rather than depending on the advice of foreigners who happened to be in the country. It was to Italy that his first mission went.

---


It was the lack of qualified men, especially in technical matters, which was the greatest obstacle in Muhammad Ali's efforts to introduce reforms. There were no teachers or other professional men in Egypt who could help him establish factories and other technical departments or open schools where western ideas could be taught. Another obstacle was the lack of qualified students. A third problem was the absence of suitable instructional materials. In order to remedy these problems, Muhammad Ali sent student missions to Italy to study military science, ship-building, printing and engineering. Other students were sent to England to learn ship-building, the management of ships, and mechanics.

Muhammad Ali's main concern was to create a modern army. Thus, while waiting for the return of his missions, he tried to establish the Nizam Jadid (new system) in his army, and also to open a few schools. He opened two schools in the citadel. Significantly, this first attempt to found a school of any importance used Christian priests as teachers, even for teaching Arabic. Muhammad Ali never made any attempt to employ a native teacher.

The next period of Muhammad Ali's rule was one of great activity. The most significant feature was the more intensive use of the services of foreigners and, in particular, of French technical and military men. The most outstanding of these was General Boyer, who brought a military mission with him from France. Boyer's task was confined to the formation of infantry battalions, although from the beginning he fought hard for the predominance of French influence. It was part of his policy to introduce as many Frenchmen as possible into the country in order to
counteract the strong position of the Italians. Although Muhammad Ali had decided to use Frenchmen and French methods, he relied a great deal on Italians.

In order to accomplish military training, it was necessary to train officers. Thus a staff college, called Madrasat Arkan al-Harb, was established. This college was intended for the elite of Muhammad Ali's men, for it was open to Turks and Mamluks from Constantinople who, on admission, were given the rank of lieutenant. When the shortage of men became apparent, he allowed Egyptians to attend as a special favor. However, they were not allowed to sit for examination and were given no rank. This was the first experiment in Egypt for higher training. The staff college was established on French lines, with French as the principal language of instruction.

In order to introduce uniformity in method and some kind of control over the schools and military instructors, Muhammad Ali issued an order to form a commission of instruction. This was the first attempt in Egypt to form any kind of central control over the schools. After the formation of this commission all the newly opened schools came under its control. From this point a decided turn in favor of French ideas and a wider application of their educational methods can be seen, and will be discussed below.

One of the schools that was opened on French terms was the school of medicine. The main French terms were: 150 young Egyptians with a knowledge of Arabic and arithmetic were to be assembled in the hospital to be taught by French teachers; students were to be taught
chemistry, botany, anatomy, French, physics, medicine and pharmacy instruction was done in the language of the students by use of learned translators. The course of study was supposed to be covered in a period of four years; at the end of these four years, the students would pass out as military surgeons.

For the first time, the students were all Egyptians and had been members of al-Azhar mosque. For teaching purposes, the students were divided into sections of ten, the best student in each section acting as a kind of tutor to the rest. The actual method of instruction was the use of interpreters who translated the lessons in the presence of the teachers. The Arabic text was then dictated to the class and the tutor of each section was given permission to ask the interpreter for the explanation of any part of the lesson that he or the students in his section could not understand. At the end of each year a public examination was held. The school of medicine was transferred to Kasr al-Aini (a hospital) in 1873.

Other schools of medicine were the school of pharmaceutics and the school of maternity. The school of pharmaceutics included a relatively large number of Europeans in addition to the natives. As for the school of maternity, it was not possible, for some time, to get girls to enter this school of their own free will. The girls were taught Arabic and French in addition to midwifery, vaccination, cupping and bandaging. A book dealing with midwifery was translated into Arabic and served as a textbook for the class. On graduation, the midwives were given the same rank as the men of the medical school.
Other kinds of schools that were opened on European models were the military schools. Among these was the school of music, which endeavored to keep as close to the European model as possible. It was through this school that Muhammad Ali introduced the system of regimental bands. Other schools were the cavalry, artillery, infantry, naval and high schools. The high school was organized on European lines as a military school for training the sons of Muhammad Ali and other members of his family and his high officials. The students of this school were taught Turkish, Arabic, Persian, French, history, mathematics and the usual military subjects.

In addition to these schools there were a number of technical schools among which were the school of war munitions, mineralogy, applied chemistry, arts and crafts, agriculture and engineering. One of the purposes of the school of engineering was to encourage engineering studies in Egypt, while providing both employment for a number of Frenchmen and an opening for the growth of French culture. Although this project helped to introduce and encourage engineering in Egypt, Egyptian engineering was never able to achieve independence from European experts.

All these schools, essentially, were intended for naval and military training. Even those schools that did not actually provide officers were intended for some service connected with the demands of the armed forces. Muhammad Ali drew his students from two different sources: non-Egyptians provided the officers; Egyptians provided men for the medical, veterinary and engineering schools. These Egyptian students were drawn from al-Azhar. The old religious schools, including
al-Azhar, never regained their previous position in the social frame. There was no budget for these religious schools, as any money available was spent on establishments connected with the army and military schools. The mosque schools and the Kuttabs had begun to disappear and were poorly attended.

Muhammad Ali's next move was to send forty students to France. The purpose of this mission was for these students to acquire certain qualifications that would enable Muhammad Ali to dispense with the services of the expensive Europeans. Muhammad Ali made determined efforts to get rid of the European experts altogether and to replace them with Turks. As a result Turks and Armenians were sent to France to acquire certain qualifications that could aid Muhammad Ali in his military ambitions. The mission consisted of picked men who were chosen because they belonged to the ruling class.

Muhammad Ali instituted a commission of inspection for the schools headed by a French director. The job of the commission was to investigate educational problems. Each member was to write down his suggestions, and these were then to be discussed quarterly by a special committee drawn from among the members of this commission.

The reorganization of the school system and the creation of a separate diwan took place. The new educational policy of Muhammad Ali was to employ Turks and Egyptians, and all the schools were to be run on western lines. Thus as the mission students returned from Europe, they were given employment in the schools. The number of students sent to Europe to study subjects that would enable them to teach was less than the number of teachers required, so the diwan had
to draw on the Azhari in order to find teachers. The first change attempted by the diwan was the creation of the primary schools in Cairo and the provinces. Instruction given in the primary school was limited to reading and writing. The Quran was the book universally used for instruction. The preparatory school drew on the primary schools, but it also had to provide students for the other special schools: those of accountancy, arts, administrative law, and music.

Missions continued to go to Europe. Another large mission of students was sent to Paris, among whom were two of Ali's own sons. The chief objective for this group was to learn military subjects. The mission was placed under the directorship of the French Minister of War and all the teachers were French.

During Muhammad Ali's reign, several attempts were made to set up private and missionary schools, such as the Armenian private school, the school of language, the Jewish schools, the Greek schools and the Catholic missionary schools. The Catholic missionary society established a college for priests and opened several other schools for children in Cairo.

To sum up the intellectual and educational situation in Egypt during Muhammad Ali's reign, it can be said that he was busily engaged in developing the country and using its resources in war. During his reign he made an attempt to set up a system of military education. He did not work on any kind of education that would enable the Egyptians to set up any kind of private enterprise for themselves. No provision was made for the peaceful development of the country, either culturally, socially or economically. The old mosque system of education had been
almost destroyed in the rush to build an army. When Muhammad Ali's system broke down, all the Egyptians who were employed in the army had nothing to do but try to resume their normal life as far as possible.

Muhammad Ali died and was succeeded by Ibrahim Pasha who did not live long and who was, in turn, succeeded by Abbas I, the son of Muhammad Ali's second son. There is very little recorded about Ibrahim's work for education in Egypt beyond his interest in the missions to Paris and the creation of Egyptian military schools.

The policy of Abbas I, who reigned for six years, was anti-French and pro-English. During his reign the country was given the peace and quiet it needed after the reigns of Muhammad Ali and Ibrahim. Through his contact with the English, the railway and telegraph were introduced into Egypt and gave employment to many Egyptians. When he came to the throne a number of schools were officially open: primary, infantry, cavalry, artillery, veterinary, naval, medical, language, engineering, arts and crafts, and high schools. Abbas began to reorganize these schools as soon as he came to power. He attempted to create a fairer system by making every young man liable for military service. During his reign the Catholic missionary schools, the Copts and Greeks continued to grow.

After Abbas's assassination, he was succeeded by Muhammad Said, the fourth son of Muhammad Ali. Muhammad Said had been educated by European teachers. Through his weakness of character, Muhammad Said led the country into bankruptcy, debt and the British occupation.

The reigns of Abbas and Said comprised a period of regression as far as education is concerned. Egyptian cultural interests were not
served by either of them, while various types of foreign schools were being established in Egypt at this period. The first type of foreign school was the missionary school supported and operated by French and British Catholics. The second type was the nondenominational institution sponsored by Frenchmen living in Egypt. The third type was the minority school, organized and run by local Greek, Jewish or Armenian communities.

Said Pasha was succeeded by Ismail Pasha who had been educated in Egypt and in France. The most important factor to be considered in Said's reign was the unusual number of Europeans who immigrated to Egypt. Both the European immigrants and Said Pasha met on common ground— they both wanted money and to both, the unfortunate Egyptians were the means to that end.

Historians divided the educational policy of Ismail Pasha's reign into two periods: the first period is that during which the old type of school opened by Muhammad Ali was re-established; the second period is that during which a new type of school came into existence with more defined educational aims. The second type of school did not originally belong to the military system, but later the best students were destined for the military.

Following the trend of his predecessors, Ismail Pasha turned all his attention to the military and naval schools. He determined to reorganize the army and to introduce various reforms. For this purpose he sent a military mission to France. He also opened a military school in the citadel and four other schools in Abbasiyah.

During Ismail's reign a girls' school was opened under the sponsorship of his wife, Heshmat Hanum. This was the first Muslim
girls' school, although other communities, including the Copts, had opened girls' schools much earlier. However, only a few Muslim families took advantage of that school to educate their girls.

Ismail Pasha was succeeded by his son, Taufik Pasha. Taufik Pasha's attitude was one of reform and progress. He was interested in education, and opened the Kubbah high school, in which he took a personal interest. He next established a special school for the princes and sons of the nobles.

With the ARABI movement (1881-1882) Egypt underwent a British occupation in September 1882. It might be said that between Muhammad Ali's reign and the British occupation, significant developments took place in the field of Egyptian education which had very important consequences for Egyptian society. Most important was the keen awareness of the country's educational problems. Solutions, however, were limited due to financial shortages, and when the British occupation occurred the Egyptian educational system existed only for the elite.

During the early stages of the British occupation, the Britons viewed the occupation as a period of tutelage during which they should not make basic changes in the society. In later stages, Lord Cromer began reforms in the educational system. His first step was to make the educational system largely self-supporting by eliminating fellowships and increasing tuition fees. Such a policy meant that only those who could afford an education would receive one, and that the existing upper class would monopolize all the high-level positions within the society. By raising fees, Cromer was able to limit the number of people who could acquire a modern education and hence be eligible for governmental positions.
The British did not provide a university education, hoping by so doing to prevent the creation of an educated group that might provide leadership for a nationalist movement. The British educational goals were described officially as: "to spread as widely as possible, amongst both the male and female population, a simple form of education consisting of an elementary knowledge of the Arabic language and of arithmetic. In the second place the government has wished to form a highly educated class suitable for the requirements of the government. . . ."¹

The goal of education during the British occupation in Egypt was to pass dreaded and harsh examinations. This, together with the imposition of high fees, led naturally to a high dropout rate. The efforts of the remaining students and teachers were directed toward memorizing a specific body of knowledge. The nature of the teachers and the teaching materials contributed to this atmosphere since the teachers, the language of instruction, and the material were all English, and the students had to memorize the material in order to pass the exams.

Opportunities for higher education were completely restricted during the occupation. The only schools which represented higher education in Egypt were the schools of law, medicine and polytechnic. Given these restrictive conditions, the upper classes often sent their children abroad to ensure an appropriate education. The foreign schools in Egypt, which existed at all levels, were another means whereby the upper class could ensure their children's education.

As stated earlier, a girls' school had been opened during the reign of Ismail. The British, during the occupation, were reluctant to sponsor reform in this sensitive area of Egyptian culture. Later, however, they helped to replace the fellowships that had been available to girls with a fee system, after which it was almost impossible for a girl to continue her education.

The results of Cromer's policies in the field of education were disastrous to the Egyptians. Cromer, as stated above, believed in a utilitarian education and during this period he accomplished little for Egyptian education.

The Present Educational System in Egypt

Any country that depends on the will and wisdom of its people for its future will be severely impaired if its children are not educated to their maximum capacity. All education does not occur in the classroom. However, it is generally accepted that formal education is the major vehicle for the transmission of human knowledge and culture. Whenever an interruption in this transmission of knowledge and culture occurs, both the country and the student lose.¹

Studying the history of education in Egypt over the last 150 years, one finds that at the beginning of the nineteenth century there was a single system of education. The child started at an ungraded Quranic school known as the Kuttab and then enrolled in al-Azhar from about fifteen years of age onwards. Toward the 1830s a type of primary school similar to the European type was introduced and a few years later the Ministry of Education was founded with the principal task of directing these schools.

Thirty years ago Egypt had five systems of education existing side-by-side, each one independent of the others:

1. The Kutab and al-Azhar,
2. the primary, secondary and higher education,
3. the elementary, post-elementary and elementary training schools,
4. free compulsory schools, and
5. the foreign schools.

The systems were unified later, and al-Azhar system of education changed into an old and modern university at the same time.

Al-Azhar University is one of the oldest universities in the world. It is best known for its faculty of Islamic law and jurisprudence and its faculty of theology, which attract thousands of students throughout the Islamic world. However, since its reorganization in 1961, which brought it into the state university system, the University has provided a wider range of programs in medicine, engineering, science, agriculture, education and commerce. The University also operates a college for women, which has sections for medicine, science, commerce, and arts, and an institute of language and translation.

The present general system of education in Egypt consists of six years of compulsory primary school followed by a three-year preparatory level and a three-year secondary level. At the end of the primary and preparatory levels, students must pass a final examination in order to proceed to the next level. The preparatory and secondary programs are divided into vocational and academic streams. The vocational programs generally lead to employment, and the academic programs prepare
students for higher education. The academic secondary certificate is awarded after successful completion of the academic secondary program and a national examination. As the tendency for Egyptian parents is to regard the university as the only worthwhile goal, the competition becomes very severe from the first year at school.

Primary education is compulsory between the ages of six and twelve. Owing to the fact that it is a universal right shared by all citizens, much care is given to it. No fees are charged and textbooks are provided free. The primary school program is subject-based, and courses are given in religion, Arabic language, mathematics, general science and hygiene, social studies and citizenship, physical education, art education, music, home economics for girls and agriculture for boys.

A bridge between the primary and secondary stages is the preparatory school which marks the next stage in compulsory education. Education in preparatory schools is mainly regarded as an opportunity for pupils to sort out their interests and abilities prior to the next stage in their education. Pupils study religion, Arabic language, a modern language, social studies and citizenship, mathematics, general science and hygiene, art education and music, physical education, home economics for girls, and agricultural education for boys.

Only about sixty percent of the preparatory school students will qualify for any kind of secondary education. The fortunate sixty percent who continue their education at the state's expense are distributed in the following types of secondary school:

(1) The general secondary school,

(2) the technical secondary school,
(3) primary teacher-training schools, and
(4) training institutions attached to other ministries.

The majority of candidates work hard to be accepted to the
general secondary schools, since the final goal of most parents,
especially from the middle and upper classes, is a university education
for their children, preferably by a direct route. Since that group
may exceed in number the capacity of the school, priority is given to
pupils under eighteen years of age and those who live in the school
district. The course lasts three years. The first year's courses,
common to all pupils, are religion, Arabic language, history and geo­
graphy, Arabic society, mathematics, biology, chemistry, physics, art
education, physical education, military preparation and practical
studies. Results of examinations and assessment in about twelve of
these subjects are the deciding factors in choosing whether the student
spends the next two years studying the humanities or mathematics-science.

In order to cover the various syllabi and achieve high standards,
pupils are sometimes burdened with so much homework that they complain
bitterly of having to work far into the night. Frequent tests and the
supervision of anxious parents, as well as private tutoring ensure
that the required assignments are fulfilled.

There are two types of technical schools: a three-year school
for training skilled workers and a five-year school for training
technicians. However, if the three-year pupil shows the right aptitude,
he may continue his studies and become a technician. Also, the five-year
pupil theoretically has the opportunity for training in a higher institute
or university, although his chances of acceptance are not high at present.
There is no co-education in technical schools, but the schools are similar in aims, quality, entry requirements and examination. They are usually chosen by children who fail to get into the general secondary school and without means to get a private education. There are three branches of each type of technical school: industrial secondary schools, agricultural secondary schools and commercial secondary schools.

As for primary teacher training schools, the primary student teacher studies for five years after gaining a preparatory school certificate. Theoretically the first three years in the institute provide an education equivalent to the general education given in secondary schools. During the period of study, which is mainly occupied with methods of teaching the various school subjects and a day's practice every week, the students may specialize in one of the following subjects or group of subjects:

1. Arabic language and social studies,
2. Science, mathematics, home economics (for girls) and agricultural industries (for boys),
3. Physical education,
4. Art education,
5. Musical education, or

Higher education in Egypt faces many problems, but it also receives priority attention from the government which looks to its intelligentsia for solutions to all the obstacles in the path of its rapid transition from an agricultural to an industrial state. Higher education in Egypt is also in the process of both expansion and
reorganization of administration, entry requirements and rationalization of subjects offered by the different universities. Ten years ago there were four universities and about forty independent state colleges and higher institutes in addition to the religious university of al-Azhar and the American university in Cairo (a private enterprise). Expansion has been rapid and there are now eight major state universities which comprise one hundred and five faculties and institutes.

No account of higher education in Egypt in universities or institutes makes sense unless viewed in the context of scientific planning and research. Entry to Egyptian universities is based on the results of the secondary school certificate for the current year. As more than 100,000 students are involved, acceptances are dealt with in stages. A Ph.D. degree is a prerequisite for a teaching appointment and the training of university teachers a matter of concern. To be appointed as a professor, the person should have occupied the post of assistant professor at a university for at least five years and should have had his Ph.D. for at least ten years and his B.A. or equivalent for at least eighteen years.

The Ministry of Education summarized the most important problems facing the educational process in Egypt as: the problems of combatting illiteracy; executing compulsory education for all children; drop-outs and repeating classes especially in the compulsory stage; counselling and guidance in the secondary stage as to choice of branches of study; providing educational services in villages and remote areas; developing the examination system in a form which will insure sound education while, at the same time, limiting its weight on the pupils; raising
the standard of performance among primary school teachers; providing qualified and trained manpower in different fields of production which are necessary for economic and social development.¹

Evidence has been produced in various parts of the world asserting the supreme importance of literacy, primary education, secondary education and higher education, respectively. The choice for Egypt is difficult because she has limited financial resources, a large educated population, a costly program for rapid industrialization and her political ideology demands that education in a welfare state shall be the birthright of every Egyptian boy or girl. Added to these are problems of rapid population growth, which has profound effects on the social structure; unemployment in urban centers; and the migration of workers, mostly skilled, to jobs abroad. The Ministry of Education has special problems including the inadequacy of school buildings, equipment and personnel to cope with the ancillary social services as well as teaching.

One of the main problems in primary education is the drop-out rate in the first five years. In 1971 about eighteen percent of the students dropped-out. M. Seif El-Din Fahmy summarized the factors in the drop-out problem as:

1. Inefficiency of school administration, teaching methods, unsuitable curricula, lack of social and educational services to pupils, especially health service and school meals.

(2) Inability of parents to pay the extra expenses for education.

(3) The necessity for children to go to work at an early age for several reasons, including low parental income (especially in rural areas) and the manpower requirements of the traditional pattern of Egyptian agriculture.

(4) The lack of interest on the part of the parents.

(5) Old traditions and habits concerning the education of girls, which prevents them from going to school after a certain age.

In fact, school dropouts in Egypt constitute a frightening and challenging problem at the primary level although it is less acute at the preparatory and high school levels. Studies have shown that dropouts are most often from families of low socio-economic status who do not encourage the students to complete their studies. In the lower classes the young students tend to follow the footsteps of their parents who have little desire for education and consider earning money a sign of independence. In most cases dropouts live in unsatisfactory situations, with parents failing to communicate successfully, provide love, affection and emotional security. Usually, such students never have a quiet place to think and study. Another factor responsible for school drop-outs is the belief, especially in some limited rural regions, that a girl's role is to aid at home and to get married early.

The schools are failing in many ways to fulfill their functions and decrease the likelihood of students dropping out. Some examples of this are:

(1) Employing a curriculum which does not meet the needs of low achievers who are disinterested in school.
(2) Poorly prepared or incompetent teachers discourage and frustrate students.
(3) Failure of the school extracurricular activities
(4) Assigning too many problem pupils to a class and staffing the class with inexperienced, unprepared teachers.

Most of the drop-outs consider they have been rejected by school. They usually see their teachers as unfair, boring and discouraging. Also, they consider themselves victimized by people who do not understand them. Unhappiness at school may result in the student's failure to be promoted, which lessens his self-respect and makes him see himself as different from other students, generating a hatred of school, his teachers and classmates.

Other reasons for drop-outs are: poor academic achievement of students and lack of interest in study; employing the traditional methods of examinations which are administered at the end of each academic year; the excess of compulsory courses taught, especially at the preparatory and secondary levels; the average number of pupils per class exceeds the legal number of students in many schools; lack of fundamental preparations and facilities in some established buildings; and the need for youth to work to help support their families, especially in some agricultural areas.

However, it is unreasonable to place the entire blame, and shame, on the drop-outs. They are victims of many factors such as poverty,
unsatisfactory family situations, customs, emotional troubles, lack of academic ability, and the school's failure to fulfill its role. The crux of the drop-out problem in Egypt is mainly the obligation of the Ministry of Education. With the aid of UNICEF, the Egyptian government is now carrying out a program for pre-vocational training to deal with such problems. Special centers have been established to provide those who leave after primary school and drop-outs with the knowledge and skills necessary for entering vocational training.

However, the waste that occurs as a result of drop-outs cannot be compared with the losses sustained by the "brain drain" at the postgraduate level. Because of the serious problem of finding qualified staff for the universities, it has been the policy of the Egyptian government to send about 10,000-18,000 graduates abroad every year, mainly to get further training in science and engineering. They should return, with the required doctoral degree, to staff a new university faculty. However, only about 500 a year return, most of them choosing to stay abroad. These students, who represent the most highly educated level of manpower in Egypt, have already received their education throughout school and university at the expense of the state. The loss of their services inevitably causes serious damage to the quality of teaching and research in Egypt, in addition to the financial waste.

Hyde explains that reasons for the "brain drain" are not entirely related to high salaries overseas and other economic advantages, although in an over-populated country with limited financial resources they are
an inducement, especially to those who have experienced a high standard of living while studying abroad. Szyliowicz, on the other hand, details the critical deficiencies in physical facilities for scientists and others in Egypt:

...confronted with inadequate facilities, a lack of recognition and support, heavy teaching loads, misemployment of skills, mediocre colleagues, uninterested superiors, and intellectual isolation, the able young scientist finds it extremely difficult to engage in productive research.

In her study of the problem, Saneya Saleh presented general views of Egyptian scientists, of the doctoral level, who have spent at least five years abroad for postgraduate study and practical training. One of her typical respondents wrote:

What I miss here (U.S.A.) is the people. I think I am basically an Arab Egyptian Muslim. We have certain humanitarian characteristics which I don't think are found anywhere else. We put a great value on human relationships. We value a man because of his goodness to his fellow-men or his intellectual capability rather than his wealth and power. We respect the porter because of his goodness and call him uncle out of respect for his age.

President Sadat showed concern for this situation in his speech to the Arab Socialist Union:

The problem of the brain drain, for instance, is one that has to be solved. We must take measures for restoring our scientists. We must also find a solution to the problem of members of academic missions who do not return home after finishing their studies abroad; studies which are financed by the people. Yet, we know well enough that this is an international problem from which all the developing countries are suffering.

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4 Egyptian Gazette, April 1, 1974.
To find solutions for the "brain drain" problem is difficult, especially as the problems of housing, increasing population and inflation mount higher and higher. Interviews with some of the Egyptian graduate students at Ohio State University lead one to conclude that they believe it will be easier to go back if, mainly, the problems of housing and finding interesting paying jobs are solved. Two important things that remain in every Egyptian student's mind are the close family and religious ties.

What should be done to raise the standard and quality of education? What should be taught to the rising generations in elementary science, literature and art?

Recent studies of Egyptian teaching programs showed that they are burdened with fragments and crusts of knowledge which are not at all proportional to the capacity of the students to understand, as well as national ideologies filling the program under the name of national education. Looking for a solution for such problems, Louis Awad said:

We certainly need to compare our educational programmes with those of advanced countries, once every five years to ascertain that the Egyptian student is not less scientifically educated, in any stage, than the English or French or Russian.1

In a discussion of educational matters, President Sadat commented, "if certain skills are lacking, the committee should seek them elsewhere, and study systems of education adopted in other countries, and apply what it considers suitable to us."2

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2Egyptian Gazette, April 1, 1972.
On the other hand, Samy Daoud discusses the problems of primary education and refers to the methods of teaching which the Egyptians import without understanding them. The people who lay the plans for these programs have no real contact with teaching or practice. Among the imported methods of teaching has been the increasing use of audio-visual aids, mainly the use of radio for language education. At all levels there is a trend to introduce more practical elements into the curriculum.

