



UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



2025-2026

Islamic Education

Student Book



Grade
08

Islamic Education

Student book

Grade 8

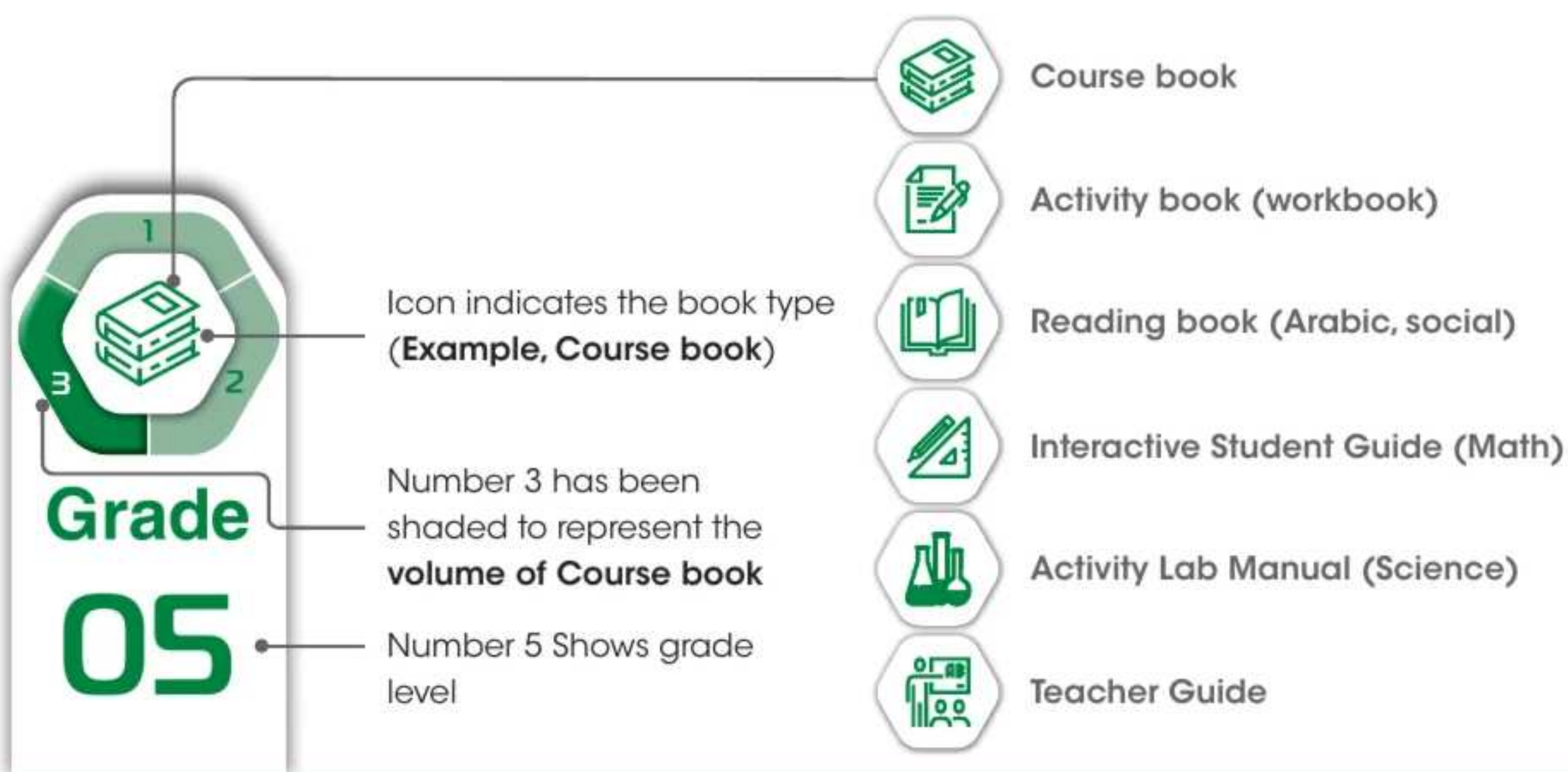
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Introduction

Praise be to Allah, the Most Powerful, the Most Bountiful, Who taught by the pen; taught man that which he knew not. Blessings and peace be upon the most honored of messengers, our master Muḥammad ﷺ, who was sent as a mercy to all nations, and upon his family and companions. The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of Islamic Education textbook, praying to Allah ﷻ that it will help them increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah ﷻ is the All-Hearing, Always Ready to Answer. In terms of structure, this book has adopted a unit-based approach with each unit comprising diverse topics that collectively represent the domains and core themes of the curriculum in an integrated and holistic manner such as: Divine Revelation (Waḥy), Islamic Creed ('Aqīdah) Values and Manners of Islam (Qiyam wa Ādāb) Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid) Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt) National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā). This new textbook has sought to translate the curriculum standards into comprehensive tables of contents and stipulate the learning outcomes at the beginning of each lesson under the heading: 'I learn from this lesson.'

Each lesson consists of an introduction entitled: 'I take initiative to learn'; a presentation entitled: 'I use my skills to learn'; and a conclusion entitled: 'I organize my concepts. This is followed by student activities which focus on three specific types: general activities for all students entitled: 'I answer by myself'; enrichment activities for outstanding students entitled: 'I enrich my experience; and applied activities entitled: "I assess myself". The book strikes a balance between religious knowledge and educational activities by providing students with the necessary Islamic knowledge and concepts while at the same time affording them the opportunity to enrich and broaden their knowledge through classroom activities.

The textbook aims to: realize the defining traits of Emirati students, strengthen their loyalty and sense of belonging to their country, protect and fortify them against the ideas of extremism and terrorism, develop 21st century skills and thinking skills, and meet the pressing needs and demands of sustainable development.

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the lenient teachings of Islam which are characterized by moderation, balance, tolerance, love, peace, cohesion, harmony, respect for human



dignity, rejection of violence and hatred, reinforcing positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic education and places special emphasis on Islamic values in order to build conscientious personalities who are committed their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting common human values.

Moreover, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners. Critical thinking constitutes today a necessary and indispensable tool of contemporary life to fortify students against aberrant and deviant ideas and imprudent and rash imitation. Moreover, the book aims to develop creative and innovative thinking, as part of UAE's Centennial Plan 2071 of achieving excellence and innovation in Education. In addition, it seeks to develop the skills for solving problems in life and for making sound and timely decisions. Similarly, it contributes towards the honing of students' skills and fine-tuning their competencies and raising their awareness of investing material and human capabilities and preserving and developing the nation's wealth.

We hope that this way of presenting the topics and subject matter will aid our students in utilizing their learning competencies such as observation, thinking, experimentation, application, self-learning, research, inquiry, and inferring and extrapolating evidence-based results.

As we present this book to our students, we pray to Allah سُبْحَانَهُ وَتَعَالَى that the planned and intended benefits be realized, by bringing into effect the learning standards of Islamic Pedagogy and by developing thinking and performance skills with a view to building a generation with the ability to create and innovate, face the challenges of their time and raise their country in honor and dignity.

Allah Alone grants success
Curriculum Design Team of the Islamic Education Series



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“quli llāha 'a'budu mukhliṣan lahū dīnī”

“Say: ‘It is Allah I worship, rendering my devotion sincerely and exclusively for Him’
(Sūrah al-Zumar: 14)

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“And whoever relies on Allah - then He is sufficient for him.”
(Sūrat al-Ṭalāq: 3)

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“And that man shall have nothing but what he strives for”

(Sūrat al-Najm: 39)

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Unit 1:

Allah, سُبْحَانَهُ وَتَعَالَى, said:

﴿قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي﴾

“quli llāha ‘a‘budu mukhliṣan lahū dīnī”

“Say: ‘It is Allah I worship, rendering my devotion sincerely and exclusively for Him’”

No.	Lesson	Subject	Field
1	Honesty of the Prophet, ﷺ (Surat Ya-Sin 1-12)	Holy Qur’ān	Divine Revelation (Waḥy)
2	Rules of Madd (Prolongation) 1: Original Madd	Holy Qur’ān	Divine Revelation (Waḥy)
3	Acts are Judged Only by Intentions	Noble Ḥadīth	Divine Revelation (Waḥy)
4	Sincerity (Ikhlāṣ)	Islamic Values (Qiyam)	Islamic Values and Manners (Qiyam wa Ādāb)
5	Good Earning	Noble Ḥadīth	Divine Revelation (Waḥy)
6	The Gift of Security	Identity (Huwiyyah) and Belonging (Intimā’)	Contemporary Issues and Identity (Qaḍāyā wa Huwiyyah)



No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation (Waḥy)	Holy Qur'ān	Honesty of the Prophet, ﷺ (Surat Ya-Sin 1-12)	- I recite the verses while observing the rules of recitation. - I explain the meanings of Qur'ānic vocabulary. - I explain the overall meaning of the verses. - I infer the wisdom of sending Messengers. - I give evidence of the truthfulness of the message of our Prophet Muhammad, ﷺ. - I clarify the positions of people towards the message of Islam. - I read the verses properly by heart.
2	Divine Revelation (Waḥy)	Holy Qur'ān	Rules of Madd (Prolongation) 1: Original Madd	- I explain the concept of and letters of madd (Prolongation). - I differentiate between types of madd. - I recite the Qur'ānic verses while properly observing the rules of madd.
3	Divine Revelation (Waḥy)	Noble Ḥadīth	Acts are Judged Only by Intentions	- I read the noble ḥadīth properly. - I explain the significance of the noble ḥadīth. - I infer the relationship between having sincere intentions and the acceptability of acts. - I read the ḥadīth properly by heart.
4	Islamic Values and Manners (Qiyam wa Ādāb)	Islamic Values (Qiyam)	Sincerity	- I explain the concept of sincerity (ikhlāṣ). - I explain the virtues of sincerity. - I infer the signs pointing to sincerity. - I relate stories of sincere people (al-mukhlīṣīn). - I deduce the effects of sincerity on the individual and society. - I explain the things that aid in achieving sincerity.
5	Divine Revelation (Waḥy)	Noble Ḥadīth	Good Earning	- I read the ḥadīth properly. - I explain the connection between good earning and the acceptability of works. - I differentiate between ḥalāl earnings and ḥarām earnings. - I infer the reasons for the acceptance of supplications (du'ā'). - I read the ḥadīth properly by heart.
6	Contemporary Issues and Identity (Qaḍāyā wa Huwiyyah)	Identity (Huwiyyah) and Belonging (Intimā')	The Gift of Security	- I explain the concept of security ('amn) in Islam. - I deduce the importance of security in the case of the individual and society. - I explain the role of Islam in bringing about the security of society. - I clarify the factors that help maintain the security of societies. - I extrapolate the impact of security and stability on the cultures and civilizations of countries. - I express my responsibility towards maintaining the security of my country.

Lesson One

Honesty of the Messenger

((ﷺ))

(Sūrat Yā Sīn 1-12)

In this lesson I will learn to:

- recite the verses while observing the rules of recitation (tajwīd)
- explain the meaning of the Qur'ānic vocabulary
- explain the overall meaning of the verses
- infer the wisdom of sending Messengers
- give evidence demonstrating the truth of the message of our Prophet Muhammad ﷺ
- clarify the stances of people towards the message of Islam
- read the verses properly by heart



I take the initiative to learn

When Allah, **سُبْحَانَهُ وَتَعَالَى**, ordered our Prophet Muhammad, **ﷺ**, to warn the nearest of his kinsfolk, he ascended mount al-Ṣafā and said: "If I tell you that there is cavalry in the valley who are going to raid you, would you believe me?" They answered: "Yes, for we have not found you telling anything but the truth."