A prominent feature of the Egyptian educational system is the examination. Success at each stage determines the right to enter the next stage. However, with the rapid increase in population and the growing demand for higher education, the pressure on children has created hard problems with no easy solutions. Efforts to solve these problems sometimes simply aggravates them. For example, allowing children who fail examinations to repeat classes exacerbates the overcrowding problem in the primary schools. Also, the system of external students, created with the intention of satisfying the aspirations of thousands of Egyptians to achieve a university degree has led to frustration for the students because of the extreme form of do-it-yourself approach to higher education. This system produced thousands of students barred from attending classes, studying for examinations without any guidance, depending on memorizing textbooks.

The present educational system puts a great deal of responsibility on parents to see that the school day does not end when the

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child leaves for home but continues, in some cases far into the night. For small children the parents become teacher-substitutes. There is no time for play, especially if the child is a slow learner. When the point is reached where specialized knowledge is required, anxious parents make incredible sacrifices to pay for coaching (or private tutoring). This results in a paradoxical situation: education within the system is free from the primary stage to the university level, in order that every child in the socialist state should have equal chance to profit from it, but teachers are employed in the evenings by those parents who can afford to pay fees to give their children extra lessons to ensure that they pass their examinations. Private tutoring has become a big business in Egypt where teachers are in short supply, especially while teachers' salaries are so low and many join the brain drain to improve their standard of living.

Egypt has a unique advantage in that she can offer teachers capable of using Arabic, French or English as the medium of instruction. It is equally true that developing countries in the Middle East and Africa have relied and still rely on Egypt's teachers to help them set up their own educational systems. The Minister of Education sets the rules for secondment of both male and female teachers abroad, whether for service in other Arab states or other friendly countries. Initial qualifications depend on fulfilling the prescribed conditions of specialization and financial grade in government service, followed by a special interview. Teachers who had formerly been seconded for the four-year maximum period for secondment would still be eligible for a second secondment provided that at least five years had elapsed since
the termination of their first secondment. Unmarried women are considered likely candidates for service abroad, but a married woman needs her husband's agreement to leave the country on her own, while divorced women have to enclose their divorce certificates with the application. The candidates obtaining the highest marks in their reports and personal interviews will be named for secondment to the countries offering more favorable financial treatment. In the event of a married couple being named as candidates they would be loaned for service to a country of least good financial treatment. There is an age limit of fifty-five years for candidates.

But what of the school children and youth themselves?

The great majority of Egyptian children are deprived of many essentials. This is reflected not only in their health and nutritional needs, but also in the pursuit of their personal interests and continued education.

In spite of Egypt's great effort to provide services, these are, in most cases, deficient and very poor in quality. The parents themselves aggravate the situation by failing to make use of the technical education provision, which would ensure a good living for their children in non-saturated areas of employment. This includes the tendency of women, especially in the rural areas, to think of manual work and skilled labor as inferior occupations with a corresponding reluctance to have their children educated along industrial and technical lines; discrimination against daughters; harsh discipline within the family, which frustrates the development of independence; and the pressure on
students to gain admission to the universities and aim for office jobs when, in fact, the need of the country is for trained technicians, skilled mechanics and other manual experts.

University students' main problems seem to be related to shortages of scientific equipment and books which are perennial causes of frustration. More difficult are the problems arising from demands by students for the right to discuss political affairs in a way that expresses or implies criticism of the existing regime.

To conclude this report, the private sector of education in Egypt should be discussed. With the increasing demand for modern education and the growing importance of proficiency in foreign languages, wealthier Egyptians send their children to be educated with their foreign neighbors, at schools in Egypt run by foreigners. Consequently, these children not only learn to think and speak in a foreign tongue, often despising their own language, but they also know more about the history, geography and literature of a foreign country than of their own land. As a solution to this problem, the Ministry of Education demanded that foreign schools teach Arabic, history, geography and civics at the same level as in government schools. To comply with this regulation some schools added the government syllabi to their own offerings, so that having done their lessons in the foreign language, the children had to cope with a number of periods in Arabic. Since Arabic is a very difficult subject with many branches, the timetable became overcrowded and the school day very long.

How do Muslim scholars view these educational problems in Egypt? What interpretations do they give for the problems? What is their view
of Egyptian youth and their problems? Finally, what solutions do they offer?

Izzat Jaradat contends that the progress of a nation depends, first and foremost, on the progress of its people. Unless it develops their spirit and human potentialities, it cannot develop anything else, i.e., materially, politically or culturally. The basic problem of most of the developing countries is not a lack of natural resources, but the underdevelopment of their human resources. Hence, their first task must be to improve education, mainly Islamic education, which differs from any other educational system in its primary aim. Most educational systems agree on one similar aim, namely "the preparation of a good citizen", although every nation has a different definition of a "good citizen". Islam, however, has a broader aim in that Islamic education concentrates on the "development of a good human being" in which citizenship is only one aspect of this.¹

Abdul Gader Audah divides Muslims into three groups according to the knowledge they possess of their Islamic jurisprudence: the first group is the uneducated; the second is those who received European education; the third comprises those who received Islamic education. The first group contains the illiterate and those who have such a small amount of education that they have difficulty in understanding, independently, ideas submitted to them, as well as an inability to give a correct opinion about those ideas. Individuals in this group do not

know anything about Islamic jurisprudence except superficial information about the rituals of worship, in imitation of their fathers, fellow-men and spiritual leaders. This group possibly constitutes a majority of the population and is greatly influenced by the directions of the educated, whether such education is on European or Islamic lines.

The second group is comprised of most of the educated individuals who, being educated in the European fashion, know no more about Islamic jurisprudence than the average Muslim who learns about his religion from his environment. In this group one finds hardly anyone who understands the real spirit of Islam or who has a good grasp of the basic principles of Islamic legislation.

The third group consists of persons who have received collegiate and secondary Islamic education. While not few in number, they are less than those who have received a European education. This group wields no political influence, and the most eminent of its leaders assume few governmental functions except preaching and judicial posts in courts of general session. It is the European-educated, who possess but little knowledge of Islam and its jurisprudence, who attempt to dominate and direct the destiny of Islam in every country. They are the ones who ostensibly represent the religion and realm of Islam in international conferences.¹

As Seyyed Hossein Nasr expresses the whole problem, the tragedy of the situation lies in the fact that the European- and western-educated individuals view Islam as a thing of the past. Because it is

¹Abdul Gader Audah, Islam Between Ignorant Followers and Incapable Scholars (Salimiah, Kuwait: International Islamic Federation of Student Organization, 1977), p. 55.
this group which controls the mass media, they exercise an influence upon the minds and souls of men far beyond what their number would justify. In most cases those who control radio, television and magazines live in a world in which Islamic culture appears as a thing of the past precisely because they are so infatuated with the West that no other way of viewing things seems to have any reality for them.\(^1\)

On the other hand, Abul-Hassan AlNadawi deals with the problems that exist in society and attempts to point out solutions for these problems. According to him, all problems stem from one main problem—the ruling class. Their beliefs, attitudes and values are completely different from the ruled society. As a result, the ruling class aims at importing educational materials from everywhere in the world and presenting it in the schools without any regard to the effect these materials may have on the students. This system of education creates conflicts inside students between what they learn at home and what they learn at school, between their spiritual beliefs and the materialistic beliefs of the school. In other words, the school educates the minds and tongues of these students while ignoring their hearts and spirits by presenting these imported materials as they come, without modifying them to suit the students' Islamic culture. As a result, young people lapse into immoral behavior and crime.\(^2\)


According to Dr. Nadawi, the only way out of these problems, no matter how long it will take, is to remold the whole educational system so that it suits the Islamic culture.

Dr. Muhammad AlBahi, however, deals with the "why" of these problems and their effect on Egyptian youth. He believes the first cause of the problem is the duality of education. When the British occupied Egypt in 1882, they tried and succeeded in building a new kind of education that stands side by side with the existing Islamic education. In the meantime, they ignored Islamic education and encouraged what they called "civil education" to the utmost degree. This led to the weakening of Al-Azhar. Along the same line, they cancelled the Islamic courts of law, the Muslim brothers, and separated the state from the church. All these things helped empty the whole society of Islam.¹

This situation led to a whole set of problems that still exist in Egypt. Egyptian society suffers from economic, over-population, political, national, and moral problems that spread among youth. Among these problems that exist for Egyptian youth are mistrust and disbelief. Thus, as journalist Al-Saadi says, among the reasons that lead young girls to prostitution, the main reasons are not money or need, but lack and ignorance of religious beliefs.²


²Al-Saadi, Al Akhbar Newspaper, issue number 1632, February 14, 1976.
According to Dr. Al-Gamali, the main goal of education as stated in Quran is to help man to satisfy his rule as a Vicegerent of Allah on Earth. And, the question is, does the educational system in Egypt satisfy this rule? All Muslim scholars and writers agree that the answer is No!, because the educational system in Egypt separates religious education and other educational subjects, and even then it ignores religious education and denies it any support or help.¹

Anwar Al-Gendi discussed the concept of "science for science's sake, or education for education's sake". According to him, the concept that education is for education's sake or education is for present life is a misleading concept, since it separates this life from the hereafter. To educate students is to build them up both spiritually as well as physically; to build them up both for the present life as well as for the life hereafter. Thus all subjects should be taught in schools in the light of the Quran and Sunnah.²

Islam: Islamic Teachings and Law

Knowledge of and belief in God constitute the very foundation of Islam. The Maker and Sustainer of the world, the Creator of and Provider for man, the Active Force and Effective Power in nature are all one and the same, and that is known to be Allah or God in Islam. ¹¹God is only one, has no partner or son, and neither gives birth, nor

¹Al-Gamali, Afak Al Tarbia Al Haditha (Beruit: Dar Al Kitab Al Lubnani, 1975).

is He born. He is eternally besought by all and has no beginning or end, and none is equal to Him. 1

The word Islam is derived from the Arabic root "slm" which means, among other things, peace, purity, submission and obedience. In the religious sense the word Islam means submission to the will of God and obedience to His law. Only through submission to the will of God and by obedience to His law can one achieve true peace and enjoy lasting purity. But this does not mean in any way loss of individual freedom or surrender to fatalism. Because Islam means submission to the good will of God and obedience to His beneficial law, and because this is the essence of the message of all God-chosen messengers, Muslims accept all the prophets before Muhammad without discrimination. Muslims believe that all those prophets of God and their faithful followers were Muslims, and that their religion was Islam.

Muslims believe in the following principal articles of faith. They believe in One God, Supreme and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Provider. This belief, in order to be effective, requires complete trust and hope in God, submission to His will and reliance on His aid. The most fundamental teaching of the prophet Muhammad is faith in the unity of God. This is expressed in the primary Kalima of Islam as "La Ilaha Illallah": there is no deity but Allah. This phrase is the foundation and essence of Islam. All other beliefs, commands and laws of Islam stand firm on this very foundation. All of them receive strength from this source.

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1Quran, 112: 1-5.
In the Arabic language, the word "Ilah" means "one who is worshipped," the word "Allah," on the other hand, is the essential personal name of God. "La Ilah Illallah" would literally mean, "there is no Ilah other than the One Great Being known by the name Allah." It means that in the whole universe, there is absolutely no being worthy to be worshipped other than Allah.

Muslims also believe in all the messengers of God without any discrimination among them. Every known nation had a warner or messenger from God. They were chosen by God to teach mankind and deliver His Divine Message. They were sent at different times in history and every known nation had one or more messengers. The Quran mentions the names of twenty-five of them, and Muslims believe in them all and accept them as authorized messengers of God. Among them Muhammad stands as the last messenger. The Quran commands the Muslims thus: "We believe in God, and the revelation given to us, and to Abraham, Ishmael, Jacob and the Tribes; and that which was given to Moses and Jesus, and that which was given to all prophets from their Lord. We make no discrimination between one and another of them, and we bow to God." As a result of article number two, Muslims believe in all the scriptures and revelations of God, they believe in previous books and revelations.

Muslims also believe in the Angels of God, as purely spiritual and splendid beings; they also believe in the last day of judgment where this world will come to an end some day and the dead will rise to stand for their final and fair trial; they believe in the timeless knowledge

of God and in His power to plan and execute His plans. They believe that God's creation is meaningful and that life has a sublime purpose beyond the physical needs and material activities of man. The purpose of life is to worship God. This does not simply mean that Muslims have to spend their entire lives in constant seclusion and absolute meditation. To worship God, according to Muslims, is to know Him, to love Him, to obey His commandments, to enforce His law in every aspect of life, to serve His cause by doing the right and shunning the evil, and to be just to Him, to oneself, and to other fellow human beings. To worship God is to live life not to run away from it. In brief, to worship God is to imbue oneself with His supreme attributes.

An eighth article of faith that Muslims believe is that man enjoys an especially high-ranking status in the hierarchy of all the known creatures. He occupies this distinguished position because he alone is gifted with rational faculties and spiritual aspirations as well as powers of action; they also believe that every person is born Muslim, and free from sin and all claims to inherited virtues. Man must work out his salvation through the guidance of God. This means that in order to attain salvation a person must combine faith and action, belief and practice; Muslims believe that God does not hold any person responsible until He has shown him the right way. This is why God has sent many messengers and revelations, and has made it clear that there would be no punishment before giving guidance and sounding alarm; they also believe that in human nature, which God created, there is more good than evil, and the probability of successful reform is greater than the probability of hopeless failure.
Another article of faith for Muslims is that faith is not complete when it is followed blindly or accepted unquestioningly unless the believer is reasonably satisfied. If faith is to inspire action, and if faith and action are to lead to salvation, then faith must be founded on unshakable convictions without any deception or compulsion. Muslims also believe that the Quran is the word of God revealed to Muhammad through the agency of the angel Gabriel. The Quran was revealed from God piece by piece on various occasions to answer certain questions, solve certain problems, settle certain disputes, and to be man's best guide to the truth of God and eternal happiness. Every letter in the Quran is the word of God. It was revealed in Arabic. There is a clear distinction between the Quran and the traditions of Muhammad. The Quran is the word of God, whereas the traditions of Muhammad are the practical interpretations of the Quran. The role of Prophet Muhammad was to convey the Quran as he received it, to interpret it, and to practice it fully. His interpretations and practices produced what is known as the traditions of Muhammad. They are considered the second source of Islam and must be in complete harmony with the first source, namely the Quran, which is the standard and criterion.

To be a Muslim it is not enough simply to believe in the previous articles of faith. These articles of faith must be exercised. The major exercises of faith as laid down by Islam are: prayers, fasting, charity and pilgrimage. Some of them are daily; some weekly; some monthly; some bi-annually; some annually; and some are required as a minimum once in a lifetime. So they embrace all the days of the week, all the weeks of the month, all the months of the year, and all
the years of life, and they, above all, mark the whole course of life with a Divine Touch. Prayer constitutes one pillar of Islam and is considered the foundation of the religion. Any Muslim who fails to observe his (her) prayers and has no reasonable excuse is committing a sin. The offering of prayer is obligatory upon every Muslim, male or female who is: sane and responsible; relatively mature and in the age of puberty; performing the ablution; has purity of the whole body, the cloth worn on it, and the ground used for prayer; dressing properly in such a way as to meet the moral regulations aimed at covering the private parts of the body; declaring the intention of prayer by both heart and tongue, and facing the right direction of Qiblah (the direction of the Kabah at Mecca). There are three kinds of Muslim prayers. Obligatory prayers include the five daily prayers, the Friday noon congregation and the funeral prayer. Failure to observe these prayers is a serious and punishable sin. Supererogatory prayers include the prayers accompanying the obligatory prayers, and the congregations of the two great festivals. Optional prayers include all voluntary prayers at any time of day or night.

Another pillar of Islam is the prescribed institution of fasting. Literally defined, fasting means to abstain completely from foods, drinks, intimate intercourses and smoking, before the break of dawn until sunset, during the entire month of Ramadan, the ninth month of the Islamic year. There are four kinds of fasting in Islam. Obligatory fasting is fasting during Ramadan and is obligatory on every Muslim man and woman. Supererogatory fasting includes fasts on specific days of the year. Optional fasting includes all voluntary fasts.
Forbidden fasting is fasting on the two Muslim festivals and on the three days following the big festival. Although fasting is obligatory for every Muslim there are a few exceptions to this rule. Sick people, people who are traveling, pregnant and nursing women, women during the period of menstruation, old and feeble people, children under the age of puberty and insane people are all exempt from the obligation of fasting.

Another exceptionally remarkable institution and major pillar of Islam is the alms or charity (zakah). To the Quranic word zakah and the meaning it conveys, there is no equivalent in any other language as far as we know. It is not just a form of charity or alms-giving or tax or tithe. . . . Nor is it simply an expression of kindness; it is all of these combined and much more. It is not merely a deduction of a certain percentage from one's property, but an abundant enrichment and spiritual investment. It is not simply a voluntary contribution to someone or some cause, nor a government tax that a shrewd clever person can get away with. Rather it is a duty enjoined by God and undertaken by Muslims in the interest of society as a whole. . . . The literal and simple meaning of zakah is purity. The technical meaning of the word designates the annual amount in kind coin which a Muslim with means must distribute among the rightful beneficiaries. But the religious and spiritual significance of Zakah is much deeper and more lively. So is its humanitarian and sociopolitical value.1

The final pillar of Islam is the Hajj or pilgrimage to Mecca. The performance of the Hajj is obligatory, at least once in a lifetime, upon every Muslim, male or female, who is mentally, financially and physically fit. Financial security here means that he should have enough to cover his own expenses and those of his dependents, and to pay his debts, if he is in debt, until he completes the course of Hajj.

Having described, in brief, the basic articles of faith and the pillars of Islam and seen how the Islamic law governs the entire gamut of Muslim life, we may now turn to what can be termed the practical aspects of life and see the application of Islam in daily life. The life of a Muslim is a life led in complete and total obedience to the commandments of God. Islam provides a complete and comprehensive code for the conduct of human life from the cradle to the grave. It provides guidance in all social, economic, political, moral and spiritual aspects of life. The purpose of human life on earth, man's duties and obligations toward himself, his society, and toward the creator, have all been clearly expounded. Islam does not divide life into what is sacred and what is secular. Every aspect of life has been taken into consideration and guidance has been provided in all fields. Hence every action of a Muslim can be regarded as worship if it is done with the intention of fulfilling God's commands. Islam has also clearly delineated the limits of lawful and unlawful things and asked Muslims not to approach the prohibited things. The injunctions of the Quran were translated into practice by the prophet Muhammad, thus providing a living model for all.

Muslim scholars have interpreted the Quran to mean that marriage is a religious duty, a moral safeguard, and a social commitment. As a religious duty, it must be fulfilled, but like all other duties in Islam, it is enjoined only upon those who are capable of meeting the responsibilities involved. The foundations of the family in Islam are blood ties and/or marital commitments. Adoption, mutual alliance, clientage, private consent to sexual intimacy, and common law or trial
marriages do not constitute a family in the Islamic sense. Because Islam considers marriage a very serious commitment, it has prescribed certain measures to make the marital bond as permanent as humanly possible. Thus, when the parties enter into a marital contract, the intention must be clear to make the bond permanent, free from casual and temporary designations. For this reason, trial marriages, term marriages, and all marriages that appear experimental, casual, or temporary are forbidden in Islam. However, to insist on the permanent character of marriage does not mean that the marital contract is absolutely indissoluble. With piety as the basis of mate selection, and with the earnest satisfaction of the conditions of marriage (proper age, general compatibility, reasonable dowry, good will, free consent, and honorable intentions) the parties should be well on the way to a happy and fulfilling married life. However, Islam goes much further than this in setting the course of behavior for husbands and wives.

The social life of Muslims is also based upon definite principles that are designed to secure happiness with prosperity for the individual as well as for the society. Class warfare, social castes and domination of the individual over society or vice-versa are alien to the social life of Islam. Nowhere in the Quran or the traditions of prophet Muhammad can we find any mention of superiority on account of class or race or wealth. The unity of mankind is conceived in the light of the common parentage of Adam and Eve. Every human being is a member of the universal family established by the first father and first mother, and is entitled, therefore, to enjoy the common benefits as he is enjoined to share the common responsibilities. The unity of humanity is not only
in its origin but also in its ultimate aims. According to Islam, the final goal of humanity is God, and the sole purpose of creation, as described by the Quran, is to worship God. It is in this unity of origin and ultimate goal as the background to Islamic social life that relations between the individual and society are based. The role of the individual is complementary to that of society. Between the two there are social solidarity and mutual responsibility. The individual is responsible for the common welfare and prosperity of his society. This responsibility is not only to the society but also to God. In this way, the individual works with a sound social-mindedness and a genuine feeling of inescapable responsibility.

The economic life of Islam is also based upon Divine instructions. A Muslim is enjoined by God to be self-supporting and to stay away from being a liability on anybody. Whatever the individual makes or earns through lawful means is his private possession, which neither the state nor anybody else can justifiably claim. In return for this right of private possession he has only to fulfill certain obligations to the society and pay certain taxes to the state. When this is done, he has full rights to protection by the state, and his freedom of enterprise is secure and guaranteed. The economic system of Islam is drawn and conceived in the light of a comprehensive system of morals and principles. The person who is working for another person, firm or institution is ordained by God to do his work with efficiency and honesty. Business transactions enjoy a great deal of attention from Islam. Honest trade is permitted and blessed by God, and may be carried out between individuals, companies, agencies and the like. All business deals, however,
should be concluded with frankness and honesty. Islam demands honesty in business, warns the cheaters, encourages decent work and forbids usury or the taking of interest in return for lending money. Yet, although Islam encourages man to work, permits him free enterprise, and says he is entitled to earn and possess, to invest and spend, yet in so doing provides guiding principles to keep him from going astray. For example, proprietors are not unreservedly free to spend their money or handle their properties the way they please. There are certain rules of expenditure to be followed. In the words of the Quran, God enjoins the proprietor to fulfill his financial obligations towards his fellow men and to be moderate in his private spending. He is always reminded of the fact that God is the Real Provider and Actual Possessor.

Like the social and economic life, the political life of Islam is based on spiritual and moral foundations, and is guided by Divine instructions. It is based on the following principles: every deed of the Muslim individual or group of individuals must be inspired and guided by the law of God, the Quran, which is the constitution chosen by God. Sovereignty in the Islamic state does not belong to the ruler nor even to the people themselves. It belongs to God, and the people as a whole exercise it by trust from Him to enforce His law and enact His will. The ruler is only an acting executive chosen by the people to serve them according to the law of God. The aim of the Islamic state is to administer justice and provide security and protection for all citizens regardless of color, race or creed. Being established to enforce the law of God, the Islamic state cannot be controlled by any
non-Islamic party. The ruler is not sovereign over the people, but is a representative employee chosen by the people and derives his authority from his obedience to the law of God. Rulers and administrators must be chosen among the best-qualified citizens on the basis of their own merits of virtue, fitness and competence. Racial origin, family prestige or financial status do not in themselves make any potential candidates more or less qualified for public office. After the people elect their ruler, every citizen is enjoined to supervise the conduct of the administration and question its handling of public affairs, whenever he sees anything wrong with it. If the administration betrays the trust of God and the public, it has no right to continue in office, and must be replaced by another. It is the responsibility of every citizen to see that this is done in the public interest. The question of hereditary power or lifetime government is therefore inapplicable to an Islamic state. Although the ruler is chosen and appointed by the people, his first responsibility is to God and then to the people. Also, although the Quran is the constitution of the Islamic state, Muslims are ordained by God to handle their common affairs through consultative methods.

As mentioned above, Islam presents a complete code of life to Muslims. The one aspect that will be concentrated on here is how Islam looks at education. There are many verses of the Quran, as well as traditions and sayings of the prophet Muhammad, that encourage Muslim people to seek knowledge and which exalt the position of a learned man. A few examples are: from the Quran:
Allah will exalt those who believe among you and those who have knowledge, to high degrees.\(^1\)

Are those who know equal with those who know not?\(^2\)

A company of every party should go forth to gain sound knowledge in religion to enable them to teach their people when they come back to them.\(^3\)

From the traditions:

Learned people are the heirs of prophets.\(^4\)

Seeking knowledge is as blessed as worship and any trouble in acquiring it is considered a Jihad (holy war).\(^5\)

**Aim of the Thesis**

**Statement of the Problem**

There is a lot to be said and written about the neglect of Islamic education in Egypt. However, this thesis will deal with the subject for a certain age group in secondary education, mainly ages sixteen through eighteen. This thesis will present a resource unit which is designed to aid Egyptian teachers and students in teaching and learning more effectively certain parts of the Islamic education curriculum. It will also help teachers and students be motivated to work together on the Islamic material. These parts of the curriculum covered here are from the required book, *From Islam*, and cover the pages from fourteen to eighty.

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\(^1\)Surah 58:11  
\(^2\)Surah 39:9  
\(^3\)Surah 9:122  
\(^4\)Al Ghazali: al-ihya I, p. 5.  
Rationale

Such a study is worthwhile for a number of reasons:

(1) Although there have been numerous writers addressing many issues surrounding Islamic literature, a search has revealed that only a few, if any, has addressed the issue of Islamic education and curriculum.

(2) Resource units are a new field of study that has not been previously introduced in Egyptian education. These, especially in religious education, may help open the door for other efforts in the religion field or in other fields.

(3) The age group from sixteen through eighteen is beginning a new stage of mental maturity and, in order for them to go through the rapid changes in the society around them as well as in other societies of different cultures, they ought to have a strong base of moral and religious education. Introducing a resource unit in this field may help students become interested in the subject.