I use my skills to learn



I recite and memorize



I think and explain

- One attribute of the Prophet, **ﷺ**, that was acknowledged by Quryish.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ تَعَالَى: ﴿يَس ١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾ لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا نُنْذِرُ مَنْ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾



bi-smi llāhi r-raḥmāni r-raḥīmi

﴿Yā Sīn (1) wa-l-qur'āni l-ḥakīmi (2) 'innaka la-mina l-mursalīna (3) 'alā širāṭin mustaqīmīn (4) tanzīla l-'azīzi r-raḥīmi (5) li-tundhira qawman mā 'undhira 'ābā'uhum fa-hum ghāfilūna (6) la-qad ḥaqqā l-qawlu 'alā 'akthar-ihim fa-hum lā yu'minūna (7) 'innā ja'alnā fī 'a'nāqihim 'aghlālan fa-hiya 'ilā l-'adhqāni fa-hum muqmaḥūna (8) wa-ja'alnā min bayni 'aydīhim saddan wa-min khalfihim saddan fa-'aghshaynāhum fa-hum lā yubširūna (9) wa-sawā'un 'alayhim 'a-'andhartahum 'am lam tundhirhum lā yu'minūna (10) 'innamā tundhiru mani ttaba'a dh-dhikra wa-khashiya r-raḥmāna bi-l-ghaybi fa-bashshirhu bi-maghfiratin wa-'ajrin karīmīn (11) 'innā naḥnu nuḥyi l-maw-tā wa-naktubu mā qaddamū wa-'āthārahum wa-kulla shay'in 'aḥṣaynāhu fī 'imāmin mubīnin (12)﴾



In the Name of Allah, the Most Gracious, the Most Merciful

﴿Yā Sīn (1) By the wise Qur'ān (2) Indeed you, [O Muhammad], are from among the Messengers, (3) On a straight path. (4) This is a revelation from the Exalted in Might, the Most Merciful, (5) That you may warn a people whose forefathers were not warned, so they are unaware. (6) Indeed, the word has proved true against most of them, so they do not believe. (7) Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads aloft. (8) And We have put before them a barrier and behind them a barrier and We covered them, so they do not see. (9) And it is all the same for them whether you warn them or do not warn them - they will not believe. (10) You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward. (11) Indeed, it is We who bring the dead to life and record what they put forth and the traces (of good and bad deeds) they left behind, and all things We have enumerated in a clear register. (12)﴾





I reflect on the meaning of the Qur'ānic vocabulary

- 1 **لَقَدْ حَقَّ الْقَوْلُ** "la-qad ḥaqqā l-qawlu" (Indeed, the word has proved true): the punishment has been determined and affirmed.
- 2 **أَغْلَالًا** "aghlālan" (Shackles): chains tying their hands to their necks.
- 3 **فَهُمْ مُقْمَحُونَ** "fa-hum muqmaḥūna" (Heads aloft): their heads are raised with their eyes downcast (a posture of humiliation).
- 4 **سَدًّا** "saddan" (Barrier): an obstacle that obstructs or impedes.
- 5 **فَأَغْشَيْنَاهُمْ** "fa-'aghshaynāhum" (we covered them): we placed over their eyes a covering.
- 6 **وَأَثَارَهُمْ** "wa-'āthārahum" (the traces they left behind): their deeds in this world.
- 7 **أَحْصَيْنَاهُ** "aḥṣaynāhu" (We have enumerated): recorded and kept.
- 8 **إِمَامٌ مُبِينٌ** "imāmin mubīnin" (A clear register): the book that is with Allah **سُبْحَانَهُ وَتَعَالَى** in which everything is recorded (the Preserved Tablet).