(4) It is the fashion in Egypt these days that such youth will spend summer vacations (if they are able to get a summer job abroad, or have rich parents to support them) in different Western and European countries. During these trips the youth encounter cultures that are completely dissimilar to their own. Being thoroughly familiar with their own culture might help to protect them from feeling lost, and to accept and understand other cultures.

(5) It is hoped that such a study will present a starting point for others working towards the goal of helping youth better cope with life through their moral and religious beliefs.
Methodology

Almost all resource units identify five main elements:

1. Objectives and purpose of the unit.
2. Scope.
3. Suggested student activities.
4. Bibliography and teaching aids.
5. Evaluation.

However, in this study the following eight elements will be identified:

1. Subject matter: Stating the titles of the surahs and the number of verses.
2. Content: Translation of the surahs from Arabic into English.
3. Introductory Interpretation: The meaning as well as the main instructional religious points included in the verses.
4. Objectives: Objectives and purposes of teaching each surah or number of verses.
5. Suggested Student Activities:
6. Annotated bibliography:
7. Teaching materials: References selected from Quran and Hadith.
   These references deal with and are related to the same subjects included in the verses under study. Teachers might find it very helpful in teaching the verses, since an important part
in interpreting any verse is to deal with it in relation to other verses included in the whole Quran.

(8) Evaluation.

In the following resource unit, the six surahs will be dealt with as one resource unit, in the hope that this might help teachers separately use the materials, suggested activities, objectives and bibliography meant for each surah. At the same time, teachers will have the chance to select from these resources whatever they feel is appropriate in teaching any surah.

Limitations of the Study

1. This resource unit is developed only for Egyptian high-school students, boys and girls, ages sixteen to eighteen who reside in Cairo.

2. Only religious - Islamic - education is considered in this resource unit.

3. This resource unit is built around only some parts of the material from the required book being taught to this age group at school, mainly pages fourteen to eighty.

4. The required book is entitled From Islam. The book has four separate parts: (1) holy Quran, (2) Hadith, (3) Islamic research, (4) Islamic characters and personalities. Only the first part will be dealt with in this resource unit.

5. This resource unit will be developed according to the requirements of the main program of the Ministry of Education used in teaching

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these surahs to the students. The main program runs as follows:
(a) The first surah (Al Shura), pages fourteen to thirty-three, is to be memorized, well-recited, and fully understood.
(b) The rest of the surahs, pages thirty-four to eighty, are to be memorized and interpreted.

6. Due to the shortcomings in materials and teaching aids in Egyptian schools, the unit will deal only with possible and available means, mainly magazines, books and journals.

7. Due to shortcomings in schools' budgets, the unit will only set activities that would be within the reach of the teachers and the students.

8. Selected Hadith that might be of help in teaching the material will be chosen only from Sahih Al Bukhari. Teachers and students may also look at other reference books of Hadith.

9. This resource unit is developed hoping that it may motivate both the teachers and the students to work on the religion program. However, because final exams for this age group are not required in religious education and class-time devoted to this subject is very limited, evaluation might be processed through one or more of the following options:
(a) Watching the students and looking for changes in their behavior inside as well as outside school, and noting if the students show any interest in the material and work with them accordingly.
(b) Using the suggested student activities as part of the evaluation.
(c) Using the evaluation formal test devices included at the end of the unit.

10. This unit will be best used by teachers who are well informed and motivated about Islam.

11. Due to its length, the life story of the prophet Muhammad will be mentioned only in brief, in the section on materials for study. However, teachers and students will find much material dealing with his life in the annotated bibliography.

12. Although this resource unit is designed for secondary school Egyptian students, the chapter on different styles of resource units will include some that are designed for different age groups. These resource units will be included in that chapter, hoping that they will be of use and benefit to Egyptian teachers in different fields, since the field of resource units is a new one to Egyptian education.
CHAPTER II

RESOURCE UNIT: DEFINITION, ORIGIN AND DEVELOPMENT,
ORGANIZATION AND CONTENT, AND ILLUSTRATIONS

Definition

The resource unit has been defined as:

(a) A teacher-planned series of suggestions centered in some broad problem, topic, or area of experience and organized to serve as a source of ideas, materials, and procedures to help a teacher in pre-planning learning experiences.¹

(b) A resource unit is a systematic and comprehensive survey, analysis, and organization of the possible problems, activities, teaching aids, and the like that a teacher might utilize in building units of work cooperatively with the students.²

(c) A resource unit is a systematic and comprehensive survey, analysis and organization of the possible resources (e.g., personnel, problems, issues, activities, bibliographies) and suggestions as to their use, which a teacher might utilize in planning, developing, and evaluating a proposed learning unit in the classroom.³


Origin and Development

In their book, *Reorganizing the High-School Curriculum*, Alberty and Alberty trace the origin and development of the resource unit as follows:

1. The credit for breaking down the rigidity of the English curriculum and initiating the resource unit idea goes to the National Council of the Teachers of English. The Council's report stated the broad principles and gave many illustrations, leaving to the teacher the job of determining curricular materials according to the needs of the students.

2. The Virginia curriculum program gave impetus to the development of resource materials which would help the teacher in developing learning units.

3. In 1938 the Rocky Mountain Workshop gave considerable attention to the development of "source" units which were intended for use in the schools represented by the teachers in the core area. These source units were developed by teachers representing the various fields of subject-matter.

4. Since 1938 there have been a number of attempts to develop resource units in various fields of study, especially in the social studies area.

Organization and Content

Klohr, in his article, reveals a number of common elements in resource units which he judged to be effective. These elements are:
(1) A wealth of suggested learning experiences.
(2) A survey of possible ways to evaluate the suggested learning experiences.
(3) A carefully selected bibliography and list of teaching aids.
(4) A stimulating presentation of the scope of the problem area with which the unit deals.
(5) A formulation of the philosophy underlying the resource unit and a statement of the specific objectives.
(6) Suggestions to the teacher for using the resource unit.¹

According to Klohr, these six elements are listed in order of their relative value as rated by teachers and administrators.

Alberty and Alberty, on the other hand, state that it is possible to identify several elements which seem to be fairly common in resource unit development. These elements are:

(1) Philosophy and purpose.
(2) The scope.
(3) Suggested student activities.
(4) Bibliography and teaching aids.
(5) Evaluation.²

Illustrations

Since resource units are a new field in Egyptian education, a literature search of resource units developed for different age groups

¹Klohr, pp. 76-77.
²Alberty and Alberty, p.
of students in the United States might be a great help and support for Egyptian teachers in different fields of education. These resource units will be arranged according to the age group of the students for whom they are developed. This section is divided into the following seven parts:

1. Resource units developed for kindergarten students.
2. Resource units developed for elementary students.
3. Resource units developed for elementary and intermediate students.
4. Resource units developed for elementary and secondary students.
5. Resource units developed for junior high students.
6. Resource units developed for secondary students.
7. Resource units developed for college and post-secondary students.

Kindergarten


This resource unit is intended to provide an integrated approach based on the eight elements of the Comprehensive Career Education Model Matrix adopted in Alabama. These eight elements are: self-awareness, decision-making, beginning competency, employability skills, and attitudes and appreciations. For each element the unit includes: sample objectives, learning activities and resources. The kindergarten level covers the areas of self, home, school and community, while grades 1-4 cover language arts, math, science and social studies.

This unit is designed to help the Child Development Associate provide learning experiences in the social sciences for young children. The unit provides competency-based objectives, essential information, suggestions, examples, learning activities, a list of reference books, pamphlets and films, and a list of children's books concerned with social sciences.


Contained in this curriculum planning guide is a training sequence and seventeen instructional units for use with preschool gifted children. The model is based on the hierarchy of cognitive tasks developed by B. Bloom. It contains a worksheet for teachers, suggested activities to help teachers understand and apply the model, instructional units which contain suggested activities at each of Bloom's six levels, an annotated bibliography which provides forty-one suggested curriculum resources, and an evaluation form for the curriculum guide.


These five units are designed to assist kindergarten teachers in developing and implementing social studies programs which focus on introducing children to the world, its resources, and its people. They
identify instructional activities and resources that correlate basic map and locational skills with global awareness objectives. The five units are:

(a) Earth as the home of people.
(b) Our global earth.
(c) A home of varied resources.
(d) People change the earth.
(e) A world of many people.

Each unit contains an introduction, objectives, a listing of educational media and suggestions for teaching.


This unit forms a core from which a program of study and activities may be developed. It includes the following items:

(a) A measurement overview.
(b) Goals and objectives of metric instruction.
(c) A sequence chart.
(d) Explanation of the international system of units.
(e) Additional information in the form of materials lists, tables, charts, drawings, instructions for class-made items, and strategies for teaching.
Elementary

Calderwood, Beatrice, "Religious Dimensions of World Cultures As Related to the Holt Databank System." Wright State University, Public Education Religion Studies Center, Dayton, Ohio, 1976.

This resource unit aims at nine-year-old children in heterogeneous classrooms. The document is divided into three units of instruction:

(a) Introduction to cultures.
(b) The Kung Busham.
(c) India and Gopalpur.

Each unit contains an introduction; content generalizations; subject matter outline; vocabulary goals and objectives; possible activities; evaluation suggestions; and a resource list of books, filmstrips, slides, movies and recordings.


These units are intended as resource materials to assist grade one teachers in identifying instructional activities that correlate basic skills and career education objectives. The document contains sixteen units, each containing an overview, content outline, unit objectives, unit description, learning activities and a list of materials.


This document contains twenty units which are intended to assist grade two teachers in identifying instructional activities that
correlate basic skills and career education objectives. Each unit contains: an overview, content outline, unit objectives, unit description, learning activities, and a list of materials. Materials listed (for this document and the previous one for grade one) are: teacher references, children's books, study prints, kits, films, filmstrips, records and songs, and classroom materials and equipment used in the activities.


Besides the informative introductory chapter, the guide contains thirty units that deal with such varied subjects as: language arts, social studies, science, photography, mathematics and others. Each unit contains an overview, unit objectives, unit description, learning activities, list of materials, and evaluation suggestions. The materials listed are: teacher references, children's books, study prints, kits, films, filmstrips, records, songs and classroom equipment.


This document contains twenty units, and the introductory information includes a definition of career education and an outline of goals for elementary career awareness. Each unit contains an overview, content outline, unit objectives, unit description, learning activities, and a list of materials. The materials listed are teacher references and children's books, films, filmstrips, prints and classroom materials and equipment used in the activities.
"Career Education Resources Unit: Grade 5." Newark School District, Delaware, May 1976.

Nineteen social studies units and five science-related units are included in this document. Like the rest of the Career Education Resource Units, each unit in this document contains an overview, content outline, unit objectives, unit description, learning activities and a list of materials which contains the same kind of materials and equipment used in the other career education resource units.


This guide was developed for teachers whose sixth-grade students participated in the resident camping program of the Dixon Public Schools and offers extensive and detailed information for use in planning the camp curriculum. It suggests environmental study, group socialization and recreation. The guide also lists safety and emergency procedures specific to the program as well as first-aid measures for common camping injuries.


Presented in this guide are eleven multi-disciplinary ethnic heritage units for use with grades K-6. Among the units included are those on Alabama Indians, Japanese, Mexicans, African and American folklore, and Black Americans. Each unit contains a lesson plan which lists subject matter, general objectives, a subject overview, estimated class-time, content outlines, instructional objectives, learning
activities, materials and resources, and samples of pre- and post-tests.


This unit was developed for teachers of African culture. The major objective is to help students accept the reality of cultures other than their own. Lesson plans are presented for nine topics including myths about Africa and Africans, the geography of Ghana, the African culture, family and community life among the Akans, and farming. For each topic, information is presented on objectives, materials, time required, activities and bibliography. Students are involved in a variety of activities including simulating African ceremonies, playing African music and working in various Akan art media.


This document presents background information and activities about the heritage and contributions of the various culture and ethnic groups that comprise American society. The document is presented in two parts. Part One contains background information on pluralistic education, defines key vocabulary terms, and presents tips for teachers working with culturally different parents and children. Part Two suggests thirteen classroom activities, among which are puppet shows, museum trips, role-playing, preparation of questionnaires, and analysis of children's literature. For each activity, information is presented
on objectives, materials, procedure, follow-up activities and resources. The document also includes an annotated bibliography and a listing of curriculum materials.


This instructional guide is intended as the basis for a six-week mini-course, and is divided into four major sections. Section One offers test questions and outlines student assignments. Section Two explains how students can analyze cultural material. Sections Three and Four focus on the Mandingo people of Ghana and the Igbo people of Nigeria. The guide presents objectives, activities, pre- and post-tests, and handouts. Information is presented on materials, activities and procedures. Students are to be involved in a variety of activities, including listening to music, viewing films and slide shows, and playing African games.


This instructional guide suggests a way for teachers of fourth-grade students to organize a social studies unit related to the study of Maryland. The guide is divided into four sections. Section One presents organizing concepts and questions, instructional objectives, and suggested topics for study. Section Two considers the important geographical features of Maryland. Section Three examines how people in Maryland can preserve the environmental quality of their state.
Section Four focuses on Maryland's cultural heritage and suggests ways in which the people of Maryland can preserve that heritage. For each topic, a two-part format is followed. First, a class discussion is outlined. Questions are listed and correlated instructional supports to be used by the teacher are described. The second part lists student performance objectives, activities and procedures, assessment measures, resource and learning activities, and a directory of resource materials on Maryland which lists books, filmstrips, maps, television series and transparencies.

Nevens, Margaret and Diane Kostick, "World Culture Areas; USSR: Grade 6." Barrington Community Unit School District 220, Illinois, September 1972.

Information and learning activities about Russia are presented in this social studies unit. Teachers are encouraged to select from seventy learning activities including field trips, role-playing historical characters, and comparison of pollution problems in Lake Erie and Lake Baikal. The unit outlines concepts to be learned, skills, objectives, learning activities, common misconceptions, vocabulary, maps, objective and essay tests, and concludes with a bibliography on the USSR.


This document includes two social studies units for sixth grade which provide information and learning activities about Africa and Russia. Both units contain lists of concepts to be learned, skills,
objectives, learning activities, common misconceptions, vocabulary, maps, objectives, essay tests, and bibliographies.


This unit is designed to help students overcome negative attitudes toward Africa and African heritage by exposing them to positive aspects of African culture in a classroom setting. The unit includes ten lesson plans. For each lesson information is presented on objectives, basic skills, materials, time required, activities, resources and evaluation.


This unit is part of a series designed to introduce the culture of the Alaskan Indians to elementary school students. It contains materials related to seasonal Tlingit activities and a guide for elementary classroom teachers to implement the student materials. The Guide describes the format of the unit, suggests activities, lists resource materials, and explains the anthropological background of the unit. The unit is divided into five sections: each contains objectives, materials, resources, activities, and background information. The activities include educational games, drawing and writing exercises, model making, analyzing folk tales, and recreating Tlingit menus.

This unit is part of a series to introduce the culture of Alaskan Indians to elementary school students. The major theme throughout the unit is the relationship of the Indians to their environment. The unit contains student materials related to seasonal Athabascan activities and a guide for classroom teachers to implement the materials. The teacher's guide, which includes unit themes, activities, student and resource materials, and an annotated bibliography, is presented in five chapters. Each chapter indicates objectives, materials, resources, activities, and background information. Learning activities include map work, literature analysis, class discussion, educational games, drawing and writing exercises, and dramatization.


This is a six-week unit on the Kikuyu people of Kenya for grades four to six. The unit contains an overview which lists major concepts and skills to be developed. This is followed by seven lessons. In Lesson One, students analyze their attitudes toward African culture. Lesson Two focuses on Kikuyu housing. Lesson Three considers the importance of the extended family in African culture. Lesson Four investigates how children are named and the role of Kikuyu family members. Lesson Five focuses on food production. In Lesson Six, students study African clothing, and Lesson Seven examines traditional educational processes. The length of time necessary for presentation, general objectives, reading resources, and teaching methods are provided for each lesson.

This unit was designed for use by individuals who work with young children. The content on sex-role development comprises the major portion of the unit. It also includes a few suggested activities, review questions and answers, and a brief bibliography. The objectives of the unit are stated in behavioral terms.


This instructional guide is the product of a summer workshop for teachers on African curriculum development. It is intended as the basis of a six-week mini-course. Objectives are to help students understand Africa, Africans, and the impact of culture change over time. The guide is divided into thirteen units. For each unit, information is presented on objectives, basic skills, materials, time required, activities and background resources which include books, films, audio-visual aids, maps, charts and evaluation.


The guide outlines lessons for all social science disciplines, with particular emphasis on psychology, economics, geography, social studies skills, and decision-making. The major objective of the curriculum is to help students become responsible citizens. Each section begins with a description of the subject area and a chart of sequential skills, followed by an outline of activities, resources, and
objectives pertinent to each grade level. The document concludes with a directory of program materials by grade level and evaluation information.


The guide provides activities for use with children after a field trip to Shakertown at Pleasant Hill. It contains a variety of suggestions to promote higher levels of student interest and to enrich their field trip experience. It also includes background information on Shaker history and customs for the teacher, line drawings of buildings and exhibits, and Shaker poems, songs, proverbs, puzzles and games which can be duplicated for classroom use, as well as a bibliography.

**Elementary and Intermediate**


This curriculum model is intended to provide a comprehensive, sequential and integrated approach, based on the eight elements of the comprehensive career education model matrix adopted in Alabama. The eight elements are: self-awareness, career awareness, economic awareness, educational awareness, decision-making, beginning competency, employability skills, and attitudes and appreciation. For each grade level, sample objectives, learning activities, and resources for each element are included.
"Social Studies Program Guide, 3-6; Intermediate Grades."

This curriculum guide outlines lessons for all social science disciplines, with particular emphasis on psychology, economics, geography, social studies skills and decision-making. The major objective of the curriculum is to help students become responsible citizens. Each section in the guide begins with a description of the subject area and a chart of sequential events followed by an outline of activities, resources, objectives pertinent to each grade level, a directory of program materials by grade level, and evaluation information.

Elementary and Secondary


This unit contains twenty social studies units that present Nigerian geography, culture, history and government. For each unit, information is presented on the scope of the topic, objectives, teaching materials, teacher preparation, and activities. While using these units, students will be involved in filling in blanks, class discussions, map and globe work, group projects, recall exercises, reading assignments, writing exercises, library research, vocabulary study, and analysis of slides and filmstrips dealing with Nigerian customs.


The unit consists of two booklets that provide an overview of the history and folklore of Cape Verde. The first booklet describes the
history of the islands, while the second booklet contains five folk tales.


This program presents the state's policies on education. It deals with the following subjects: instructional services; cooperative education; service agencies; grants to local units for operation of educational programs; district power equalization; capital outlay funds; program standards, assessments and improvement; and powers and duties of the state Board of Education.


This operational handbook contains an organizational chart, job and program descriptions, and outlines the Academy's function and the procedures necessary to obtain its services. The Pennsylvania Executive Academy was established to help school districts resolve local educational problems. It provides school district administrative teams an opportunity to acquire planning, management and problem-solving skills and to use these skills in designing action plans to solve problems.


This report was designed to complement and enrich the existing career education program in the Newark school district. It was an
effort to develop a model that was easily transportable and could be
implemented with minimal funding. The main body of the report contains
the goals and objectives of the project, general information, district
perspectives, curriculum development, orientation, results and accom­
plishments of the community, guidance, curriculum and dissemination
components of the project. The rest of the report covers goals and
recommendations, student/teacher participation by grade and school
year, materials, plans and format guidelines for curriculum development.

Information and Documentation Centre for the Geography of
the Netherlands, Utrecht, 1979.

This unit presents information on the physical and human geo­
graphy of the Netherlands. It is intended for use by geography class­
room teachers and students at upper elementary and secondary levels.
The unit contains nineteen short descriptive analyses. Each section
is illustrated with diagrams and maps.

Cruikshank, Julie, "When the World Began: A Yukon Teacher's
Guide to Comparative and Local Mythology." Yukon Department
of Education, White Horse, August 1978.

This guide has two objectives: (1) to assist English and
social studies teachers who would like to encourage students to under­
stand and appreciate mythology; and (2) to provide some comparative
notes for particular Yukon myths. The guide is written in three parts.
Part One is a discussion of themes in northern mythology, particularly
the Athapaskan mythology of the Yukon. Part Two is a direct guide to
ways in which Yukon mythology can be used in grades 1-7 social studies
and grades 8-12 English. Part Three is a thematic and comparative guide to stories in the book (My Stories Are My Wealth, by Angela Smith, Kitty Smith and Rachel Dawson) for teachers specifically interested in Yukon mythology.

"Environmental Education: Food -- the Coming Crisis (Grades K-12)." New Jersey Education Association, Trenton, 1971.

This publication presents classroom activities for use in teaching about the world food shortage. These activities are organized under each objective by problem area, grade level, and subject or course of study. Some activities include: suggest some solutions to alleviate world hunger; identify factors causing world-wide concern about food; and explain the relationship between food and population.


This unit presents fourteen multi-disciplinary ethnic heritage guides for use with grades 7-12. It includes units for social studies, English, math, music, vocational education and special education. Each unit contains a lesson plan which lists subject matter, general objectives, a subject overview, and estimated class time. The units also contain content outlines, instructional objectives, learning activities, and materials and resources, as well as samples of pre- and post-tests.


The material in this unit is suggested as a starting point only, both for teachers' professional knowledge and experience with students
and for imagination. This unit stresses development of skills rather than content-oriented curriculum. A study of both school and community environment is included in the activities. Suggested divisions of outdoor subject matter and some alternatives for beginning studies in each area are outlined. Activities included in the unit are repeated at several levels so that the maturing student may investigate the area in greater depth.


The goal of this project is the production of topical resource material for teachers. The unit contains: (1) a teaching emphasis section, which stresses ideas that may help in teaching the subjects; (2) teacher commentaries which are intended to provide new mathematical information, give a rationale for teaching a topic, suggest alternate ways to introduce or develop topics, and suggest ways to involve students; (3) classroom materials. These are keyed to each other, the teaching emphasis section, and commentaries. They include worksheets, transparency masters, laboratory cards and activities, games, teacher-directed activities, and bulletin board suggestions.


The content of this unit is divided into four levels: Level One --Kindergarten through Grade Three; Level Two--Grades Four through Six; Level Three--Grades Seven and Eight; and Level Four--Grades Nine through Twelve. Each level is divided into some traditional subject areas.
Each unit is arranged in a format that includes the level, subject area, objectives, career education goal, strategy, student activity, resources, evaluation, and an annotated list of resource materials.


This unit consists of three major sections and is intended primarily for use by teachers and administrators in Illinois. However, it is also designed to be applicable to educators in other states. The first section, which is written in narrative form, focuses on ideas for using community-based resources, offers guidelines for selecting career education materials, and describes several educational resources. The second and third sections consist of annotated bibliographies.


The unit focuses on the philosophy of mathematics education and deals with such topics as: teaching strategies, learning theory, problem solving, calculators, classroom management techniques and staff development. Apart from the unit's goals, suggested learning activities constitute a major portion of the work.


This unit presents a multi-subject approach to using tangram puzzles in the classroom. It includes a short history section and some accompanying lessons. The lessons provide an introduction to tangrams,
methods for teaching bilingual and English-speaking children concepts and skills through activities that do not require strong English skills, and activities that convey historic and cultural information.


This booklet deals with metric measurement units. It discusses the history of the metric system and the advantages and rationale behind its use. Activities, such as games and exercises for all age groups constitute the majority of the booklet. It also includes a list of references and other resource materials.


The manual is a program of advanced in-service training for resource specialist teachers. It consists of the following appended worksheets: resource specialist competency checklist, self-evaluation checklist, guide to structured observation, guide to structured interview, evaluation summary, a copy of the agenda from a summer workshop program, a resource inventory guide, and guidelines for evaluation of consultation skills.

Intermediate and Secondary


This unit contains seventeen class activities which involve students in compiling surveys; analyzing songs for stereotypes;
expressing attitudes, using a rating scale, about situations involving the Arabs; going on a scavenger hunt to find as much information as they can about the Arabs; and examining textbook data about Arabs. For each activity a brief introduction, the objectives, introduction of classroom time needed, teaching procedures, and evaluation methods are provided. All student handouts are included in the unit. A bibliography of student and teacher resource materials on Arabs is also included.


Presented in each part of these instructional programs is a collection of units or mini-workshops which include several topics. Sections on each topic cover objectives and outlines of sessions in the workshop, materials needed, a bibliography of resources, suggested resource persons, topics for individual research, library skills needed, and modes of presentation.


This resource unit contains four sections in addition to an introduction. Each section contains suggested activities which are adaptable to various grade levels and which integrate various subject areas. The four sections are: Section One gives a look at the major natural areas in and around Albuquerque. Section Two provides a review of the city's cultural history and a glimpse into the interactions of the people with their natural environment. Section Three uses the students' own school as a microcosm and presents the concept of environment.
Section Four looks at the environmental concerns of Albuquerque.

Sando, Joe S., "Issues Curriculum." All Indian Pueblo Council, Albuquerque, New Mexico, March 1978.

This resource unit was developed for students at Albuquerque Indian School. It was designed to include students as well as their families in learning activities that require consultation in search of answers or understanding. The unit is divided into several sections. Each of these sections include goals, content material, resource materials, and learning activities.


This guide is intended to provide resources for teachers interested in developing science instructional units. It includes a number of modules that were selected from documents abstracted in "Resources in Education" and available through the Education Resources Information Center system. Each module includes components, status, materials, mode, context, target, themes, and a brief description. Themes of these modules include: general concepts, process, phenomenon, problem, density, energy, evaluation, population and others.


This document is intended to assist schools in planning and managing a system for involving the local community in career education.
activities. It includes three types of special materials: reproducible forms, optional samples, and a recruitment survey. Each form is preceded by an explanation of its intended use in the community resource involvement effort. The major part of the document is comprised of twenty-four worksheets. Each sheet features the following: suggestion of a topical area and career ideas which students might explore in it; can be used at any grade level; suggestion of typical community resources that might be used in planning; demonstration how careers cut across all school disciplines; and the freedom to work in new adaptations.


After an introduction, this handbook is divided into a number of sections that provide specific examples of activities and procedures of labor-education collaboration within the context of the career education program. It is intended to help interested communities develop or expand labor's active involvement in the educational process. In addition to the activities and procedures, the handbook also provides a bibliography of books and materials.

Junior High


This teaching guide provides information to help junior high school art teachers develop and implement programs based on African art. It is intended as the basis for a two-week mini-course, and activities
are presented in a daily format. For each day's activities, information is presented on concepts, basic skills, implementation, materials, bibliography and evaluation. Students are involved in a variety of activities including pre- and post-tests, viewing and analyzing slides and films, designing Adinkra symbols and other activities.


This is a curriculum model on the Indians of the Carolinas. It was developed because Indians experience discrimination and suffer from a loss of pride in their heritage. This curriculum provides an integrated study unit that may enable teachers to present Indian studies material in connection with all the subjects required by the state curriculum and also provides teachers with actual teaching materials which can be utilized without research.


This unit is designed to assist local school leaders in developing a career application program for Grades 7-9. It is divided into seven sections: instruction, teacher training, career resource information bank, field trips, positive action, evaluation, and teaching units. Each of the units contains the following items: objectives, rationale, specific performance objectives, learning activities, sources of information, materials, resource people, budget summary, and evaluation.

The three guides contain many units relating to mathematics, social studies, science, language arts and fine arts, among others. Each unit contains an introductory information chapter, objectives, unit description, learning activities, a list of materials, and evaluation suggestions. Materials listed include teacher references, children's books, study prints, kits, films, filmstrips, records and songs, and classroom materials and equipment used in the activities.

"Career Exploration in the Junior High School. Counselors' and Teachers' Guides." Columbus Public Schools, Division of Special Services, Ohio.

These career exploration guides offer junior high school counselors and teachers grade level programs for helping students understand and explore career alternatives, as well as develop the insights and individual initiative needed for realistic vocational goals. The guides are curriculum guides for teachers of grades seven through nine. For each grade level there are: objectives, materials, recommendations for teachers, suggested uses of materials and resources, and student activities.

Hash, Barbara W., "Middle School Resource Unit. Exploring Your World." Clemson University, Vocational Education Media Center, Clemson, South Carolina, 1976.

These resource units are designed to involve students in learning activities and provide hands-on experiences. The document contains three units of instruction which focus on: food, self, family, friends, careers, and personal appearance. Each unit is subdivided into a number
of concept areas related to the unit topic. Each area includes behavioral objectives, learning and evaluation experiences, and related teaching resources.

Hickerson, Jerry and Paul H. Wild, "The City: Two Interdisciplinary Units for Junior High or Middle School Classes." 1972.

The units aim at developing a positive attitude in suburban students toward the central city. Each unit lists objectives, learning activities, preparation for field trips, learning resources, and evaluation strategies. Student activities are varied and include the following: writing paragraphs, interviewing celebrities, organizing groups, formulating topics, and viewing and critiquing media.

Jorgensen, Joseph and Marlene Schroeder, "Inhabitants of the Fresh-Water Community." Citrus County Board of Public Instruction, Inverness, Florida, June 1977.

This learner's guide is designed to assist middle school students in studying fresh-water organisms and contains a brief introduction on fresh-water ecology, simple line drawings of fresh-water organisms, and a supplementary set of slides depicting some of the plants and animals.


This eighteen-week course of study is designed to help middle school students become capable, functional writers. It is divided into two sections. The first section consists of a treatment of course objectives and overall design. It contains the course and instructional outline. The second section discusses instructional procedures and
offers a teachers' guide. The course also contains sample worksheets, student activities, a script for an introductory slide tape, an informal inventory of functional writing skills, a student survey form, and additional materials for unit presentations.


This unit is intended to help Indian junior high school students develop cooperative group interaction skills, particularly those needed to resolve group conflicts, and to realize the importance of understanding values. The unit contains six activities, each of which includes objectives, student materials, suggestions to the teacher on how to use them, and suggestions for ways of extending learning.


This curriculum guide outlines lessons on all social science disciplines, with particular emphasis on economics, geography, environment, and political science. The major objective of the curriculum is to help students become responsible citizens. A description of the subject area and a chart of sequential skills begin each section, followed by an outline of activities, resources, and objectives pertinent to each grade level. A directory of program materials by grade level, and evaluation information conclude the unit.

This teaching guide presents instructions for creating two West African art forms: batik and tie-dye. The unit is intended as the basis of a three-and-one-half-week mini-course for students in art courses in grades eight and nine. The unit contains six lessons, each featuring objectives, evaluation criteria, vocabulary worksheets, background information on tie-dye and batik, reading assignments, and supplementary activities based on the reading assignments.


This unit is divided into two parts: the first part includes a note about course content, a suggested time schedule, a comment on teaching controversial issues, a rationale and major goals of the course. The second part contains a unit on citizenship. This unit contains five lessons, each of which has a stated purpose, a classroom procedure, suggested materials, student activities and teaching variations.


This unit on decision-making is designed with two major objectives: (1) given a problem, the student will make value judgments using decision-making skills; and (2) using proper discussion techniques, the student will analyze a controversial issue and take a stand. The unit is
divided into two parts. Part One deals with decision-making skills, while Part Two emphasizes discussion and communication skills. The two parts contain a number of lessons which are based on student activities. Each lesson contains a stated purpose, a classroom procedure, suggested materials, and activities.


This unit is divided into three parts. Part One deals with the individual as a consumer, and is designed to help students become more effective as consumers in a changing economic system. Part Two looks at the individual as a producer, and is designed to help students understand the dual consumer/producer role. Part Three considers the individual as a citizen, and is designed to create an awareness that students are not living in a vacuum, but are affected by the surrounding economic events. The three units contain lessons which are based on student activities. Each lesson contains a stated purpose, a classroom procedure, suggested materials, and activities.


This unit is divided into five parts: the first deals with dissent and protest; the second, third and fourth examine the judicial, legislative and executive branches of government on the local, state, and federal level. The last part focuses on the individual citizen and the citizen's influence on the political decision-making process. The five
parts contain lessons which are inquiry-oriented and are based on student activities. Each lesson contains a stated purpose, a classroom procedure, suggested materials, and teaching variations.


The unit is divided into four parts. The first part looks at the types and causes of juvenile crime. The second part deals with the nature of the responsibilities of police and how Supreme Court decisions have affected them. The third part considers the juvenile court system and looks at the differences between it and adult court systems. The last part examines correctional facilities. The four parts contain a group of lessons which are based on student activities. Each lesson contains a stated purpose, a classroom procedure, suggested materials, and teaching variations.


This Appendix offers supplemental teaching techniques for decision-making in contemporary America. It is arranged into four sections. Section One offers tips on how to organize group work and classroom discussion. Section Two deals with organizing a classroom debate. Section Three looks at organizing role-playing and brainstorming activities. Section Four contains a two-page evaluation form.
This guide is divided into two major components: communications and career clusters. The communications component includes an introduction, course objectives, activities, resources, bibliography, student materials for duplication, and evaluation. The career clusters component includes the same as communications as well as careers in clusters and glossary of terms. The two components are designed to enable ninth-grade students who are not enrolled in traditional college prep courses to make career choices based on occupational information.

This career education program is designed to enable students who have not chosen the college prep high school course to make career choices based on occupational information and ability to select goals. This guidance-based program is divided into seven chapters which are to be implemented in a daily two-period course. They include objectives, activities, time lines, resources, duplication materials, and evaluation procedures.

Secondary

"Activity-Oriented Materials Developed to Help the Low Achiever Attain Basic Mathematical Competencies." Nebraska University, Lincoln, 1971.

These units were designed as supplementary materials for secondary teachers to teach mathematics to low achievers and to collect, review,
and develop new methodologies and materials for teaching the reluctant learner mathematics. Each unit includes a competency statement, instructional objectives, and two suggested activities.

Alberty, Harold, et al., "Helping Teenagers Explore Values: A Resource Unit for Teachers (Mimeographed)", Ohio State University, Columbus, Ohio, 1956.

This resource unit provides suggestions for high-school teachers trying to develop one or more learning units in the area of values. It is planned for an "adolescent problems core", but the range of material included makes the unit applicable both to the junior and senior high school levels. The unit contains a statement of purpose, a discussion of scope, a suggested list of student activities based upon the purpose set forth and the statement of scope, a bibliography and teaching aids, an evaluation, and general suggestions as to how the unit might be used by the teacher.


This unit contains a preliminary unit designed to review selected Algebra 1 skills. There are thirteen major units which each include an overview of the section, a vocabulary list, a list of performance objectives, suggestions to the teacher, four assessment tasks for each performance objective, textbook cross-references, and an answer key to the assessment tasks.

The objectives of this unit are to help students understand the nature and function of African families, recognize the similarities between African and American families, and understand changes in African family life over time. The material is presented in the form of lessons. For each lesson there are objectives, procedures, activities, homework, teacher background and evaluation. Students are to be involved in a variety of activities including dramatizations, reading assignments, analyzing literary selections, discussing films, reading assignments in class and in small groups, and comparing African and American family values.


This guide presents classroom and outdoor lessons to assist teachers in implementing environmental education objectives. For each objective, the unit provides background information, related activities, and teacher questions which are designed to facilitate student investigations. Among the student activities are role-playing, field studies, library research and interviews of local residents.


This resource unit is designed to help secondary education home economics teachers plan student learning experiences pertaining to the

This unit includes several components organized for the direct use of teachers. It offers an introduction on public communication, delivery, language, organization, speaking to share information, speaking to influence, and speaking on ceremonial occasions. The unit also includes introductory motivational statements, sets of instructional objectives, content outlines, learning activities, assessment suggestions, and selected references and materials.


These curriculum plans were developed by Kansas counselors, teachers and administrators in a secondary career education workshop. They include the following curriculum areas: administration, counseling, English, foreign languages, fine arts, science, social sciences, and others. These curriculum plans are arranged in alphabetical order and divided into eleven sections. Within each section there are three to five reports included to provide the reader with career education objectives and student activities. Student activities in the curriculum areas
are arranged under the following categories: subject, topic, grade level, time required, career components, activities, material resources, human resources, outcomes and career objectives.


This unit comprises twelve lessons. Lessons One through Three examine the concept of the artist as close observer. Lessons Four through Six examine the artist as communicator. Lessons Seven through Twelve analyze the artist as creator. Lesson Twelve is an art practicum. The unit is based mainly on student activities but also includes a selected bibliography of books, periodicals, films, filmstrips, slides and photographs.


This guide provides some practical ideas for teaching general business. There are seven sections. Sections One and Two list fourteen behavioral objectives for a general business course and offer suggestions for course content. Section Three discusses problems in teaching general business. Section Four covers teaching-learning strategies. Section Five suggests twenty-three teaching-learning activities. Section Six discusses student evaluation. The last section lists suggested resource materials for both teachers and students.

This curriculum guide covers Course II of a three-year sequence for high school mathematics in New York. Topics covered in this guide are: logic, mathematical systems, Euclidean geometry, analytic geometry, solutions of quadratic equations, probability, permutations, combinations, and some optional topics. A list of scope and content is provided for these topics along with suggested time allotments. Materials are discussed in each chapter and some teaching suggestions are made.


This document discusses the theory and practice of using thematic units and is divided into three units. For each unit a course description and suggested achievement level, lists of thematic and art objectives, suggestions for materials and descriptions of a number of learning activities are provided.


This three- to four-week anthropology unit examines the African heritage of Black Americans. The unit covers four topics: (1) an introduction, in which students discuss African and American stereotypes and the book, *Roots*, by Alex Haley; (2) slave trade, for which students read a handout from *Roots* and analyze statistics on the Africa-to-America slave trade; (3) Mandingo culture and history, for which students
read from *Roots, The Dark Child*, by Camara Laye, and view slides of art, crafts, music and dance; (4) the African myth. In addition to these activities, the unit includes reading handouts for students and student and teacher bibliographies.


This career education curriculum is intended to provide a comprehensive approach, based on the eight elements of career education model adopted in Alabama. For each element the unit includes sample objectives, learning activities and resources.


These career education lessons are designed to be used along with regular curriculum materials. The lessons relate to nine subject areas: self-awareness, career awareness, educational awareness, economic awareness, decision-making skills, employability skills, appreciations and attitudes, and beginning competencies. Each lesson includes a curriculum concept, related career education concept, themes and objectives, activities, resources and a method for student evaluation.


This unit presents an overview of the secondary program for mildly and moderately handicapped students in California. It includes
the following five chapters:

1) Structure and Management, by M. Stem
2) Establishing Communication Links, by G. Gurski
3) Assessment and Instructional Planning by A. Carroll
4) Curriculum Approaches, by M. Male
5) Inservice Training, by G. Gurski.

The major part of the unit consists of the following appendices: a listing of names and addresses of ten master plan agencies in California; descriptive profiles of secondary school resource programs; a list of tests in the areas of general achievement, reading, math; annotations of instructional materials in a variety of subject areas; and professional references.


This unit is designed to accompany the previous one and covers three training components. Each component includes a list of objectives, reading assignments, schedules, presentation outlines, and needed printed materials.


This handbook is designed to assist students in developing coping strategies to deal with work, entry and job adjustment problems. The materials included are: brief introductory and concluding lectures, student worksheets for group and individual tasks, class discussion
guides, short tests, role-playing scripts, supplementary references for expanding instruction, review procedure, student outlines and an overview of the instructional unit and unit objectives.

The following are sixteen "common core units" in business education produced by the California State Department of Education in Sacramento.


Hassman, Mary Jane, "Common Core Units in Business Education: How to Apply for a Job," 1977.


These units of instruction were designed for implementing the sixteen common core competencies identified in the California business education program guide for office and distributive education. Each unit is designed to facilitate personalized instruction and include the following types of materials: (1) a teacher's guide which provides suggestions for using the materials and also provides strategies for using the unit; (2) a student manual which offers directions for students through the unit's activities; (3) working papers used in completing the jobs and activities in the student manual; (4) pre- and post-tests and quizzes; and (5) suggested electronic media.


This unit is part of a career development unit on coping in the world of work. It is designed to assist students in developing coping strategies to deal with work entry and job adjustment problems. It contains master handouts and transparencies needed for students' activities, instructor's handbook, student guide, and filmstrips and sound cassette programs.

This curriculum guide is designed to provide teachers with the educational specifications for the specific knowledge and skills that will qualify students for entry-level employment in electrical occupational areas. The guide is divided into four sections. Each section includes a course goal, student competencies, performance indicators, suggested learning activities, a brief discussion of student assessment and a list of materials, references and sources.


This unit describes women's participation in home life, sports, professions, social reform, and the fight for equal rights. It offers six chronologically organized booklets and a teaching guide. Each booklet provides an overview of the chronological period and describes women's roles in various spheres of activity. The teacher's guide describes major themes of each booklet and offers a rationale for the booklets' historical perspective, suggests discussion questions, library research topics, and vocabulary terms.


This unit was designed to be used by secondary school students in social studies classes. It offers materials for four class periods. The subjects offered are: exploitation of mineral, food, and animal
resources found in the sea. The unit contains suggestions to the teacher, student activities, assessment materials, and a selective bibliography.

The following are a series of modules prepared by project SPICE and issued through the Volusia County Schools, Daytona Beach, Florida. They were designed as a means of providing career awareness information to educable handicapped students, ages eleven through thirteen.


Each unit contains an overview, a module profile which charts the units, activities, resource and materials, student resources and assessment tests.


This teachers' guide presents cultural information selected from four Indian tribes (Arapaho, Ft. Sill Apache, Apache Tribe of Oklahoma}
and Cheyenne) and weaves it into teaching concepts that can be used in language arts, math, reading, social studies and science. The guide includes a specific point of information about each tribe, reading selections, classroom activities, evaluation methods, supplementary resources and a bibliography.


This resource unit is designed to help secondary education home economics teachers provide students with food study and also help teachers plan learning experiences in the art of entertaining. The unit covers four principal topics: identifying the principles of entertaining, planning party time and special meals, and planning environment and table appointment. For each topic the unit includes an overall objective, behavioral objective, learning and evaluative experiences for students and teaching resources.


This unit is designed with the intention of helping Chicanos become aware of their rich heritage by focusing on Chicano resource materials intended to help them become cognizant of past and present Chicano contributions in order to define future roles they might play. The guide includes an introduction, overall objectives, a topical outline, an outline of concepts, activities and resource materials.

This guide is divided into four parts: (1) an overview of consumer education which covers the course objectives, content areas and teaching-learning strategies; (2) topical outlines for ten consumer education course content areas. Each of the ten are followed by suggested teacher and student readings and descriptions of several teaching strategies; (3) methods for evaluating the students, the teacher and the course; and (4) resource materials including a consumer education pre-test and answers, pre-test references and bibliographies of resources.


This guide comes from the experience of Menaul School in serving 137 multicultural students. It is developed to enable the students to retain and develop their cultural identity while learning the values and lifestyles of mainstream America. It includes a discussion of current emerging needs and issues, guidelines for evaluating textbooks, a listing of the nutrient content of some southwestern foods, eight New Mexican folk tales, and a student essay on Father Antonio Jose Martinez.


This unit is intended to be used with a social studies curriculum unit entitled "Unit on Political Decision-Making and Action Strategy Over a Local Environmental Problem." In this unit students are directed to
select a local political problem and plan a media presentation for the class. The unit is divided into five lessons which: (1) describes teacher responsibilities in providing background readings and speakers; (2) presents a guide and suggestions for use by students in their research and investigation of the topic; (3) presents four questions to help students in narrowing the topic; (4) describes instruction and reading selections in the suggested media; and (5) discusses procedures for presentation and evaluation of students' projects. The unit also includes directions for the teacher in using this supplement.


This unit is designed to be used along with the textbook, Alaska Native Land Claims. The unit presents thirty-nine individual lessons which parallel the subtitles of the chapters in the text, and include: statement of objectives, suggestions for instruction, current events, summary, evaluation and unit review. The unit also includes a brief section on course pre-planning, suggestions for semester projects and a bibliography.


This manual includes approximately 30 experiments on environmental problems, which have three main themes: (1) change, (2) the interaction of custom, rule and law in society, and (3) economy, life style and individual attitudes. The unit provides materials for both students and teachers, background information, objectives, references and
suggested follow-up experiments.


This curriculum in broadcast media includes a number of units. Each unit follows a standard design: (1) an introductory statement which presents an overview of the area of broadcast media dealt with in the unit; (2) instructional objectives; (3) a content outline which presents the body of knowledge to be treated in the unit; (4) learning activities which provide student-oriented exercises that function at the application, analysis and synthesis levels; (5) instructional assessment which provides means of evaluating student progress; and (6) the unit references.


The document contains nine units which highlight the history, activities, values and aspirations of the Canadian labor force. They are: (1) Union Today; (2) Origins of Canadian Labour; (3) The Impact of Key Events; (4) The Working Man: A Social Perspective; (5) Union Leadership; (6) Varieties of Labour; (7) Labour and the Law; (8) Labour and Politics; and (9) Labour and the Future. For each unit information is presented on objectives, rationale, content, strategy and resources.

Houck, Carol and Donna Fulcher, "Understanding the Everglades." Broward County Schools, Fort Lauderdale, Florida, 1977.

This manual includes seven units that focus on natural resources issues and biophysical characteristics of the Everglades and adjacent
southern Florida. For each unit there is background information intended
for both students and teacher; activities which include values question-
naires; simulation games; school-yard studies and classroom discussion;
teacher guidelines; vocabulary lists; and sources of information.

"Keeping It Going. Handbook for Implementing the Career Informa-
tion System." Oregon University, Career Information System,
Eugene, September 1976.

This handbook is designed to provide means of direct access to
current career and labor market information in Oregon. It is divided
into two sections. The first section contains background of the career
information system; overview of the system, system components; bibli-
ography of books, visits, clubs, preparation, schools, staff and career
centers at the secondary and college levels. The second section con-
sists of recipes from users for implementing the system in counseling
centers and classrooms. These recipes are broken into appropriate
subject groupings through a master index.

Kersten, Barbara and Dale Cameron, "Senior High Adult World
Communication Volunteer Unit." Roseville Area School District

This unit was designed to help students find their place as
adults through involvement in the community around them. It is divided
into four sections: (1) organizing the class; (2) using the telephone
to recruit speakers; (3) preparing for the speakers; and (4) doing
volunteer work. Each unit includes a statement of the chief emphasis of
the section, objectives, student class obligations, materials needed,
class procedure and a list of suggested sources.

The document presents background information and activities on ethnic conflict. It describes fifteen activities, each of which includes information on background, objectives, grade level, required time and materials, procedure, discussion questions, a bibliography and evaluation questionnaire. The activities involve students in map and globe work, community surveys, data analysis, comparative analysis, simulation, role-playing and brainstorming.


This module on spelling and vocabulary is intended for use in a one-semester course on written communication. It is designed for both teacher-directed and individualized learning situations. It contains learning objectives; notes to the teacher; suggested activities; information sheets; assignment sheets on using references, prefixes, suffixes, contractions, spelling, hyphenation, commonly confused words, word meanings, and business vocabulary. It also includes answers to the assignment sheets, pre- and post-tests and their answers.


This coordinator's handbook was designed as a project management tool. It provides procedures for planning, leading and coordinating
activities. It is divided into eight chapters, each of which deals with a major step in the "comprehensive guidance program management system" and contains background information on the step; a list of specific steps for planning, organizing, and accomplishing tasks; and activities that the coordinator will monitor.


This guide is designed to help students become aware of Iowa through an examination of the state's current and past development. The guide is presented in five chapters which consist of: (1) a statement of the problem; (2) a review of recent literature relating to Iowa's history; (3) the resource guide itself, background information, bibliographies and suggested activities; (4) a consideration of contemporary political and economic power and influence in Iowa and the United States; and (5) the summary, conclusions and recommendations.


These nine four-week units are designed for a one-year recreative arts-outdoor education course aimed at developing the skills and knowledge necessary for responsible behavior in an outdoor setting. Each topic is described in terms of goals, projects, activities and resources.
The following are five of the twelve instructional units in the Native American Career Education Program, produced by the Far West Lab for Educational Research and Development, San Francisco, California.


These units are intended to help make Native American junior high school students aware of such different things as: the cooperative skills and cultural and economic contexts within which careers exist; the economic structure of their own community; the community and the areas of need it addresses; educational and training requirements for different jobs; and principles which govern cultural change. These units are based on activities, each of which includes objectives, suggested teaching procedures, student exercises and learning activities. Each activity is followed by suggestions for ways of extending learning and additional resources.


This unit was designed to serve as a basic guide for home economics teachers in adjusting classwork to the metric system. It includes student activity sheets, teaching suggestions for introducing the
metric system, a discussion of metric units, and a list of student supplies and teaching material resources.


This two-week unit presents five lessons that examine initiation into adulthood, marriage, family structures, kinship systems and birth rate in African societies. Each lesson provides learning objectives, lists resource materials and suggests activities, procedures and evaluation methods. The activities include discussion sessions, essay writing and filmstrip viewing.

Robinson, Ola Lee W., "Clothing and Textiles Resource Unit. Sewing on Knits." Clemson University, South Carolina Vocational Education Media Center, South Carolina State Department of Education, Columbia, 1976.

This unit was designed to help teachers plan student learning experiences pertaining to sewing on knits. The unit covers four principal topics: (1) selection and care of knit fabrics; (2) selection of patterns, supportive fabrics and notions; (3) preparation for knit construction; and (4) construction of simple garments. For each topic the unit includes an overall objective, behavioral objectives, learning and evaluation experiences for students, and teaching resources.


This guide presents a fifteen-lesson, three-week unit on the literature of Ghana. Each lesson outlines objectives, procedures,
materials needed, activities, suggestions for evaluation and a bibliography. The activities include note-taking, discussion, research, oral play reading, map work, written reports and filmstrip viewing.


These modules are intended for use in a one-semester course on written communication or as a supplement to other courses where written communication skills are included. They contain learning objectives, notes to the teacher, suggested activities, information sheets, assignment sheets and their answers, and pre-/post-tests and their answers.


The major objective of this curriculum is to help students become effective citizens. The document is presented in five sections: (1) an overview of the document; (2) ninth-grade activities and objectives related to the U.S.A. and Washington state history; (3) an eleventh-grade program guide to American government and a history of twentieth century America; (4) skills and objectives related to economics and contemporary world affairs for twelfth-grade students; and (5) goals and resources for a number of elective social studies topics. The document also includes evaluation procedures.

These units were designed with the intention of combining English instruction with topics in the humanities, and they focus on communication skills: writing, listening, reading, reasoning, critical thinking and appreciation of literary genres. Each unit contains comments from the teachers who developed the unit, an overview of the unit, general objectives, evaluation methods, daily lesson plans and activities, study guides and resource materials.


This resource manual presents activities and teaching strategies that are intended to help high school social studies teachers adapt career education philosophy to the classroom. The manual consists of two parts: (1) identification of goals and objectives of career education and various social studies subjects; (2) suggestions for activities and teaching strategies.


This pamphlet presents a brief history of the Nazi rise to power and the genocide of the Jews. It was designed to supplement secondary social studies textbooks when it was found that most texts omit the treatment of the Jews by the Nazis. The document begins with a brief
overview of historical content. It contains suggested learning activities and an annotated list of films and books. Activities involve students in reading assignments, group and class discussions, committee work, writing exercises and role playing.

College and Post-Secondary Level


This curriculum guide presents fourteen units about women age forty and above. It includes an introduction which discusses the need for and lack of literature or research about older women and their specific personal, social and financial problems. It also suggests instructional approaches, considerations of students' individual experiences with aging, and the importance of input from older women. The guide also includes an annotated filmography which describes over 100 films about middle-aged and older women, and a bibliography which lists approximately 1,000 books and articles.


This unit is designed to assist students in developing coping strategies to deal with work entry and job adjustment problems. It includes an instructor's handbook, students exercises and evaluation procedures.

This guide is divided into four sections. Section One describes how to use this course and includes a list of national participating organizations and a statement of objectives and needed planning. Section Two offers teaching suggestions for the fifteen lessons included. Section Three presents an annotated list of national organizations and their publications. Section Four annotates the films suggested in the lessons.

Feldhusen, John F., "Practitioners' Views on Instructional Guides in College Teaching: The Purdue Three-Stage Model." Kansas State University, Center for Faculty Evaluation and Developments in Higher Education, Manhattan, Kansas, August 1978.

This model illustrates a college course designed in three stages and provides an approach for teaching basic subject matter, higher-level cognitive understanding, and application. It includes a sample course outline, sample information questionnaire, instructional objectives for the self-instructional guide, group instructional guide and individual projects.


This handbook is divided into five sections: Section One deals with adults as learners. Section Two emphasizes three critical concerns--need, want and ought to have. Section Three deals with setting the climate, gives thirty-five get-acquainted ideas and three articles on nonverbal communications. Section Four presents an instructional
model. The final section presents basic data about test content and test-taking skills. The handbook also includes charts, articles, sample materials and instruments, descriptions of teaching methods, and a teacher self-evaluation packet.


This guide is designed to provide information for developing and facilitating graduate courses about the Appalachian female experience, sex-role socialization, and career development. The guide is divided into three units, each providing an introduction to the literature, learning objectives, directions for the learner, classroom and individual learning activities, bibliography of related readings and an appendix including original articles developed specifically for the lessons.


This module is intended for use either in a one-semester course on written communications or as a supplement to other courses where written communication skills are included. It contains learning objectives, notes to the teacher, suggested activities, information sheets and sixteen assignment sheets on the use of proofreaders' marks, methods and the composition of letters. Answers to these assignment sheets as well as to pre-/post-tests are included in the module.

This unit is designed to assist secondary and post-secondary vocational teachers in preparing and updating vocational education courses of study. It includes objectives, learning experiences, resources, required readings, self-check quizzes, model answers, a case study to critique, a model critique, and teacher performance assessment form for use in evaluation of the terminal objectives.


This unit was designed to aid the school-based teacher educator improve his ability to help teachers. It consists of twenty competencies, each of which contains an initial competency statement, a short introduction as to competency use, situations in which the need for it might arise, breakdown of the major competency into sub-competencies, and resources.


This module is intended for use either in a one-semester course on written communication or as a supplement to other courses where written communication skills are included. The module includes learning objectives, notes to the teacher, suggested activities, information sheets and six assignment sheets. Answers to these assignment sheets as well as answers to pre-/post-tests in the guide are provided.

This curriculum on global economic and social development and interdependence traces western development trends, investigates current issues and processes in development, and offers development planning exercises through an introductory section which serves as a teacher's guide. It discusses the skills developed by the activities, suggests scheduling alternatives, and offers ideas for evaluation. It is divided into three units. It lists resources for each unit as well as an annotated bibliography.
CHAPTER III
DEVELOPING THE RESOURCE UNIT

Subject Matter

A. Sura XLII, AL SHURA, Verses 1-35
B. Sura II, AL BAQARA, Verses 177-179
C. Sura VIII, AL ANFAL, Verses 24-29
D. Sura XIII, AL R'AD, Verses 1-5
E. Sura XXIII, AL MUMINUN, Verses 1-14
F. Sura XXII, AL HAJJ, Verses 73-78

Content in English Translation

A. In the name of Allah, the Beneficient, the Merciful.

1. Ha. Mim


3. Thus Allah the Mighty, the Knower inspireth thee
   (Muhammad) as (He inspired) those before thee.

4. Unto Him belongeth all that is in the heavens and all that
   is in the earth, and He is the Sublime, the Tremendous.

5. Almost might the heavens above be rent asunder while the
   angels hymn the praise of their Lord and ask forgiveness

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1 Throughout this chapter the translations and discussion of the material will follow the breakdown under Subject Matter. That is, material relating to Sura XLII will be found under A, etc. The translations are from M.M. Pickthall, The Glorious Quran: An Explanatory Translation, 1977.
for those on the earth. Lo! Allah is the Forgiver, the Merciful.

6. And as for those who choose protecting friends beside Him, Allah is Warden over them, and thou art in no wise a guardian over them.

7. And thus We have inspired in thee a lecture in Arabic, that thou mayest warn the mother-town and those around it, and mayest warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.

8. Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper.

9. Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickeneth the dead, and He is Able to do all things.

10. And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust, and unto Whom I turn:

11. The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby he multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.

12. His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.
13. He hath ordained for you that religion which He commended unto Noah, and that which He commended unto Abraham and Moses and Jesus, saying: establish the religion, and be not divided therein. Dreadful for the idolaters is that which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).

14. And they were not divided until after knowledge came unto them, through rivalry among themselves; and had it not been for a word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the scripture after them are verily in hopeless doubt concerning it.

15. Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever Scripture Allah hath sent down, and I am commanded to be just among you. Allah is our Lord and Your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.

16. And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom.

17. Allah it is Who hath revealed the Scripture with Truth, and the Balance. How canst thou know? It may be that the Hour is nigh.
18. Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray?

19. Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.

20. Who so desireth the harvest of the Hereafter, We give him increase in its harvest. And who so desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter.

21. Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! for wrong-doers is a painful doom.

22. Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them; while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment.

23. This it is which Allah announceth unto His bondmen who believe and do good works. Say (0 Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk. And who so scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive.
24. Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).

25. And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do;

26. And accepteth those who do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.

27. And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.

28. And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy.

29. And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein. And He is Able to gather them when He will.

30. Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.

31. Ye cannot escape in the earth, for beside Allah ye have not protecting friend nor any helper.

32. And of His portents are the ships, like banners on the sea;
33. If He will He calmeth the wind so that they keep still upon its surface—Lo! herein verily are signs for every steadfast, grateful (heart),—

34. Or He causeth them to perish on account of that which they have earned—And He forgiveth much—

35. And that those who argue concerning our revelations may know they have no refuge.

36. Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord.

37. And those who shun the worst of sins and indecencies and, when they are worth, forgiven.

38. And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,

39. And those who, when great wrong is done to them, defend themselves,

40. The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.

41. And who so defendeth himself after he hath suffered wrong— for such, there is no way (of blame) against them.

42. The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.
43. And verily who so is patient and forgiveth—Lo! that, verily, is (of) the steadfast heart of things.

44. He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say: Is there any way of return?

45. And thou wilt see them exposed to (the fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?

46. And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.

47. Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day, nor have ye any (power of) refusal.

48. But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent before, then lo! man is an ingrate.

49. Unto Allah Belongeth the sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;
50. Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.

51. And it was not (vouchsafed to any mortal) that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.

52. And thus have We inspired in thee (Muhammad) a spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom we will of Our bondmen. And lo! thou verily dost guide unto a right path.

53. The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last?

B. 177. It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Godfearing.
178. O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom. 179. And there is life for you in retaliation, 0 men of understanding, that ye may ward off (evil).

C. 24. O ye who believe; Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered. 25. And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment. 26. And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful. 27. O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts. 28. And know that your possessions and your children are a test, and that with Allah is immense reward.
29. O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of infinite bounty.

D. 1. Alif, Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.

2. Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detailleth the revelations, that haply ye may be certain of the meeting with your Lord.

3. And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits he placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.

4. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And We have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.

5. And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord;
such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.

E. 1. Successful indeed are the believers
2. Who are humble in their prayers,
3. And who shun vain conversation,
4. And who are payers of the poor-due
5. And who guard their modesty—
6. Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy.
7. But who so craveth beyond that, such are transgressors—
8. And who are shepherds of their pledge and their covenant,
9. And who pay heed to their prayers.
10. These are the heirs
11. Who will inherit Paradise. There they will abide.
12. Verily We created man from a product of wet earth;
13. Then placed him as a drop (of seed) in a safe lodging;
14. Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of Creators!

F. 73. O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if
the fly took something from them, they could not rescue it from him. So weak are (both) the seeker and the sought!

74. They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.

75. Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.

76. He knoweth all that is before them and all that is behind them, and unto Allah all things are returned.

77. O, ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.

78. And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting Friend. A blessed Patron and a blessed Helper!

Introductory Interpretation

A. This sura includes the following Islamic teachings:

1. Quran is a revelation from Allah. It holds the same heavenly message included in other books. This message calls for belief in God, doomsday, reward and punishment. The basic message told by God's Messengers is one and the same. This fact supports the belief in all heavenly books and in all God's Messengers.
2. Allah is only one. He is the Owner of the skies and the earth.

3. Among people there are believers and nonbelievers, but Allah is merciful, would not punish the nonbelievers right away, lest they may repent and believe in Him.

4. Allah has created two kinds of people: believers and nonbelievers, happy and unhappy, and if He wished, He could make them all one kind (believers). But, He gave people minds and left them the choice. Thus, those who misbehave and work only for earthly delights have no place in Heaven, but those who believe in God and do righteous deeds, will enjoy the Heavens.

5. Allah knows what is best for mankind; that is why He divided wealth between people differently. Thus, there are the rich and the poor. The purpose of this is to keep balance in society.

6. Allah's creations—the skies, stars, planets, earth and all that exists on the face of the earth, mountains, rivers, seas, trees, plants and animals—are a vivid proof of His greatness and that He is the only God worthy of worship and oneness.

7. Allah has rewards, better and more permanent than anything on earth, for those who depend on Him, avoid disobedience, establish their society on shura (consult), spend their money in His sake, and who are forgiving.
8. These teachings and moral directions are sent from Allah through his prophet Muhammad, and Muslims should believe in and obey the prophet.

9. The main duty of all Allah's messengers is to deliver His message, and this is what prophet Muhammad did, but if unbelievers disobey, messengers should not care or feel sorry for them.

10. Allah is only one. He is the Owner, He creates what He wishes, gives whoever He wishes boys and whoever He wishes girls, and gives others boys and girls, and makes whoever He wishes sterile.

11. Messengers (prophets) are only human. Allah might not speak to humans except through revelation, inspiration or through angels. This is what happened in the case of prophet Muhammad; Allah revealed the Quran to the prophet through the angel Gabriel.

Thus, the theme of this sura is: how evil and blasphemy can be cured by the mercy and guidance of God, which come through His revelation. Men are asked to settle their differences in patience by mutual consultation, which explains the title of the sura.

B. "This is the longest sura of the Quran. The name of the sura is taken from the parable of the Heifer in verses 67-71, which illustrates the insufficiency of carping obedience, when faith is lost, people put off obedience with various excuses: even when at last they obey in the letter, they fail in the spirit, which means that they got fossilized,
and their self-sufficiency prevents them from seeing that spiritually they are not alive but dead. For life is movement, activity, striving, fighting against baser things, and this is the burden of the sura.  

These three verses from the sura emphasize and warn against deadening formalism. It describes the righteous and God-fearing man as one who should not obey salutary regulations, but should fix his gaze on the love of God and the love of his fellow men. Muslims are given four heeds:

1. Their faith should be true and sincere.
2. They must be prepared to show it in deeds of charity to their fellow men.
3. They must be good citizens supporting social organizations.
4. Their own individual soul must be firm and unshaken in all circumstances.

These verses were revealed to the prophet of Islam after the immigration of the prophet and his followers to Madina and the change in the direction of prayer (at that time) from Kabba at Mecka to Bayt Almakdis at Madina. Their neighboring Jews kept ridiculing the Muslims about that change of the direction in the position of their prayers. Thus, Allah revealed these verses urging Muslims to direct their attention toward righteous deeds instead of salutary formalities.

Thus, it is not righteous to follow deadening formalities, but it is righteous to:

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1. believe in God, the Day of Judgment, the Angels, the Books (Allah's Scriptures), and the Prophets;
2. give your money willingly to the poor, the orphans, the needy and those who ask;
3. observe prayers and proper worship;
4. give the poor-due;
5. keep promises and treaties when you make them; and
6. be patient in all calamities.

Among the Islamic laws revealed in this sura is that of Qisas (retaliation). This law is only applicable in the case of murder, but not applicable to manslaughter due to a mistake or an accident. The law of Qisas takes account of three conditions in civil society: free for free, slave for slave, woman for woman. Among free men or women all are equal: high-born status, wealth or influence is of no regard in this matter. Thus, if one life has been lost, a Muslim should not waste many lives in retaliation; at most, he should let the law take one life under strictly prescribed conditions and shut the door to private vengeance or tribal retaliation. But if the aggrieved party consents (and this condition of consent is laid down to prevent worse evils), forgiveness and brotherly love is better, and the door of mercy is kept open.

God has prescribed these laws for the goodness of His people and the safety of the society. Thus, Muslims have to stick to these laws and let the law take over in all cases. Whoever does otherwise will be punished by God in the present life as well as in the life hereafter.
C. The sura takes its name from its first verse by which it is proclaimed that property in war belongs to Allah and His messenger (i.e., to the theocratic state) to be used for the common good. The sura was revealed between the time of the battle of Badr and the division of the spoils.

The verses portray some orders from Allah to the Muslims. In following these orders and directions there is a reward for Muslims, both in the present life as well as in the hereafter. There is also a big benefit to the whole society. The directions and religious laws included in these verses are:

1. Every Muslim should obey Allah and His messenger.
2. Every Muslim should realize that Allah is the Creator, the Strongest, and He is able to come between a man and his heart. All goes back to Him.
3. Calamities of Chastisement do not fall exclusively on wrong-doers only, but affect the whole society. Thus, the whole society of Muslims should guard themselves against it.
4. Allah gives refuge, strength and help to those who obey Him.
5. Muslims should not betray Allah by refraining from the prescribed worships and disobeying His orders and laws.
6. Muslims should not betray their trusts, including military or political secrets of state.
7. Those who commit betrayal knowingly will not be forgiven by Allah.
8. Human love for money and children is only natural. But this possessive love may drive a person to commit crimes for the love of money and wealth or children. Thus, Muslims should beware of that, and should try to be righteous and pious.

9. Those who believe in Allah, obey Him and keep their worships will be guided by Allah and will be forgiven.

10. Allah is Bountiful, Merciful and forgives those who repent.

D. The surah takes its name from a word in verse thirteen. The subject of the surah is Divine Guidance in relation to the law of consequences, that there is no partiality or aversion on the part of God, but that reward and punishment are the result of obeying or rejecting Divine Laws. The verses explain that:

1. The Quran is revealed from Allah to His messenger Muhammad and that Quran is the truth, but most of mankind do not believe it.

2. There are visible proofs of the ability and presence of God, and whoever studies these proofs will realize the greatness of Allah, the Creator. These proofs are: the spreading out of the earth, the placement of firm hills and flowing streams, vineyards and ploughed lands which are watered with one water, the fruits and date palms, like and unlike ... etc.

3. Muslims should believe in resurrection and in the Day of Judgment, and should work toward reward in that day and obey Allah by submitting to his orders and refraining from His prohibitions.
4. Those who do not believe in the Day of Judgment are the unbelievers, and they will be punished by Allah.

E. The surah is so named from a word occurring in the first verse or, it may be said, from its subject which is the triumph of believers. The verses contain the following teachings:

1. Success and triumph is to be for the believers in Allah and His scripture.

2. Those believers who deserve success and triumph are known by six qualities:
   a) They are humble in their prayers. They pray wholeheartedly and never let their busy lives keep them from sincerity in prayers.
   b) They avoid vain conversations and bad deeds such as lying and cursing, or gossip . . . and all the deeds that waste time and create hard feelings between people.
   c) They give the poor-due.
   d) They stay away from sexual relations, unless they are married. Those who do otherwise will be punished by Allah.
   e) They keep their promises and guard their trusts.
   f) They pay heed to their prayers, perform them during their prescribed times.

3. Those believers are successful because they are the heirs of paradise as their reward.
4. Contemplation of Allah's creations leads to belief in Him and in His Oneness. So is the contemplation in the creation of man.

F.1 This surah takes its name from vv 26-38 relating to the pilgrimage to Mecca. The verses include the following Islamic teachings:

1. Whatever is worshipped besides Allah is disabled, weak, cannot create the most trivial thing, and cannot defend itself. This is the reason to quit worshipping anything in the sky or on earth besides Allah.

2. People should know Allah well, submit to His presence, Oneness, and Perfection; also to worship only Him.

3. Allah knows everything about people, whether apparent or hidden, past, present or future, and to Him returns everything. This means that people should be careful in whatever they do and should follow His orders and laws because Allah sees them.

4. People should worship only Allah, turn to Him with prayers and strive for His sake.

5. Allah chose to send messengers from among the angels and the human to all His people in order for the messengers to be witnesses on the people at the Day of Judgment, and so people will have no excuse.

6. The forms of worships prescribed to people are not hardships; thus people should perform them willingly. There is no excuse for not performing these forms of worship.
7. That people should always turn to Allah, depend on Him and ask for His support, because He is the best Helper.

Objectives

A.1 1. To help students understand the relationship between faith, the Quran and revelation.
2. To help students relate their belief in the Oneness of God to their daily life.
3. To help students develop an understanding of the wisdom of God in creating believers and nonbelievers.
4. To help students become aware of God's different forms of creation.
5. To help students understand the relation between their worship of God and their realization of His creations.
6. To help students understand the relationship between faith and political activities in their Islamic society.
7. To help students identify the sources of the political system of their government.
8. To help students develop an ability and desire to appraise their country's political system.
9. To help students become aware of the impact of their country's political system on their lives.
10. To help students develop an open-minded attitude toward those who have different political systems.
11. To help students develop a consistent political philosophy that relates to their faith and to their beliefs.
12. To help students understand the meaning of messengership, message, messengers, and also to be able to identify God's messengers and their messages.

13. To help students deal with the meaning of punishment and reward in the present life and the life hereafter.

B. 1. To help students understand the relationship between righteousness and the basic articles of faith.

2. To help students identify their belief in the basic articles of faith (belief in Allah, the angels, the Last Day, the scriptures and the prophets) with their daily life.

3. To help students understand the difference between charity (giving money voluntarily) and the poor-due in Islam.

4. To help students realize the importance of prayers, charity, poor-due, keeping one's promises and patience, and their impact on their daily lives.

5. To help students develop an understanding of the meaning of Qisas.

6. To help students identify the law of Qisas in their daily lives.

C. 1. To help students understand the meaning of obedience to Allah and His messengers.

2. To help students become aware of the importance and necessity of obedience to Allah and His messengers.
3. To help students relate the meaning of obedience to Allah and His messengers to their daily living.

4. To help students develop an understanding of the relationship between the meaning of obedience to Allah and His messengers and their daily worship.

5. To help students become aware of the impact of chastisement on their nation, past and present.

6. To help students become aware of the impact of betrayal (personal or political) on their personal lives as well as on their communities.

D. 1. To help students become aware of the fact that Quran is the book of Allah and that it was revealed to His messenger Muhammad.

2. To help students develop a keen sense of observing Allah's natural creations as a way of worshipping Him and realizing His Greatness and Ability.

3. To help students develop an understanding of the consequences of belief or disbelief at the Day of Judgment.

4. To help students identify their belief in the Day of Judgment to their daily worship.

E. 1. To help students develop an understanding of the meaning of belief in Allah.

2. To help students relate the qualities of the believers—humility, paying heed in prayers, shunning vain conversations,
paying poor-due, refraining from pre-marital relations and
keeping promises and trust—to their daily lives.

3. To help students become aware of the relationship between
the belief in Allah and residence in Paradise.

4. To help students realize the significance of the steps of
Allah's creation of man.

F. 1. To help students develop an understanding of the meaning
of the Oneness of Allah.

2. To help students become aware of the relationship between
the meaning of the Oneness of Allah and the meaning of
messengership in Islam.

3. To help students identify the meaning of the Oneness of
Allah to their daily living.

Suggested Student Activities

Subject Matter

A. 1. Sura SHURA starts with the following spelled letters: "Ha.
Mim. Ain. Sin Qaf." from the Quran. Make a list of other
suras that start with different spelled letters.

2. Survey the literature available in your school library for
different books of interpretation of the Quran to find out
the meaning and significance of the usage of the spelled
letters at the beginning of these suras.

3. Allah has ninety-nine names mentioned in the Quran. You
and your classmates might develop a list of these names and
make a display board in your class with this list.

4. In the sura 'Al-Shura', a number of Allah's names are mentioned. Outline these names and discuss their meaning and the significance of their use in the sura.

5. The name of the sura is 'Shura', which means 'counsel'. Point out where and how the surah got such a name. Support your answer with different verses from the Quran.

6. Revelation is the subject of the first part of the surah; it is also the final connection that holds the whole surah together. Together with your classmates, working from the Quran, outline and discuss different ways and methods of heavenly revelation.

7. Allah says: 'He hath ordained for you that religion which He recommended unto Noah, and that which we commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turnth (toward Him). . . . [Surah XLII, Verse 13]. From the Quran, make a list of verses that deals with the stories of the following messengers:

   a) Noah
   b) Abraham
   c) Moses
   d) Jesus.
8. Messengership is one of the subjects dealt with in this surah. You and your classmates might develop a list of the messengers included in the Quran, pointing out the verses and surahs which mention these messengers.

9. With your classmates, conduct a panel discussion dealing with the life stories of Moses and Jesus from the following points of view:
   a) Jewish
   b) Christian
   c) Islamic

10. Select and interpret verses from the surah that deal with the following subjects:
    a) Faith
    b) Belief in Allah's messengers
    c) Belief in Allah's books.

11. Heavenly religions have certain common principles. Survey the literature available in your school library and make a list of these principles.

12. Allah says: "Had Allah willed, He could have made them one community" [verse n. 8]. Conduct a literature survey on one of the following subjects:
    a) Different reasons that make people differ in accepting heavenly religions.
    b) The wisdom behind God's creation of different nations; believers and nonbelievers.
13. Allah distributes providence among His people. Select a few verses from this surah that deal with this subject to find out the following:
   a) Different ways of distribution.
   b) The wisdom behind it.

14. In this surah there are some verses that deal with right beliefs and good faith. Make a list of these verses. Then write an interpretation of them.

15. Allah says: "And those who answer the call of their Lord and establish worship (prayers), and whose affairs are a matter of counsel, and who spend of what we have bestowed on them" [verse 38]. Make an interpretation for this verse pointing out the following:
   a) What does the verse call for?
   b) What is the meaning of counsel?
   c) The relation between counsel and political democracy.
   d) The how of making prayers.

16. You and your classmates might develop a list of verses from the Quran that deal with different political issues.

17. Write an interpretation for these verses pointing out the following:
   a) Basics for choosing the ruler in Islam.
   b) Qualifications of the ruler.
   c) Basic principles of government.
18. Allah says: "And He it is who accepteth repentance from His bondmen, and pardoneth the evil, and knows what ye do" [verse 25]. Make a list of verses from the Quran that deal with repentance.

19. Together with your classmates, interpret these verses and discuss the following points:
   a) Meaning of repentance in Islam.
   b) Basic conditions for repentance to be accepted.
   c) When repentance would or would not be accepted.
   d) Social benefits of repentance.

20. Make a diary of one to three days activities, then point out mistakes you made that you think should be repented.

21. Select a period of Islamic history, and produce a short play that you and your classmates think portrays the life of people during the period you selected.

22. Write and produce a short play demonstrating parts of the life of one of the four caliphs: Abu Baker, Omar, Othman and Ali, that may relate to the idea of shura (counsel).

23. Make a list of magazine and newspaper articles that deal with religious subjects.

24. Make a display board with different current religious articles from newspapers and magazines that deal with political issues as they relate to Islam.

25. Observe several religious television shows with the aim of determining their use for youth from the religious-political point of view.
26. Select one area of worship and make a display board to illustrate all its points.

27. Together with your classmates, play the game "if I had one wish in the world", then analyze the reasons for your answers from the Islamic point of view.

28. Obtain a large map for a number of countries that hold different political policies, write down these different policies on the map, and hang it up in class.

29. Select one of the four caliphs: Abu Baker, Omar, Othman and Ali, and survey the literature available at your school library that deals with Islamic political issues during his reign.

30. Select several verses from the Quran that deal with the following issues:
   a) Reward and punishment.
   b) Life and death.
   c) Heaven and Hell.

B. 1. Allah says: "It is not righteous that ye turn your faces to the East and the West ... such are they who are sincere. Such are the Godfearing." [verse 177]. Outline and analyze the historical reasons given for the revelation in this verse.

   2. Together with your classmates, study the periods of history at the time these verses were revealed, and produce a short play to express important events.
3. Obtain a large map for the Middle East, then study and compare the geography of the Middle East (Muslim population) during the earlier days of Islam and the present time.

4. You and your classmates might develop a list of issues and events that occurred during that period of time between Muslims and Jews.

5. List the basic articles of faith as occurred in the verses.

6. Survey the literature available in your school library dealing with the articles of faith in Islam, then make a display board of the articles of faith with a short note of literature on each.

7. Make a diary of one, two, or several days' activities pointing out the times you formed your daily prayers.

8. Study and compare the difference between the giving of wealth and the poor-due.

9. Make a list of different kinds of the poor-due and its requirements as stated in Quran and Sunnah.

10. Prayers are prescribed for every Muslim five times a day. Together with your classmates write about the following:
   a) Times of prayers.
   b) Ikamah of prayer.
   c) Wudu before prayers.
   d) Number of rakaas prescribed for each prayer.
   e) Surahs to be read during prayers.

11. Make a study of optional prayers and discuss it with your classmates.
12. Islamic religion urges the Muslim to keep promises. Write and produce a short play demonstrating the effects of keeping one's promises on the individual as well as on society as a whole.

13. Interpret and analyze the following (from the Quran):
   a) "And gives his wealth, for love of Him."
   b) "Such are they who are sincere, such are the Godfearing."

14. From the previous verses, study and compare the following words from the Islamic point of view:
   a) Tribulation - adversity.
   b) The needy - those who ask.

15. Slavery was an issue that Islam dealt with in its early stage. Select a period of history when slavery was or still is predominant and survey the literature available. Write a report and discuss it in class.

16. Make a list of verses from the Quran that deal with slavery.

17. You and your classmates might develop a list of Hadith that deal with different kinds of slavery.

18. Patience is a quality urged in Islam. Together with your classmates select verses from Quran as well as Hadith that deal with patience.

19. Make a diary of one, two, or several days' activities listing several occasions that required your patience. Mention if you were patient or not.

20. Read about the meaning of Qisas in Islam and discuss it with your class.
21. Together with your classmates, hold a debate to discuss the use of the law of Qisas during the time of the Prophet of Islam and the present time in Egypt.

22. Compare the differences and similarities between the law of Qisas and the present man-made laws in Egypt.

23. Conduct a school-wide survey on man-made laws used in Egypt at the present time instead of the law of Qisas.

24. Observe several television shows with the aim of determining the difference between the laws used in Egypt and the law of Qisas.

25. Together with your classmates, write and produce a short play demonstrating the law of Qisas.

C. 1. These verses were revealed during the battle of Badr. Survey the literature available in your school library that deals with the historical, political and religious elements of this battle, then write the following:
   a) Exact time these verses were revealed.
   b) Circumstances and reasons for revealing these verses.
   c) Related religious teaching and its significance.

2. The verses carry an order to obey Allah and His messenger. Outline the verses and analyze the reasons given for this prescribed obedience.

3. Chastisement was a sickness that took place several times during the early days of Islam. Select a period of history and find out:
a) Meaning of chastisement.

b) Reasons for chastisement.

c) Its religious and political outcomes and effects.

4. Allah says: "O ye who believe! betray not Allah and His Messenger, nor knowingly betray your trusts." In this verse there are two different kinds of betrayal; study and compare these two kinds.

5. You and your classmates might develop a list of different ways of obedience to Allah and His messenger.

6. Make a diary of one, two, or several days' activities to see if and how you obey Allah and His messenger through your daily activities.

7. Together with your classmates, write and produce a short play demonstrating obedience to Allah and His messenger.

8. Observe several television shows with the aim of determining whether these shows urge youth to obey Allah and His messenger or to deviate from the right path.

9. Make a survey of newspaper articles which reveal the idea of obedience to Allah and His messenger. Try to list the following:

   a) The author and title of the article.

   b) Subject and purpose of the article.

   c) How does the article convey the idea of obedience to Allah?

10. Make a survey of recent movies that portray the idea of obedience or disobedience to Allah and His prophet. Try to figure out the following:
a) Ways through which these movies portray their ideas.
b) Religious and irreligious principles portrayed in these movies.

11. Conduct a panel to discuss the idea of obedience and disobedience to Allah and His messenger. You may discuss the following ideas in relation to obedience vs. disobedience:
   a) Their meanings.
   b) Their forms.
   c) Their consequences.
   d) Their merits and demerits.

12. Make a list of verses from Quran that deal with obedience to Allah and His messenger.

13. Quran teaches against betrayal. Make a list of verses from the Quran that deal with the idea of betrayal of:
   a) Allah.
   b) His prophet.
   c) Trusts.

14. Select a few Hadith that deal with:
   a) Obedience to Allah and His prophet.
   b) Betrayal of Allah and His trusts.
   Discuss these Hadith with your class.

15. Write and produce a short play that deals with the effects of betrayal on the individual as well as the society.

16. Allah says: "And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment."
Investigate the historical events that explain this verse and which took place during the time this surah was revealed.

17. Analyze the meaning of the following verse: "And know that your possessions and your children are a test", pointing out the following:
   a) The meaning of the word "test".
   b) How could your possessions and children be a test from Allah?

D. 

1. Make a list of verses from the Quran that deal with the following:
   a) Day of Judgment.
   b) Resurrection.

Study and compare the different situations that occur in the verses.

2. Select a number of Hadith that deal with resurrection and the Day of Judgment; then discuss their meaning in relation to a list of verses you made.

3. Portray a vivid picture of the Day of Judgment using the verses and Hadith you selected.

4. List the rewards for those who believe in the Day of Judgment. Then, list the kinds of punishment awaiting those who disbelieve in the Day of Judgment, as stated in the Quran.

5. Make a list of behaviors and acts that might lead a person to punishment on the last day. Support your list with verses from the Quran.

7. Photograph a sequence of pictures for Mother Nature at different seasons that portray the greatness of Allah's natural creations.

E. 1. You and your classmates might develop a list of questions that relate to:
   a) The meaning of belief in Allah.
   b) The qualities of true believers.
   c) What awaits believers or, what does Allah have for the believers?

2. Then, invite a sheikh, a teacher from Al-Azhar, or a highly-educated person in religious matters to answer your questions.

3. Write down the answers. You may use these questions and answers as topics for your school magazine.

4. Survey the Quran and make a list of verses that deal with:
   a) Belief.
   b) Believers.
   c) Rewards that await the believers.

5. Compare the above list with another list of verses that you make for disbelievers and what awaits them.

6. Write an interpretation of your previous lists and discuss your interpretation with other students in your class.
7. Believers have certain qualities as portrayed in the surah. Select one of these qualities and write a description of it. Support your description with different verses from Quran or from Hadith.

8. Write and produce short plays demonstrating how to do the following at its best:
   a) Prayers.
   b) Paying poor-due.
   c) Keeping promises and trusts.

9. Allah says: "And who guard their modesty save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy." Study and analyze these two verses, pointing out the effect on the individual as well as the society of following the religious teachings included in the verses.

10. Conduct a class panel to discuss the facts of the creation of man from both the religious as well as the scientific point of view.

11. You may invite your science teacher to lecture about the scientific facts that relate to the creation of man. Compare and contrast these scientific facts with the religious facts stated in the verses.

   F. 1. In these verses there is an example of the weakness and disability of (statues) that are worshipped besides Allah. Outline this similitude and discuss its meaning and significance with your classmates.
2. Outline the verses that talk about obedience to Allah and refraining from disobedience to Him, and discuss them in class.

3. Outline the reasons given in the verses as to the reason for worshipping Allah alone.

4. Allah has ninety-nine names as stated in the Quran. Make a list of the number of Allah's names that occur in these verses (surah xxii, verses 73-78). Point out the significance of their usage in these verses.

5. There is an order in the surah to perform the prescribed prayers. Survey the Islamic literature that relates to prayers and make a list of the following:
   a) Daily number of prayers.
   b) Times for these prayers.
   c) Kinds of prayers.
   d) The act of praying (how).
   e) Requirements for prayers.

6. Read about Jihad (strive) in Islam and prepare an essay, to be discussed in class, that deals with the following:
   a) Meaning of Jihad in Islam.
   b) The why of it.
   c) The how of it.

7. Survey the literature available in your school library that deals with Al-Hajj (pilgrimage) in Islam and write about the following:
a) Its meaning.
b) The times to be fulfilled at.
c) Required procedures.
d) Its religious significance.

Memorizing, Reciting and Tajwid of the Quran

1. Survey the literature available in your school library that deals with the science of tajwid of the Quran, and study the benefits of proper utterance of words and its effect on the understanding of the Quran. Then discuss it in class.

2. Survey the literature available in your school library that deals with the recitation of Quran and write about the following:
   a) The command of recitation for the reciter.
   b) The command of recitation for the listener.
   c) The prostration of recitation.

3. Study the effects of the Quranic recitation on the motivation and behavior of a Muslim.

4. Select one of the effects of reciting the Quran on the listener and reciter and discuss it in class.

5. Together with one of your classmates, make a display board of the rules of recitation of the Quran.

6. Select one of the rules of recitation and apply it to surah SHURA. You may underline the parts of the surah to which this rule applies.
7. Survey the literature available in your school library to find out the history of the seven major ways of recitation.

8. Write down a paragraph about the importance and significance of memorizing the Quran; then discuss it with your class.

9. Survey the literature available in your school library and make a list of the early Muslims who used to memorize long parts from the Quran.

10. Select verses from the Quran that deal with the rewards awaiting those who memorize the Quran.

11. Select various Hadith that deal with memorizing the Quran and early Muslim followers who used to memorize long parts from the Quran.

12. Study and discuss with your class the significance of memorizing the Quran, particularly the last two pary of the Quran.

13. In order to help you memorize the Quran, read one verse (or a few short ones) then write it on a piece of paper and repeat it to yourself until it sticks in your mind. Ask one of your classmates to listen to you recite it from memory. When you are sure that you have memorized it, start adding another verse. Follow the same steps. Make sure to use these newly memorized verses in your daily prayers for practice.
Activities for Comparative Religion Studies

This section is included as a starting point only for those teachers who may wish to include a section on comparative religion in their curriculum. It is not intended to be a complete guide but simply suggestions on how to begin preparing such a guide.

1) Allah says: "He hath ordained for you that religion which he recommended unto Noah, and that which we commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolators is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turnth (toward him). . ." [Surah XLII, verse 13].

Together with your classmates select and interpret portions from the Torah, the Bible and the Quran that deal with the life stories of the following religious characters:

   a) Noah  
   b) Abraham  
   c) Moses  
   d) Jesus

2) Together with your classmates, study the periods of history during which these religious characters existed and produce a few short plays to express important events.
3) You and your classmates might conduct a panel discussion about the differences and similarities in the life stories of Noah, Abraham, Jesus and Moses as told in the Torah, the Bible and the Quran.

4) With your classmates, conduct a panel discussion dealing with the life stories of Moses and Jesus from the following points of view:
   a) Jewish
   b) Christian
   c) Islamic

5) Allah says: "Had Allah willed, He could have made them one community." [Surah XLII, verse 8].
   Conduct a literature-culture survey on one of the following subjects:
   a) Different nations and their attitudes toward accepting heavenly religions.
   b) Different nations and their various religious beliefs and cultural attitudes about religion.

6) Messengership is one of the subjects dealt with in the previously studied surahs. Write an interpretation of the term "messengership" from the following religious points of view:
   a) Jewish
   b) Christian
   c) Islamic
   Support your interpretations with quotes from the three holy books.

7) Allah says: "And those who answer the call of their Lord and establish worship (prayers), and whose affairs are a
matter of counsel, and who spend of what We have
bestowed on them." [Surah XLII, verse 38].

Select a Western country of your choice, then compare and contrast the
following issues from both the Western and Islamic points of view:

a) The meaning of counsel versus political democracy.
b) Basis for choosing the political ruler or president.
c) Qualifications of the ruler.
d) Basic principles of government.

8) Select one area of worship and make a display board to
illustrate all its details from the three following points of view:

a) Jewish
b) Christian
c) Islamic

9) Allah says: "And He it is who accepteth repentance from
His bondmen, and pardoneth the evil, and knows what ye
do." [Surah XLII, verse 25].

The issues of repentance and forgiveness are dealt with in all heavenly
messages since the early religious revelations. Together with your
classmates conduct a panel discussion dealing with the ideas of repen­
tance and forgiveness from both the Christian and Islamic points of
view.

10) Make a display board with several different religious points
of view that deal with the issue of repentance and forgiveness.

11) Make a diary of one, two or three days' activities, then
point out mistakes you made and think you should repent. Discuss the
basic conditions for your repentance to be accepted from the two follow­
ing points of view:

a) Islamic
b) Christian

12) Select a period of Jewish religious history and produce a short play that you and your classmates think portrays the life and religious laws of the Jews during the period you selected.

13) Make a display board with different current religious articles from newspapers and magazines that deal with comparative religion issues.

14) Observe several foreign television shows with the aim of determining their use from the point of view of introducing youth to other cultures and religions.

15) Obtain a large map for a number of countries that practice different religions; write down these different religions on the map and hang it up in class.

16) Survey the available literature in your school library that deals with Jewish and Christian religious beliefs. Then, compare and contrast the following issues:

a) Reward and punishment
b) Life and death
c) Heaven and hell
d) Belief and disbelief
e) Day of Judgment
f) Resurrection
17) Study the religious beliefs that belong to Christianity and Islam. Compare and contrast these religious beliefs.

18) Obtain a large map for different countries that practice different religions, point out the holidays and religious occasions for each country. Hang the map for display in the class.

19) Prayer is a form of worship prescribed for all people in all religions. Together with your classmates study and write about the following points from the Christian point of view:
   a) Performance of prayers in churches
   b) Times prescribed for prayers
   c) Significance of prayers

20) Slavery was an issue that Islam dealt with in its early stage. Select a period of history for a non-Muslim society when slavery was or still is predominant and survey the literature available. Write a report and discuss it in class.

21) Compare and contrast the Islamic law of Qisas with the law of capital punishment in any non-Muslim country.

22) Together with your classmates, write and produce a short play demonstrating the difference between the Islamic law of Qisas and the law of capital punishment in any non-Muslim country.

23) Conduct a school-wide survey on using the laws of capital punishment instead of the law of Qisas.
24) You and your classmates might prepare a list of questions that deal with differences and similarities between life in Egypt and life in other foreign countries from the cultural and religious point of view. Contact the Mission Bureau in Cairo in order to invite some of the Egyptian students, who just returned from abroad, into your class to find answers for your questions. Study their answers and views, then compare and contrast these answers according to different countries and cultures. Your list might include such items as:

   a) Different forms of worship in other countries.
   b) Basic beliefs of other religions.
   c) Difficulties a Muslim faces in practicing Islam in a non-Muslim society.
   d) How can a Muslim obey Allah in a non-Muslim society.
   e) How to avoid Islamic prohibitions (food, drink, sex) in a non-Muslim society.
   f) Rules of practicing sex in other cultures as opposed to Islamic culture.
   g) The reaction of other cultures to the Islamic culture.
   h) Things a Muslim should do or avoid when visiting other cultures.

25) Make a display board with some different and interesting answers to hang in class.

26) Make a survey of foreign newspaper articles which deal with cultural and religious topics. Try to list the following:
a) The author and title of the article.
b) The subject and purpose of the article.
c) How does the article convey cultural and religious ideas?
d) Development in your ideas after reading these articles.

27) Together with your classmates, develop a list of questions that deal with cultural and religious aspects in countries other than Egypt. Contact foreign embassies in Egypt with the intention of inviting members of different cultures to your classroom. Write down the answers to these questions and discuss them with your class. Your list of questions might include items that deal with:
   a) Political life
   b) Social life
   c) Religion
   d) Family and home style

28) After obtaining more than one list of answers from different foreign visitors, you and your classmates might conduct a panel discussion dealing with these previous issues from different countries' points of view.

29) The belief in the doctrine of the Oneness of God is the basic principle of the Islamic religion. Study the literature available in your school library that deals with Islamic and Christian beliefs, compare and contrast the Christian and Islamic points of view that relate to the doctrine of the Oneness of God.
30) Conduct a panel discussion about the facts of the creation of man from the following points of view:
   a) Jewish
   b) Christian
   c) Islamic
   d) Scientific

You may support your discussion with quotes from the holy books and books of science.

31) You and your class might invite a priest from a nearby church to lecture about the basic beliefs of Christianity and its different sects.

32) You and your class might invite a rabbi to lecture about the basic beliefs of Judaism.

33) Together with your classmates conduct a panel discussion dealing with different basic beliefs of Judaism, Christianity and Islam.

34) You and your class might develop a list of questions dealing with the three religions of the book: Judaism, Christianity and Islam from the following two points of view:
   a) Beliefs and values as prescribed in the holy books.
   b) Beliefs and values as practiced in society.

Contact several foreign visitors and men of religion to find answers to your questions. Discuss and elaborate on the list of questions and answers with your class.
Annotated Bibliography

Books


This work deals with the meaning of Islam, basic concepts of the religion, application of faith, and application of Islam to daily life. It also includes a final chapter on distortions about Islam.


This work deals with how the Quran can educate and raise up youth.


This book deals with the idea of the Oneness of God, belief, disbelief, and the creations of God.


This work treats the general meaning of family and marriage in Judaism, Christianity, and Islam. It also deals with the Muslim family.


The book is divided into four parts. Part One deals with the Islamic outlook on life, the essentials of Islam, basic principles and characteristics, and the spirit of Islam. Part Two deals with
the life of the prophet of Islam. Part Three deals with the Islamic social, political and economic system. Part Four deals, in a comparative style, with Islam in relation to the world.


This book deals with the Islamic ethical system. Discussion of Islamic ethical matters proceeds through Quranic verses and Hadith. The author also follows the verses and Hadith with some commentary.


This work deals with the meaning of Islam, the basic articles of faith and the pillars of Islam. It also deals with the Islamic social system—marriage, family, festivals and the Islamic way of life. The book also includes a selected bibliography.


This work discusses the Quran in Arabic and English translation. It contains a short introduction to each surah in English as well as a commentary interpretation of the verses.


Revelation, some special features of the Quranic teachings and ethics of Islam are the subjects of the book.

This book deals with the Islamic concept of educational curricula, the Islamic curriculum and the teacher of Islamic education, producing teachers for Islamic education and the reconstruction of the Islamic curriculum for the Muslim teacher.


This work deals with knowledge and education, with the role of religion in education, traditional vis-a-vis modern education and the need for a new perspective in Islamic education. It also deals with the Quran as the foundation of Islamic education.


This work discusses human slavery before Islam and how Islam stood against it. It also deals with the color of the human skin and how Islam looks at it.


This book deals with Islamic worship—prayers, poor-due, fasting and pilgrimage; with Islamic teachings that govern the family life—marriage and divorce; with the Islamic rules that govern both relations between members of the society and Islamic economic life.

The book is divided into three sections: the first section deals with belief in Allah and obedience of the believers. Section Two deals with disbelief and the non-believers and their denial of the message, revelation and existence of Allah. The third section deals with the behavior of the Muslim believer.


The book deals with the meaning of Islam, Islamic worship, its secrets and effects, prayers and their significance, fasting, poor-due and pilgrimage. It also deals with Muslim festivals and the status of women in Islam, as well as with the law of Qisas.


This work deals with the creation and nature of man from the Islamic point of view.


The book contains a number of the Hadith and prayers said by the prophet of Islam.


This work presents Sahih Al Bukhari in both Arabic and English languages.

This book investigates the history of education before and after Islam in the Arabian Peninsula. The goals, idealism, manners and science of Islamic education are discussed in various degrees of detail. The author projects historical and philosophical views of woman's education in Islam and the relationship between students and teachers. In four chapters, the author discusses the principles and rules of Islamic education. The last three chapters shed light on three scholars in Islamic education.


This book deals with matters concerning the Muslim woman—her belief, behavior, marriage, rights and duties—and gives a picture of the Muslim home. The author emphasizes the Islamic dress of the Muslim woman as an integral part of her belief in Islam and in God. In the last four chapters the author explains, in detail, Islamic marriage and home as well as mutual rights and responsibilities involved.


This is a study of the history of Islamic education from both the cultural and scientific point of view. It also deals with the foreign educational systems in the Muslim world and their effects on the present educational system and on the younger generations.

The book explains the position of Islam toward the issues of fanaticism and nationalism. The author compares fanaticism in Islam and Christianity with a special emphasis on Egypt. The author also provides answers to claims against Islam.


This work deals with basic principles of Islam as they relate to manners. Bad manners are a result of weak belief. The book also deals with moral crimes in Islam as well as the basics of manners—truthfulness, trust, sincerity, brotherhood and friendship.


This book deals with the presence of God, His Oneness, belief and disbelief in Him. It also deals with revelation, inspiration, prophethood and messengership.

Al Ghazali, Muhamm ad. Ihia's Elum Al Din. Cairo: Dar Al Sha'b Publications,

These books are divided into sixteen parts and deal with Islam as a complete code of life: worship, social, political, economic, etc.
This book deals with revelation and its methods, the Quran and its basic principles, stages of revealing the Quran, the order of the suras and how to study it. Different methods of interpreting the Quran are also discussed.

This work deals with the meaning of Islam, belief and disbelief, the meaning of prophethood, the Oneness of God, forms of worship in Islam and basics of religious laws.

This book deals with the meaning of Islam, faith and obedience, prophethood and the prophet Muhammad. It also deals with the articles of faith, Islamic prayers, worships, the Islamic shariah and its principles.

This book discusses the Islamic concept of Jihad (striving) for the sake of God.

The work discusses the Islamic political framework and human rights as related to the rights of citizens in an Islamic state. It also deals with the rights of enemies at war from the Islamic point of view.

This book discusses the stories of Adam, Cain and Abel, Idris, Noah, Hud, Ibrahim, Izak, Ismael, Jacob, Joseph, Shua'b, Moses, Soliman, Job, Zakariah, Yahia and Jesus from three different points of view: Islam, Christianity and Judaism.

Al Nawawi, Yahia Sharaf, Riad Al Salehine. Cairo: Dar Ihia'a Al Kutub Al-Arabia,

This work discusses a collection of Hadith as it relates to different subject matter in Islam. It also includes some Quranic verses that are related to these Hadith.


This book discusses the present political laws in Egypt from an Islamic point of view. It also deals with Islamic political laws versus Egyptian political laws.


This work discusses what a Muslim should know about the principles of Islam and Islamic jurisprudence.


The value of science, scientists and students in Islam is assessed in this book. It also discusses the "ignorance" of the twentieth century in regard to the characteristics of the Islamic syllabus. It establishes the principles and rules of Islamic scientific
education and elaborates on its advantages as compared to the present man-made educational systems in Muslim (Arab) countries.


This is a comparative study dealing with the Judaeo-Christian origins of Islam. It also answers claims against the prophethood of Muhammad.


The book gives an historical view of the status of woman before and after Islam, dealing with the Islamic spiritual, social, economic and political aspects of woman.


This work deals with the basic definitions and terminology of Islam, Allah, Quran, repentance and salvation, faith and action, man and the purpose of life, and the prophet Muhammad. It also deals with the basic articles of faith.


This book deals with sacred books in relation to modern scientific facts in a comparative style.


Discusses the stories of two prophets: Joseph and Moses, as depicted in the Quran.

This work deals with the meaning of Islam and discusses the idea of Islam as a complete code of life.


This book looks at Islamic social science as a strategy for social change, its meaning and desirability, as well as Islamic education.

Gulick, Robert L. Muhammad the Educator. Lahore: Muhammad Asraf Darr, 1953.

This book gives a colorful picture of the setting where prophet Muhammad was born. It deals also with the contributions of Islamic civilization to world culture in geography, commerce, social and historical writing, philosophy and theology, mathematics, astronomy and medicine, among others.


This book deals with the history of Quran and Hadith, Islamic shariat and its law, religio-political parties, religious institutions in Islam, Iman and Islam, Sufism and the position of women in Islam.


This work deals with the life of prophet Muhammad and the historical events that followed his message, including the Islamic battles. The two concluding chapters discuss Islamic civilization
as depicted in the Quran, and Islamic civilization and Western Orientalists. Also included is a supplementary reading list on the life of the Prophet.

This book deals with zakah, fasting in Ramadan, sadaqa fitr, vows, oaths and Hajj in Islam.

This work deals with the lives and achievements of the four caliphs: Abu-Bakr, Umar, Ali and Uthman.

This work deals with education and culture in the Muslim world and the conflicts between tradition and modernity. It also deals with aims and objectives of Islamic education.

This work deals with the meaning of Islam, faith, religious action and realization. It also deals with Islam as compared to other religions.

This work discusses the Muslim mind and the essentials of Islamic community.

This is an historical survey of Muslims' early contributions in the fields of chemistry, science and medicine.


This work discusses Suffism, its psychological conceptions, ethical basis and historical development.


This work deals with the meaning of Islam and the fundamental articles of faith and gives a short history of the life and message of the prophet Muhammad.


This book is divided into three sections. Section One deals with the ideology of Islam: the role of the family in teaching children and youth and with Islamic versus secular objectives of education. Section Two deals with general theories of learning as related to Islamic education. Section Three deals with Islamic curriculum models for educating children and youth.


This work deals with the relevance of the Hadith of the Prophet of Islam to religious and social life. It also deals with rules
for the acceptance and transmission of hadith.


This book deals with the life and message of the Prophet Muhammad.


Deals with Muslim prayers: ablution, dress, daily prayers, place of prayers, congregational prayers, Friday and festival prayers and funeral prayers.


Deals with Ramadan (the month of fasting), the night of power, kinds of fasting, keeping the fast and exemptions from fasting.


This work deals with the meaning of Hajj, its significance and how to observe it.


This work introduces the meaning of messengership, revelation, the characteristics and rule of the prophets in history. It also gives the life history of Abraham, Moses and Jesus.

This work deals with Quran: its collection and publication, number of chapters and verses and how to read it. Also included is a discussion of the meaning of the sunnah and hadith, its importance, the criteria for accepting the veracity of a hadith, classification and content of hadith.


This work deals with the life story and message of Jesus Christ from the Islamic point of view.


This book deals with different topics and how these topics occur in the Quran and in which suras they occur. Some of the topics are the present life and the hereafter, the angels and devils, life and death, righteous and bad deeds, punishment and reward, belief and disbelief, messengers of God, the Quran and revelation.


This book contains the Glorious Quran in Arabic and an English explanatory translation of the Quran. It also contains an introductory chapter about the life of the Prophet of Islam, the beginning of the revelation of the Quran, the history of the Prophet's messengership period, the first Muslim followers of Islam and the Islamic battles.

This book contains life sketches of twenty-one prophets in a condensed form, but with all the necessary information with regard to their life and history.


This series of volumes deals with the practical meaning of Islam as a complete code of life. They deal with worship, social, political, and economic, among other dealings in Islam.


The book deals with the science of reading the Quran, Al Tajwid, and with the effect of the Quran on the world, the collection of the Quran and the merits of memorizing the Quran.


The three books deal with the three religions in a comparative style. They discuss the history of these religions, their beliefs, worships and understanding of the other religions.


This work deals with the history of Islamic schools and places of Islamic education before the establishment of schools. It also deals with the status of Muslim students and Muslim teachers.

This work deals with the basis of an Islamic state and the aspects of Islamic principles and Islamic society.


This deals with what is referred to in Islam as the unseen—whether there is life after death—if man will be held responsible for what he has done in this world, and whether there will be reward or punishment. It also deals with prophet Muhammad's messengership.


This deals with the history of the political foundation of the earlier Islamic state from its start until its disintegration.


This work deals with the economic system in Islam, mainly with Zakat and its distribution.


This book deals with the "how" of performing the Muslim prayers.


This work gives a simple historical picture of the Quran: the historical surroundings and events that took place during the revelation of the suras. This series of books is also considered by all Islamic learned to be a good, helpful Quranic interpretation.

This work deals with religion in general, and Islam in particular, as a complete system of life.


This work deals with Islam as a unique, easy and effective path in life for mankind.


This work deals with the characteristics of the Islamic society and the correct methods of its formation. It also deals with Jihad in Islam.

**Teaching Materials**

**A. Some Relevant References from the Quran**

**The Doctrine of the Oneness of God**

The doctrine of the Oneness of God is portrayed in the Quran. The epithets used in the Quran denoting His attributes are ninety-nine in number, which are "the most beautiful names of God" (Al Asma'al-Husna). Some of these epithets are: Hearer, Seer, Granter, Reckoner, Pardoner, Sustainer, Guide, Creator. Some of God's qualities have been mentioned in the following surahs:

a) There is no God but He, the Living, the Self-Subsistent, the Eternal. Slumber seizeth Him not, neither sleep. To Him belongs whatsoever is in the heavens and in the earth. Who is there that shall intercede with Him save by His will?
He knoweth what is present with men and what shall befall them, and naught of His knowledge do they comprehend save what He willeth. His throne is wide as the heavens and the earth and the keeping of them wearieth Him not. And He is the Most High, the Mighty One. [Surah II, Verse 255].

b) 1. In the name of Allah, the Beneficient, the Merciful.
2. Praise be to Allah, Lord of the Worlds:
3. The Beneficient, the Merciful:
5. Thee (alone) we worship; Thee (alone) we ask for help.
6. Show us the straight path:
7. The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who go astray. [Surah I, Verses 1-7].

c) In the name of Allah, the Beneficient, the Merciful.
1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begetteth not nor was begotten.
4. And there is none comparable unto him. [Surah CXII, Verses 1-4].

d) Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin. [Surah IV, Verse 48].

e) 194. Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer
you, if ye are truthful!

195. Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not! [Surah VII, Verses 194-195].

f) And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer. [Surah XLVI, Verse 5].

The Day of Judgment

a) 47. And (bethink you of) the Day when We remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.

48. And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you.

49. And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord Wrongeth no one. [Surah XVIII, Verses 47-49].
b) 67. And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from All that they ascribe as partner (unto Him).

68. And the Trumpet is blown, and all who are in the heavens and the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!

69. And the earth shineth with the light of her Lord, and the book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.

70. And each soul is paid in full for what it did. And He is best Aware of what they do. [Surah XXXIX, Verses 67-70].

c) 1. Nay, I swear by the Day of Resurrection;

2. Nay, I swear by the accusing soul (that this scripture is true).

3. Thinketh man that We shall not assemble his bones?

4. Yea, verily. Yea, We are able to restore his very fingers!

5. But man would fain deny what is before him.

6. He asketh: When will be this Day of Resurrection?

7. But when sight is confounded

8. And the moon is eclipsed
9. And sun and moon are united,
10. On that day man will cry: Whither to flee!
11. Alas! No refuge!
12. Unto thy Lord is the recourse that day.
13. On that day man is told the tale of that which he hath
    sent before and left behind. [Surah LXXV, Verses 1-13].

d) 1. When the sun is overthrown,
2. And when the stars fall,
3. And when the hills are moved,
4. And when the camels big with young are abandoned,
5. And when the wild beasts are herded together,
6. And when the seas rise,
7. And when souls are reunited,
8. And when the girl-child that was buried alive is asked
    For what sin she was slain.
9. And when the pages are laid open,
10. And when the sky is torn away,
11. And when hell is lighted,
12. And when the garden is brought night,
13. (Then) every soul will know what it hath made ready.
    [Surah LXXXI, Verses 1-14].

e) 1. When earth is shaken with her (final) earthquake
2. And Earth yieldeth up her burdens,
3. And man saith: What aileth her?
4. That day she will relate her chronicles.
5. Because thy Lord inspireth her.
6. That day mankind will issue forth in scattered groups to be shown their deeds.

7. And whoso doth good an atom's weight will see it then,

8. And whoso doth ill an atom's weight will see it then.

[Surah XCIC, verses 1-8].

The Angels

a) He sendeth down the angels with the spirit of His command unto whom He will of His bondmen, (saying), Warn mankind that there is no God save Me, so keep your duty unto Me. [Surah XVI, Verse 2].

b) Praise be to Allah, the Creator of the heavens and the earth, who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things. [Surah XXXV, Verse 1].

c) The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. [Surah XCVII, verse 4].

Messengers and Books

"We did aforetime send Apostles before Thee: of them are some whose story We have related to Thee, and some whose story We have not related to Thee." [Surah XL, Verse 78].

It is generally believed by Muslims that 124,000 prophets were sent from time to time to every country of the world out of God's universal love for mankind, but the Quran only mentions the names of about twenty-five.
The first prophet was Adam. The Quranic story concerning the creation of Adam is as follows: after Adam's creation he was placed in Paradise along with his wife, Eve, and all that they were forbidden was to approach the Tree of Evil, but Satan beguiled them and they ate the forbidden fruit. As punishment, they were both thrown out of the Garden of Bliss into the present world to make good their lost status of innocence.

The story of Adam is mentioned in many surahs of the Quran. Among these are:

a) Behold, Thy Lord said to the angels: I will create a vicegerent on earth. They said: wilt Thou place therein one who will make mischief therein and shed blood? Whilst we celebrate Thy praises and glorify Thy holy (name)? He said: I know what ye know not. And He taught Adam the names of all beings; then He placed them before the angels and said: Tell Me the nature of these if ye are right. They said: Glory to Thee: of knowledge, we have none, save what Thou Hast taught us: in truth it is Thou who art perfect in knowledge and wisdom. He said: O Adam! tell them their natures. When he told them, God said: Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal. And behold, We said to the angels: Bow down to Adam: and they bowed down: Not so Iblis: he refused and was haughty: He was of those who reject faith. We said: O Adam! Dwell thou and thy wife in the Garden; and eat of the bountiful things
therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression. Then did Satan make them slip from the Garden and get them out of the state (of felicity) in which they had been. We said: Get ye down all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood for a time. [Surah II, Verses 30-36].

b) O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish. But approach not this tree, or ye run into harm and transgression. Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame, that was hidden from them (before): he said: your Lord only forbade you this tree, lest ye should become angels or such beings as live forever. And he swore to them both, that he was their sincere adviser. So by deceit he brought about their fall: When they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden over their bodies. And their Lord called unto them: Did I not forbid you that tree and tell you that Satan was an avowed enemy unto you? They said: our Lord! we have wronged our own souls, if Thou forgive us not and bestow not upon us Thy mercy, we shall certainly be lost. God said: get ye down, with enmity between yourselves, on earth will be your dwelling-place and your means of livelihood, for a time. He said, therein shall ye live, and therein shall ye die;
but from it shall ye be taken out (at last). [Surah VII, Verses 19-25].

c) We had already, beforehand, taken the covenant of Adam but he forgot, and We found on his part no firm resolve. When We said to the angels, prostrate yourselves to Adam, they prostrated themselves, but Iblis: he refused. Then We said: 0 Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery. There is therein for thee not to go hungry nor to go naked. Nor to suffer from thirst, nor from the sun's heat. But Satan whispered evil to him. He said: 0 Adam! shall I lead thee to the tree of eternity and kingdom that never decays? In the result they both ate of the tree, and so their nakedness appeared to them. They began to sew together, for their covering, leaves from the Garden: Thus did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him (for his grace): He turned to him, and gave him guidance. He said: get ye down, both of you all together from the garden, with enmity one to another. But if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, will not lose his way, nor fall into misery. [Surah XX, Verses 115-123].

Muslims recognize Adam as the first prophet of God to whom some portions of scripture were revealed. A tradition of prophet Muhammad says that, having been expelled from Heaven, Adam and Eve were cast down
on the earth at different places, and after wandering for many years, they eventually met at Mount Arafat, which is situated twelve miles from Mecca.

A short account of Abel and Cain, the two sons of Adam is found in the Quran:

"Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to God): it was accepted from one but not from the other. Said the latter: Be sure I will slay thee. Surely, said the former, God doth accept of the sacrifice of those who are righteous. If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear God, the Cherisher of the worlds. For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong. The (selfish) soul of the other led him to murder of his brother: he murdered him, and became (himself) one of the lost ones. Then God sent a raven, who scratched the ground, to show him how to hide the shame of his brother. Woe is me, said he: was I not even able to be as this raven, and to hide the shame of my brother? Then he became full of regrets."

[Surah V, Verses 27-31].
The next prophet is Noah, whose mission was to preach to a wicked world plunged into sin. They had contempt for the weak and the humble and treated them with arrogance. Noah pleaded with them in all humility and persuasiveness and taught them the truth of God, but his message was ridiculed and rejected. His mission lasted 950 years, but it had no effect. They were warned of a great flood and God ordered Noah to construct a great Ark to save the righteous.

Then God's wrath came; there was a heavy downpour of rain and the fountains of the earth gushed forth and all the disbelievers perished while the Ark of Noah was saved with peace and blessings. His son, a disbeliever, also perished as he deviated from the right path. God has no consideration even for the son of a prophet when he goes astray. The Quran does not suggest that the deluge was universal. It mentions that all the wicked members of Noah's race, including his wife and son, perished in the great flood. The following are verses from the Quran that portray Noah's story:

a) We sent Noah to his people. He said: O my people! worship God! Ye have no other God but Him. I fear for you the punishment of a dreadful day! The leaders of his people said: Ah! we see thee evidently wandering (in mind). He said: O my people! No wandering is there in my (mind): on the contrary, I am an apostle from the Lord and Cherisher of the worlds! I but fulfill towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from God something that ye know not. Do ye wonder that there has come to
you a message from your Lord, through a man of your own people, to warn you, - so that ye may fear God and happily receive His mercy? But they rejected him, and We delivered him, and those with him in the Ark: But We overwhelmed in the flood those who rejected our signs. They were indeed a blind people! [Surah VII, Verses 59-64].

b) Relate to them the story of Noah. Behold! he said to his people: O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of God, - yet I put my trust in God. Get ye then an agreement about your plan and among your partners, so your plan be not to you dark and dubious. Then pass your sentence on me, and give me no respite. But if ye turn back, (consider): No reward have I asked of you: my reward is only due from God, I have been commanded to be of those who submit to God's will (in Islam). They rejected him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected our signs. Then see what was the end of those who were warned (but heeded not)! [Surah X, Verses 71-73].

Also, from the Quran, read the following Surahs that relate to the story of Noah:
Surah eleven, verses twenty-five to thirty-nine
Surah seventeen, verse three
Surah twenty-one, verses sixty-seven to seventy-seven
Surah twenty-three, verses twenty-three to thirty-two
Surah twenty-five, verse thirty-seven
Surah twenty-six, verses one-hundred-and-one to one-hundred-and-twenty-one
Surah twenty-nine, verses fourteen to fifteen
Surah thirty-seven, verses seventy-five to eighty-three
Surah fifty-four, verses nine to sixteen
Surah fifty-seven, verse twenty-six
Surah sixty-six, verse ten
Surah seventy-one, verses one to twenty-eight.

Prophet Hud was the fourth in generation from Noah. He was sent to the Aad people. They occupied a large tract of country in southern Arabia. The people were tall in stature and were great builders. They forsook the true God and oppressed the poor. The preachings of Hud had no effect. At first a three-year famine visited them, but they took no heed. At last a terrible blast of wind destroyed them and their land.

a) And unto (the tribe of) Aad (We sent) their brother, Hud. He said: O my people! Serve Allah, Ye have no other God save Him. Will ye not ward off (evil)? The chieftains of his people, who were disbelieving, said: Lo! we deem thee of the liars.
He said: O my people; there is no foolishness in me, but I am a messenger from the Lord of the worlds. I convey unto you the messages of my Lord and am for you a true adviser. Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroy after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful. They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful!

He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), Lo! I (also) am of those awaiting (it). And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers. [Surah VII, Verses 65-72].

b) (The tribe of) Aad rejected warnings. Then how (dreadful) was My punishment after My warnings.

Lo! We let loose on them a raging wind on a day of constant calamity,
Sweeping men away as though they were uprooted trunks
of palm-trees.
Then see how (dreadful) was My punishment after My
warnings. [Surah LIV, Verses 18-21].

Also, from the Quran, you may read the following surahs that relate to
the story of Hud:

Surah eleven, verses fifty to sixty
Surah twenty-three, verses thirty-one to forty-two
Surah twenty-six, verses one-hundred-and-twenty-three to
one-hundred-and-forty
Surah forty-one, verses fifteen to sixteen
Surah forty-six, verses twenty-one to twenty-six
Surah fifty-one, verses forty-one to forty-two
Surah sixty-nine, verses six to eight
Surah eighty-nine, verses six to eight.

Saleh was sent by God as His messenger to the tribe of Thamud
who had fallen into idolatry and sin. Saleh lived and preached after
Noah and Hud, and before Abraham. The Thamudists, among whom he was
raised were the prospering of the tribe of Aad. The Thamudists had
inherited the art and science, civilization and culture of the Aadist,
but also their idolatry and wickedness. God therefore raised Saleh
amongst them after his predecessor Hud. His tribe refused to be re-
formed, and persisted in worshipping idols and committing sins. Some
of them called upon him to pray to God to send them a She-Camel answering
their description, that they might recognize him and his mission. In
pursuance of this challenge, Saleh prayed to God; and a She-Camel was
sent; but the Thamudists still persisted in their disbelief and wickedness, and ham-strung the She-Camel. "So their Lord doomed them for their sin" and destroyed them with an earthquake. The following are a few verses from the Quran:

(The tribe) of Thamud denied the messengers (of Allah) when their brother Saleh said unto them: Will ye not ward off (evil)?

Lo! I am a faithful messenger unto you,
So keep your duty to Allah and obey me.
And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

Will ye be left secure in that which is here before us,
In gardens and watersprings
And tilled fields and heavy sheathed palm-trees,
Though ye hew out dwellings in the mountain, being skillful?
Therefore keep your duty to Allah and obey me,
And obey not the command of the prodigal,
Who spread corruption in the earth, and reform not.
They said: Thou art but one of the bewitched;
Thou art but a mortal like us. So bring some token if thou art of the truthful.
He said: (Behold) this she-camel. She hath the right to drink (at the well), and ye have the right to drink, (each) on an appointed day.
And touch her not with ill lest there come on you the retribution of an awful Day.
But they hamstrung her, and then were penitent,
So the retribution came on them. Lo! thy Lord! He
is indeed the Mighty, the Merciful. [Surah XXVI,
Verses 141-159].

Also, from the Quran, you may read:

Surah seven, verses seventy-three to seventy-nine
Surah eleven, verses sixty-one to sixty-eight
Surah twenty-seven, verses forty-five to fifty-three.

Similar was the fate of Shuaib's people, the Midianites, who
were warned against fraud and mischief but they reproached him and they
were themselves destroyed.

Among the names from the remote past none is more illustrious
to Muslims than that of Abraham, "the patriot", "the friend of God",
"the father of the faithful", "khalilullah", "hanif" and "the true."

Abraham was sent against Namrood, a ruler of Babylon. From his
boyhood Abraham searched for the reality of the true God. He first
wondered at nature's creations: the stars, the moon and the sun. For
a moment, he felt that they were his lords, but when they set, he
observed, "I love not those that set." He penetrated further into the
truth and concluded that God is He who created all these luminaries
as well as the heavens and the earth.

To make his people ashamed of worshipping senseless sticks and
stones, he entered their temple, broke all small idols to pieces and
left the big idol untouched, to demonstrate that there was a fight
between them, and the big one had smashed the others. He was suspected
of mischief and when questioned, replied, "why do not you ask the big
one who is in possession of the axe?" By this grim practical joke he wanted them to realize the helplessness of the idols and the folly of worshipping them who could not answer or protect themselves. In anger they lit a fire and threw him into it, but he was saved by the mercy of God and they were humiliated.

Abraham was granted two sons: Isaac and Ismael. As a test of sacrifice, God commanded that his son (Muslims believe it was Ismael) should be sacrificed in His name. Both father and son cheerfully agreed but when the act was going to be performed, God, of His mercy, substituted a sheep and Abraham's son was saved.

Lot was raised as an apostle to reclaim the inhabitants of Sodom, Gomorrah, and the neighboring cities who were wicked disbelievers and indulged in unnatural pleasures. Besides disbelief and idol-worship, robbery was the order of the day. Lost to all sense of shame and honor, sodomy was boastfully practiced in open assemblies in defiance of Lot's teachings. For years Lot preached to his people to believe in one God, to practice righteousness, and give up the hateful vice to which they were addicted, but in vain.

God sent two angels in human form who first visited Abraham and, having informed him that their mission was to destroy the sinners of Sodom and Gomorrah, came to the house of Lot, and stayed with him as his guests for some time. They looked like charming youths, and the lustful people of the city besieged the house of Lot to get them. Lot struggled hard to save the youths from the hands of the sinners. Verse seventy-seven of Surah eleven of the Quran reads thus:
And when Our messengers came unto Lot, he was grievèd
on their account, and knew not how to protect them. He
said: This is a distressful day!

Lot even went to the length of offering his daughters to the besiegers,
but they would not yield. Suddenly God rained down upon them stones
of clay and overthrew the whole city. Verse eighty-two of Surah eleven
reads thus:

And when Our decree came to pass, We overthrew their
city, and rained down upon it stones of clay one after
another.

Lot's wife was also amongst those sinners.

According to the Quran, Job was of the progeny of Noah. Verse
eighty-four from the Quran, Surah six reads as follows:

We gave him Isaac and Jacob: all (three) We
guided: and before him, We guided Noah, and
among his progeny, David, Solomon, Job, Joseph,
Moses, and Aaron: Thus do We reward those who
do good.

Job lived about 140 years, saw four generations of descendants, and was
blessed at the end of his life with large pastoral wealth although he
had had a number of calamities by way of trial. From the Quran:

a) And Job, when he cried unto his Lord, (saying): Lo!
adversity afflicts me, and Thou are Most Merciful
of all who show mercy.

Then We heard his prayer and removed that adversity
from which he suffered, and We gave him his household
(that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers. [Surah XXI, Verses 83-84].

b) Surah thirty-eight, verses forty-one to forty-four.

Joseph, the grandson of Abraham and the eleventh son of Jacob, was born in Haran. Chapter twelve of the Quran contains a short account of Joseph's life. The Quran calls it "the best of narratives". Joseph had ten half-brothers and one full-brother, Benjamin. Since Joseph was handsome, able, thoughtful and righteous, Jacob loved him more than his other sons. His brothers grew jealous of him, and when he was barely seventeen, they plotted to get rid of him. They persuaded their father to allow him to accompany them, "that he may enjoy himself and play," and they promised to "take good care of him." Having taken him along with them, they threw him into a well. A caravan from Midian, which was proceeding to Egypt, rested near the well. The water-drawer of the caravan went to the well to draw water and drew Joseph up from the well. He was sold as a slave in Egypt. The wicked brothers reported to his father that he was killed by a wolf, and showed him his blood-stained shirt. The poor grieved father sensed foul play, but what could he do against so many sons! He simply had to suffer grief, implore God's assistance, and wait patiently until such time that providence would help him.

Joseph was sold to Aziz, the wazir of Egypt. There he grew into full manhood, and Zulaikha, the wife of Aziz, fell in love with him. His virtue was tried through her beauty and passion, but he remained steadfast and never yielded to temptation. Verses twenty-two and
twenty-three of surah twelve read thus:

When he (Joseph) reached his prime, God gave him wisdom and knowledge. And she in whose house he was, asked of him an evil act; she bolted the doors and said: come! He said: I seek refuge in God, behold, He is my Lord who hath treated me honorably, behold, the wicked never prosper.

His lover threatened to send him to prison if he did not yield to her passion. He refused to sin and prosper, preferring to resist sin and suffer, and so he was imprisoned.

At the same time two men came to the prison. They had dreams and, finding Joseph a man of God and of wisdom, sought interpretation from him of their dreams. He foretold the release of one of them and the execution of the other, which happened, the former being restored to the favor of the ruler. Sometime later, the ruler had a frightful dream and the released prisoner, remembering Joseph, who was in prison, consulted him and gave out the interpretation as well as the remedy. The king was interested in meeting Joseph, but he declined to come out of prison until his honor was vindicated and the charges against him were investigated. Zulaikha admitted her guilt and Joseph was set free, made the Wazir (Aziz having died), and given full powers to deal with the difficult times of depression and famine that were foretold by him.

When the famine, about which the king had dreamt, came, Joseph's brothers went to Egypt to buy corn. Since Joseph was the custodian of the corn of Egypt, his brothers came in contact with him. After a series of incidents there was a final touching reunion of the father and
the son followed by repentance of the wicked brothers and forgiveness. Thus, eventually his father and brothers settled down in Egypt. The following verses from Quran deal with the story of Joseph:

- Surah six, verse eighty-four
- Surah twelve, verses four to one-hundred-and-two
- Surah forty, verse thirty-four.

The people of Midian, amongst whom Shuaib was raised as a prophet, were idolators who committed various kinds of crimes including theft, dacoity and robbery. Their traders cheated and defrauded people and never gave full measure of weight. Hence, Shuaib was sent for their reformation. Verses eighty-four and eighty-five of surah seven read thus:

And unto Midian (We sent) their brother Shuaib. He said: O my people! worship God. Ye have no other God save Him. Behold! a clear proof hath come unto you from your Lord, so give full measure and full weight, and deprive not people of their goods, and create not disorder in the earth after it hath been set aright. This will be better for you if ye are believers. Lay not in ambush by every road in a threatening attitude hindering in God's path him who believeth in Him; nor seek to make it crooked. And remember when ye were few, He did multiply you, also consider what was the end of the mischievous.
The following verses from Quran relate to the story of Shuaib:

Surah seven, verses eighty-five to ninety-three
Surah eleven, verses eighty-four to ninety-five
Surah twenty-six, verses one-hundred-and-seventy-six to one-hundred-and-ninety
Surah twenty-nine, verses thirty-six to thirty-seven.

There was a prophecy among the Israelites that there would be born a child who would annihilate the Pharaoh. He, therefore, ordered all their male children to be killed when they were born. God had ordained that this child would be Moses. At his birth, the mother of Moses, according to God's indication, put the child into a chest and floated it down the River Nile. It so happened that this chest passed down the stream which flowed through Pharaoh's garden. He was found by Pharaoh's wife, who adopted him as her own child, as he was lovely and attractive. They wanted a nurse and in the search that followed, the mother of Moses offered her services which were accepted. Years passed and the child grew up to be a man. One day, he went to the Israelite colony and found one of them being mercilessly beaten by an Egyptian. Moses intervened and smote the Egyptian, not with the idea of killing, but his blow proved fatal. It was now impossible for him to stay there, so he fled out of Egypt to the Sinai Peninsula, to the land of the Midianites. There he married the daughter of a Midianite chief.

After many years, one day in the valley of Tuwa and under the mountain called Tur, he saw a fire. When he went near it he was addressed by God and chosen as His Messenger and deputed against Pharaoh. At Moses' request he was given the assistance of his brother,
Aaron. Two miracles were given to him to assist him in his mission: the Rod and the Radiant Hand. When the rod was thrown, it became a serpent and when his hand was drawn from his breast, it was white and shining as with divine light. With these signs, Moses appeared in the court of Pharaoh and his demand was two-fold:

1) Come to God and cease oppression,

2) Allow the children of Israel to be taken out of Egypt.

These demands were scornfully rejected by Pharaoh. To counteract the miracle of the serpent, the Pharaoh gathered all his magicians to show their tricks and they threw their ropes and rods which seemed to move like snakes, but when Moses threw his rod, it turned into a serpent which swallowed up all their fakes. The sorcerers, seeing this, were struck with terror and were converted, but not Pharaoh. The curse of God descended on his followers and several signs followed as warning: years of draught, scanty crops, epidemics among men and beasts, falling of locusts, spreading of lice, frogs, and water turning into blood. Whenever these plagues came, they begged Moses to intercede on their behalf to the true God to end these calamities, but every time a plague ceased, they went back to their evil ways until the final retribution came and they were drowned in the sea, together with their ruler, and the children of Israel were saved from their tyranny.

The story of Moses is portrayed in the Quran in many verses, and among these are:

Surah seven, verses one-hundred-and-one to one-hundred-and-eight

Surah seven, verses one-hundred-and-thirty to one-hundred-and-thirty-three.
The next prophet was David. The book given to him was Psalms. David, though a mere shepherd's boy, was chosen by God to liberate the Israelites from the giant Goliath. David was later crowned king.

Solomon literally means "the peaceful". He was the son of David and a prophet. The Quran frequently refers to his life and represents him as an apostle of God, who delivered God's message to His people and exhorted them to believe in one God and become righteous.

Verse fifteen from surah twenty-seven reads:

And, indeed, We gave knowledge unto David and Solomon, and they said: praise be to God Who hath preferred us over many of His believing bondmen!

Solomon inherited his father's kingdom and his spiritual insight. He had knowledge of birds, beasts and plants, and was able to understand their speech. Solomon had birds in his army who flew and brought information to him from far and wide. One day, he missed the Hoopee. This bird brought him information about the beauty of the Queen of Saba (Bilqis). The ancient religion of the people of Saba was the worship of the sun, the planets and the stars. Solomon called her to the true religion and invited her also to his place, to which she agreed. Before she arrived, Solomon ordered one of the Jinns to carry her throne to his palace, made certain changes in it to test if Bilqis could recognize it. She was bewildered to find her throne there, and recognizing Solomon as the apostle of God, was converted to the true faith.

Prophet Jonah was sent to the city of Nineveh, which was steeped in wickedness. He preached to them but they would not heed, and he
foretold God's wrath on them within three days. But, Jonah suspecting the mercifulness of God and that his mission would not end in the fulfillment of his prophecies, revolted against it, and tried to escape from it. He made his way to a seaport and took ship, but a storm arose and it was believed that Jonah was the cause of it. So he was thrown into the water and a great fish swallowed him, and taking him to the dry land vomited him out.

According to the Quran, Jonah's cry to his Lord, while he was in the belly of the fish was "There is no God save Thee. Glorified be Thou! Behold! I have been a wrong doer." After his rescue from the sea, he went to Nineveh, fulfilled his mission with the result which he had anticipated. The following verses from the Quran relate to the story of Jonah:

Surah twenty-one, verse twenty-seven

Surah thirty-seven, verses one-hundred-and-thirty-nine to one-hundred-and-forty-eight.

Another prophet was Zacharias. The Quran portrays him as a righteous bondsman of God. Zacharias and his wife prayed to God for a son. Although they were past the age of parenthood, their prayers were answered and they were granted a son, Yahya. According to the Quran, when Zacharias prayed to God to appoint for him some token to indicate when he would have a son, God said: "Thy token is that, though healthy, thou shalt not speak unto mankind for three nights." [Surah twenty-nine, verse ten].

Since Virgin Mary was the daughter of one of the chiefs, there arose a dispute among the priests of her time as to who should be her
guardian. Zacharias claimed to be appointed her guardian on the ground that she was the cousin of his wife, Elizabeth. The priests agreed to decide the dispute by casting lots. Thus twenty-seven of them went to the River Jordan and threw in their pens. All the pens sank except that of Zacharias. Mary was therefore committed to his care. The Quran refers to this dispute, saying:

This is one of the tidings of the unseen (which) We reveal unto thee (O Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they disputed (the claim). [Surah three, verse forty-four].

To Muslims, Jesus was the blessed prophet of God who was sent to return the people of Israel to the true worship of God. The Quran states that God chose Mary, purified her and raised her above all other women of the world. The angels brought her glad tidings of the birth of Jesus. References to Jesus are contained in the following verses of Quran:

a) Behold! the angels said: O Mary! God giveth thee glad tidings of a Word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in this world and the hereafter, one of the company of those nearest to God. He will speak unto mankind in his cradle and his manhood, and he is among the righteous ones. She said: My Lord! how can I have a child when no mortal hath touched me? He said: so (it will be). God createth
what He will. If He decreeth a thing, He has only
to say Be! and it is. And He will teach him the
Scripture and wisdom, the Torah and the Gospel, and
will make him a messenger unto the children of Israel,
(saying): Behold! I come unto you with a sign from
your Lord, I fashion for you from clay the likeness of
a bird, and I breathe into it and it is a bird, by
God's leave. I heal him who was born blind, and the
leper, and I raise the dead, by God's leave. And I
announce unto you what ye eat and what ye store up in
your houses. Behold! herein verily is a portent for
you, if ye would believe. And (I come) confirming that
which was forbidden unto you. I come unto you with a
sign from your Lord, so keep your duty to God and obey
me, God is my Lord, so worship Him. That is a straight
path. [Surah III, Verses 45-51].

b) And because of their saying: 'we slew the Messiah,
Jesus, son of Mary, Allah's messenger" they slew him
not, nor crucified him, but it appeared so unto them;
and behold! those who disagree concerning it are in
doubt thereof; they have no knowledge thereof save pur-
suit of a conjecture; they slew him not for certain.
But God took him up unto Himself. God is ever Mighty,
Wise. [Surah IV, Verses 157-158].
c) Surah five, verses nineteenth, forty-nine, seventy-five, seventy-eight, one-hundred-and-thirteen to one-hundred-and-twenty-one

Surah six, verse eighty-five
Surah nine, verse thirty
Surah nineteen, verses one to thirty-five
Surah twenty-three, verse fifty
Surah forty-three, verses fifty-seven to sixty-four
Surah fifty-seven, verse twenty-seven
Surah sixty-one, verses six and fourteen.

The life history of prophet Muhammad is very important to Muslims for his words, his deeds and his character are the highest example Muslims can follow. The story of his prophethood will be narrated in the following section, "reference from Hadith."

Ibadat

Prayer:

Establish worship at the going down of the sun until the dark of night, and (the recital of) the Quran at dawn. Lo! (the recital of) the Quran at dawn is ever witnessed. [Surah XVII, Verse 78].

Fasting:

O ye who believe! fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil).
Fast a certain number of days; and for him who is sick among you, or on a journey, (the same) number of other
days; and for those who can afford it there is a ransom: the feeding of a man in need—but whoso doth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know—

The month of Ramadan in which was revealed the Quran, a guidance for mankind, and clear proofs of the guidance, and the criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful. [Surah II, Verses 183-185].

**Poor Due:**

**Alif. Lam. Mim.**

These are revelations of the wise Scripture, a guidance and a mercy for the good, Those who establish worship and pay the Poor-due and have sure faith in the Hereafter.

Such have guidance from their Lord. Such are the successful. [Surah XXXI, Verses 1-5].

**Pilgrimage:**

Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever
entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is independent of (all) creatures.

[Surah III, Verse 97]:

B. Significant References from Hadith

The Book of the Oneness of God

470. Narrated Muadh bin Jabal: The Prophet said, "O Muadh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet said, "Not to punish them (if they do so)."

The Book of Revelation

3. Narrated Aisha the mother of the faithful believers:² The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship


²Allah calls the wives of the Prophet "the mothers of the faithful" in that the believers should show respect and reverence and none of the believers is permitted to marry any of them after the Prophet's death.
(Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read."

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me again and asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.' (96:1, 2, 3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."
Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, 0 my cousin!" Waraqa asked, "0 my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet, "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):
'O you (i.e. Muhammad)! wrapped up in garments!

Arise and warn (the people against Allah's Punishment),
... up to 'and desert the idols.' (74: 1-5).

After this the revelation started coming strongly, frequently
and regularly.

4. Narrated Sa'id bin Jubair: Ibn 'Abbas in the explanation of the
Statement of Allah. "Move not your tongue concerning (the
Quran) to make haste therewith." (75:16) Said "Allah's Apostle
used to bear the revelation with great trouble and used to move
his lips (quickly) with the inspiration."

Ibn 'Abbas moved his lips saying, "I am moving my lips in
front of you as Allah's Apostle used to move his."

Sa'id moved his lips saying: "I am moving my lips, as
I saw Ibn 'Abbas moving his."

The Book of the Prophets

543. Narrated Abu Huraira: The Prophet said, "Allah created Adam,
making him 60 cubits tall. When He created him, He said to
him,

Go and greet that group of angels, and listen
to their reply, for it will be your greeting
(salutation) and the greeting (salutation) of
your offspring.

So, Adam said (to the angels), As-Salamu Alaikum' (i.e., Peace
be upon you). The angels said 'As-Salamu Alaika wa Rhamatu-l-lahi'
(i.e., Peace and Allah's Mercy be upon you). Thus the angels
added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi.'

Any person who will enter Paradise will resemble Adam (in
appearance and figure).

544. Narrated Abu Huraira: Allah's Apostle said, "The first group of people who will enter Paradise, will be glittering like the full moon, and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their censers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall."

552. Narrated Abdullah: Allah's Apostle said, "Whenever a person is murdered unjustly, part of the responsibilities of the crime is on the first son of Adam for he was the first to commit a murder."

555. Narrated Abu Sa'id: Allah's Apostle said, "Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), 'Did you convey (the Message)?' He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message.).' That is, (the interpretation) of the Statement of Allah

Thus We have made you a just and the best nation.
That you might be witness
Over mankind...............................(2:143).
Narrated Anas: Abu Dhar used to narrate that Allah's Apostle had said, "While I was at Mecca, the roof of my house was opened, and Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and belief, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Gabriel reached the nearest heaven, he said to the gate-keeper of the heaven, 'Open (the gate).' The gate-keeper asked, 'Who is it?' Gabriel answered, 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Muhammad is with me.' He said, 'Has he been called?' Gabriel said, 'yes.' When we were over the heaven, we saw a man with some persons on his right and some on his left. When he looked to the right, he laughed, and when he looked to the left, he wept. He said (to me), 'Welcome O pious Prophet and pious Son.' I said, 'Who is this, O Gabriel?' Gabriel replied, 'This is Adam, and the persons on his right and left are the souls of his offspring. The souls on the right are the people of Paradise, and the souls on the left are the people of the (Hell) Fire. So, when he looks to the right he laughs, and when he looks to the left, he weeps.' Then Gabriel ascended with me till he reached the second heaven and said to its gate-keeper, 'Open (the gate).' The gate-keeper said to him the same as the gate-keeper of the first heaven had said, and he opened the gate."

Anas added: Abu Dhar mentioned that the Prophet met Idris, Moses, Jesus and Abraham over the heavens, but he did not specify
their places (i.e. on which heaven each of them was), but he mentioned that he had found Adam on the nearest heaven, and Abraham on the sixth. Anas said, "When Gabriel and the Prophet passed by Idris, the latter said, 'Welcome, 0 pious Prophet and pious Brother!' I said, 'Who is this?' Gabriel said, 'He is Idris.' Then I passed by Moses who said, 'Welcome, 0 pious Prophet and pious Brother!' I said, 'Who is this?' Gabriel said, 'He is Moses.' Then I passed by Jesus who said, 'Welcome, 0 pious Prophet and pious Brother!' I said, 'Who is this?' He replied, 'He is Jesus.' Then I passed by the Prophet Abraham who said, 'Welcome, 0 pious Prophet and pious son!' I said, 'Who is this?' Gabriel replied, 'He is Abraham.'"

Narrated Ibn Abbas and Abu Haiya Al-Ansari: The Prophet said, "Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik state that the Prophet added, "Allah enjoined fifty prayers on me. When I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' On that Moses said to me, 'Return to your Lord (and appeal for reduction), for your followers will not be able to bear this.' So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Moses again and informed him about it he once more said to me, 'Return to your Lord, for your followers will not be able to bear it.' I returned to my Lord similarly as before and half of it was reduced. I again passed by Moses
and he said to me, 'Return to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said, '(We reduced them to) five, but (in reward) they are fifty, for My Word does not change.' When I again returned to Moses, he again told me to return to my Lord (for further reduction) but I said to him, 'I feel shy of asking my Lord now.' Then Gabriel took me till we reached Sidrat-ul-Muntaha (i.e. Lote tree) which was shrouded in colours undescrivable. Then I was admitted into Paradise where I found small tents of pearls and its earth was musk."

583.Narrated Ibn Abbas: The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place at the Ka'ba under a tree on the position of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where
they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers:—

O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Kaba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks. (14:37)

Ishmael's mother went on suckling Ishmael and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from the Safa and when she reached the valley, she tuck ed up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times."

The Prophet said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached Marwa (for the last time), she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?'"
And behold! She saw an angel at the place of Zam-zam digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it. The Prophet added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka'ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some companions from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet added, "Ishmael's mother
was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them, and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishamel's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey
his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum). Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).'

Then she thanked Allah. Abraham said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allah! Bless their meat and water.' The Prophet added, 'At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it.' The Prophet added, 'If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca.' The Prophet added, 'Then Abraham said to Ishmael's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked
her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Abraham stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ishmael under a tree near Zam-zam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, 'Allah has ordered me to build a house here,' pointing to a hillock, 'higher than the land surrounding it.' The Prophet added, 'Then they raised the foundations of the house (i.e. Ka'ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'Our Lord! Accept (this service) from us, verily, You are the All-hearing, the All-knowing.' The Prophet then added, 'Then both of them went on building and going round the Ka'ba saying:

Our Lord! Accept (this service) from us, verily, you are the All Hearing, the All Knowing. (2:127)
The Book of Judgments

251. Narrated Abu Huraira: Allah's Apostle said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

252. Narrated Abdullah bin Umar: Allah's Apostle said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges."

255. Narrated Abdullah: Allah's Apostle said, "Do not wish to be like anyone what except in two cases: (1) A man whom Allah has given wealth and he spends it righteously. (2) A man whom Allah has given wisdom (knowledge of the Quran and the Hadith) and he acts according to it and teaches it to others."

258. Narrated Abdullah: The Prophet said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it."
286. Narrated Abu Humaid Al-Sa'di: The Prophet appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyah to collect the Zakat. When he returned (with the money) he said (to the Prophet), "This is for you and this has been given to me as a gift." The Prophet stood up on the pulpit (Sufyan said he ascended the pulpit), and after glorifying and praising Allah, he said, "What is wrong with the employee whom we send (to collect Zakat from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck: if it is a camel, it will be grunting: if it is a cow, it will be mooing: and if it is a sheep, it will be bleating!" The Prophet then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allah's Message?" And he repeated it three times.

307. Narrated Ubada bin As-Samit: We gave the oath of allegiance to Allah's Apostle that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers. (See Hadith No. 178 and 320).
C. Religious Monthly Journals and Magazines

AL DA'WA Magazine, Al Markaz Al thaka'fi, Al Islami, Vienna, Austria.
AL WAIE AL Islami, The Ministry of Islamic Affairs, Kuwait.
SAWT AL HAKK, Dar Al Itissam, Cairo, Egypt.
AL-NAZEER, Al Nazeer family, Syria.
Islamic Horizons, Muslim Students Association of the U.S. and Canada, Plainfield, Indiana.
AL ITTIHAD, Muslim Students Association of the U.S. and Canada, Plainfield, Indiana.
AL MUGTAMA'A, Kuwait.
AL AMAL, Arab Muslim Youth in the U.S. and Canada.
AL ISSLAH, Arabic Imarat, Dubbii.

Evaluation

Evaluation, as used in this unit, may be defined as "the process of making judgments concerning past and present situations, learnings, materials, or processes, so that one may more wisely direct his future activities."\(^1\) The concept of evaluation advocated in this resource unit may be summarized by the following points:

1) Due to the subject-based educational system of Egyptian schools, and as part of the educational system, evaluation is an activity of the teacher and not a cooperative activity

between the teacher and students. Thus, evaluation in this unit will be administered by the teacher to help students toward a better learning experience.

2) Evaluation is continuous throughout the course of study.

3) Materials and data for evaluation are found in every activity of the unit as well as in the formal test items to follow.

4) Evaluation is the appraisal of the students' progress toward the realization of the goals developed by the school and the teacher.

5) Evaluation appraises spiritual growth and practical religious performance of the students.

6) Since evaluation is done by the teachers alone, the following formal testing devices may be an appropriate way of evaluation, especially since class time is limited, and a final examination is not required in this subject. Teachers may also find these suggested test items helpful in directing future activities.

Formal Testing Devices

A) Briefly answer the following, supporting your answers with Quran and Hadith.

1) Give the names of the five daily prayers and the times when they are observed.

2) Name four books revealed by God and the messengers to whom they were revealed.

3) The Prophet of Islam, during his messengership, was faced with much opposition. Who were the opposers and
why did they oppose him?

4) Name some of the companions of the Prophet of Islam, and discuss briefly their roles in the history of Islam.

5) What do you think is the most important aspect of the life of Prophet Muhammad?

6) What is the spiritual and moral significance of observing prayers?

7) What parts of the body are washed in ablution, and in what order?

8) What are the merits and significance of congregational prayers?

9) Why do you think prayers have been prescribed five times daily?

10) What are the basic requirements of the following for prayer:
   a) dress
   b) cleanliness of place

11) Read Quran, Chapter 12, and narrate briefly the highlights of the life of Prophet Joseph.

12) In what aspects may parallels be drawn between the prophetic careers of Prophet Moses and Prophet Muhammad?

13) What, in your opinion, ought to be the main responsibilities of an Islamic government?
14) Give a brief account of:
   a) The merits of zakat
   b) On what kind of property is zakat obligatory
   c) What should be done if a person does not pay zakat.

15) Elaborate on the following statement: Zakat is a spiritual investment in the form of goods and money.

16) Why is God-consciousness regarded as the foundation of a Muslim's character?

17) Describe a Muslim's obligations to God.

18) List some important personal characteristics of a Muslim, as mentioned in Quran and Sunnah.

19) List the things in Islam which God has enjoined and the things which God has forbidden concerning the following:
   a) The uses of money and economic affairs
   b) Food and drinks
   c) Sexual relations

20) In a Muslim's widening circle of responsibility for others, state briefly what are his/her obligations towards:
   a) Parents
   b) Husband, wife, and children
   c) Those in need
   d) Fellow Muslims
   e) Fellow human beings
   f) Animals.
21) What does striving in the path of God in Islam mean? How should a Muslim strive in the path of God in his/her own country?

22) You often hear the phrase, "you can do anything you want as long as it does not hurt anyone." In your opinion, does this correspond to the morality of Islam? Give your reasons and support them with Quran or Hadith.

23) Arrange in the order of priority some of the following beneficiaries of poor-due:
   a) A person who is in need and who asked for poor-due.
   b) A person who does not ask anyone although he is needy.
   c) A person who does not ask anyone although he is needy, poor and handicapped.

B) Give your personal opinion on the following situations:
   1) A person has been out shopping all afternoon, and he has missed one prayer. What should he do about his missed prayer?
   2) You have a visitor who is not a Muslim and it is prayer-time. What are the possible things you can do not to miss your prayer?
   3) If you are to take a plane early in the afternoon and are to disembark late at night, what should you do concerning your prayers?
   4) A person is sick and has to be in bed. Should he pray? If so, should he make wudu? How does he perform the prayers from his bed?
6) A person is to take a plane in the late afternoon and disembark at 8:00 p.m. May he not keep fast that day?

7) While fasting, a person inadvertently drank some water or ate some food, forgetting he was fasting. Suddenly he remembered. What should he do?

C) Write brief essays on the following, supporting your answer with Quran and Hadith when possible.

1) The concept of righteousness in Islam.
2) The need and significance of prophethood to mankind.
3) The night of power.
4) The moral, social and spiritual significance of pilgrimage.
5) The teachings of Jesus.
7) The criteria for accepting a hadith.
8) The importance of sunnah.
9) The requirements for a marriage contract in Islam.

D) True and False. Write in ( ) T for true statements and F for false statements.

( ) 1) Islam teaches that only Muhammad is the messenger of God.
( ) 2) Muslims believe in Heaven and Hell, and that their real nature is known only to God.
( ) 3) Prophet Muhammad received his first message from God when he was forty years old.
( ) 4) The Islamic calendar starts from the date of the prophet's birth.
5) Pregnant women, people who are travelling and those who are old and feeble are excused from fasting during Ramadan.

6) Fasting is for the purpose of penance for past sins.

7) Pilgrimage is considered to be the first pillar of Islam.

8) Muslims all over the world face the direction of Ka'aba when they pray.

9) The legal dependents of a person (wife, children and other relatives whom he supports) cannot receive poor-due from him.

10) Poor-due is the obligation of the contributor and the right of the recipient.

11) Muslims should ask God for forgiveness of their sins after giving the poor-due.

12) The purpose of narrating stories of earlier prophets in Quran is simply to give information about historical events.

13) Torah refers to all the books of the Old Testament.

14) Quran prescribes a definite and specific political system for Muslims.

15) Islam outlines a way of life based on faith alone.

16) Believing in God's messengers is essential for knowing about God's laws.

17) Islam prescribes leaving the world and spending all your time praying and fasting.

18) Friday prayer replaces the 'Asr prayer of the day.
E) Multiple Choice. Mark X in the ( ) which you consider the correct answer.

1) Prophet Muhammad was born in:
   ( ) Mecca
   ( ) Medina
   ( ) Jerusalem.

2) When the prophet re-entered Mecca in triumph, he:
   ( ) punished everyone who had opposed him
   ( ) forgave his enemies
   ( ) exiled his enemies from Mecca.

3) The various observances of pilgrimage have been taken from:
   ( ) the Quran and the practice of prophet Muhammad
   ( ) the pagan customs of Arabia
   ( ) the instructions of Islamic scholars.

4) Poor-due aims at:
   ( ) just sharing of wealth
   ( ) destruction of differences between individuals
   ( ) nationalization of wealth.

5) Poor-due is given:
   ( ) monthly
   ( ) twice a year
   ( ) once a year.

6) Poor-due is a duty of Muslims
   ( ) to God
   ( ) to the ruling government
   ( ) to the public.
7) The rightly-guided Caliphs followed:
(  ) Quran alone
(  ) Sunnah alone
(  ) Quran and Sunnah.

8) According to Islam, sovereignty belongs to:
(  ) the Caliph
(  ) God
(  ) the Prophet.
CHAPTER IV

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary and Conclusion

This thesis has presented a resource unit designed to aid Egyptian teachers and students in more effectively teaching and learning certain parts of the Islamic education curriculum. It is also intended to help motivate teachers and students to work together on the Islamic materials. It deals with the subject for secondary education for the age group sixteen to eighteen. The parts of the curriculum covered in this dissertation are from the required book, From Islam\(^1\) and cover the pages from fourteen to eighty.

The thesis presents four chapters which provide an introductory background dealing with the history of education in Egypt for the eighteenth and nineteenth centuries; the present educational system in Egypt as well as some literature on Islam; a literature review of the development and organization of the resource unit; the developed resource unit under study; and a summary of the work done in this thesis and recommendations for future use.

The resource unit under study deals with six different surahs from Quran which are presented as one unit, in the hope that this might

help teachers separately use the materials, suggested activities, objectives and bibliography meant for each surah. At the same time, teachers will have the chance to select from these resources whatever they feel is appropriate in teaching any surah.

The resource unit identifies eight elements of study: subject matter, giving the titles of the surahs and the number of verses; content of the surahs in English translation; an introductory interpretation which provides the meaning as well as the main instructional religious points included in the verses; objectives and purposes of teaching each surah or number of verses; suggested student activities; an annotated bibliography; teaching materials; and evaluation.

Recommendations

(1) This resource unit was developed for use only by Egyptian high-school students, boys and girls, ages sixteen to eighteen, who reside in Cairo, yet the following units are recommended:

(a) Resource units for different age groups of Egyptian boys and girls.

(b) Resource units for resident Egyptian students who live outside Cairo.

(2) Only Islamic religious education is considered in this resource unit, yet it is recommended that other subjects and areas of study be considered also in building resource units.

(3) This resource unit is built around only some parts of the material in the required book, From Islam, being taught to this age group, mainly pages fourteen to eighty. This book is divided into four
separate parts:
(a) Holy Quran
(b) Hadith
(c) Islamic research
(d) Islamic characters and personalities.

Only the first part is dealt with in this resource unit. It is recommended that other resource units be constructed around the remaining three parts of the book to aid teachers and students in studying that material.

(4) Due to the shortages in materials and teaching aids in Egyptian schools, the unit deals only with possible and available means, mainly magazines, books and journals. However, other materials and teaching aids, such as slides, films, filmstrips, field trips and the like, are highly recommended if available to any teacher or school.

(5) Due to shortages in school budgets, the unit set out only activities that are within reach of the teachers and students. However, if any changes in school budgets ever take place, other student activities will be recommended.

(6) Selected Hadith included in the teaching materials were chosen only from Sahih Al Bukhari but other reference books of Hadith which contain the same quality of material are also recommended for use both by teachers and students.

It is highly recommended that this resource unit be applied in the classroom and evaluated by both teachers and students, then re-evaluated accordingly.
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