I understand the significance of the verses

The Truth of the Message and the Truthfulness of the Messenger ﷺ

The Sūrah started with the expression **يَسْ** "Yā Sīn" (Yā Sīn), which forms part of the abbreviated letters at the beginning of certain of the Qur'ānic Sūrahs in order to demonstrate the inimitability and miraculous nature of the Qur'ān.

uraysh denied the truth of the message and messengership of our Prophet Muhammad r. So, Allah **سُبْحَانَهُ وَتَعَالَى** swore by the Wise Qur'ān to affirm the truth of his message and messengership, and that the Qur'ān was indeed revealed to him from Allah **سُبْحَانَهُ وَتَعَالَى**. Allah informs us about the great and sublime nature of the attributes of the Prophet ﷺ which indicate the truthfulness of his message and messengership, namely, that he is **عَلَى صِرَاطٍ مُسْتَقِيمٍ** "alā ṣirāṭin mustaqīmīn" (on a path that is straight); i.e. moderate. This straight path is a characteristic feature of the message of Islam, such that whosoever is guided by the Guidance of Islam will earn reward and remuneration, and whosoever opposes it will incur loss and failure.



I think and answer

Allah ﷻ said: ﴿وَالْقُرْآنَ الْحَكِيمَ﴾ “wa-l-qur’āni l-ḥakīmī”

(By the Wise Qur’ān)

- Identify in the noble Qur’ānic verses the complement of the oath (that is, the idea that is emphasized through the oath).

- What does the fact that Allah ﷻ is swearing by the Wise Qur’ān indicate?



I cooperate and explain

What is the Islamic legal ruling with respect to the following case? Consult the Official Fatwa Centre in the UAE.

- The Islamic legal ruling with respect to a Muslim swearing by the Holy Qur’ān.

Preserving the Holy Qur’ān and protecting it from alterations and distortions

Allah ﷻ revealed His Book, the Holy Qur’ān, as a guide and mercy to humanity, because of the rules and legislations set out in it which serve to govern a Muslim’s relationship with his Lord and with his society. Allah preserved the Holy Qur’ān and protected it from corruption and distortion so that this message should be the final message that sealed all previous heavenly messages. Allah ﷻ says: ﴿إِنَّا عِنْدَ رَبِّنَا الذِّكْرُ وَإِنَّا لَنَحْفِظُونَهُ﴾ “innā nahnu nazzalnā dh-dhikra wa-’innā lahū la-ḥāfiẓūna” (indeed, it is We who sent down the Qur’ān and We will assuredly guard it (from corruption and distortion)).





I think and clarify

- the significance of the attribute of al-Raḥīm (the Most Merciful) occurring after the attribute of al-‘Azīz (the Exalted in Might) in the Qur’ānic verse:

﴿تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ﴾ “tanzīla l-‘azīzi r-raḥīmi” (This is a revelation from the Exalted in Might, the Most Merciful).



I discuss and explain

- The Holy Qur’ān is regarded as a mercy for the entire humanity.



The wisdom of sending the Messengers, peace be upon them

Allah ﷻ sent our beloved Prophet Muhammad ﷺ to guide humanity after finding them wandering aimlessly in the darkness of ignorance, unethical behavior and corrupt ways. So, the Holy Qur’ān came and directed them towards the path of righteousness and true guidance and towards correcting their behavior and mending their ways



I understand and compare

- between the condition of someone who is guided by the teachings of the Qur’ān and the condition of someone who is not guided by those teachings.

The condition of someone who is guided by the teachings of the Qur’ān

.....			
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The condition of someone who is not guided by the teachings of the Qur’ān

.....			
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People's Attitudes Towards the Message:

People, as regards their attitude towards the Message and Call of our Prophet Muhammad ﷺ, are divided into two groups:

- ⦿ **The first group:** rejected what the Prophet ﷺ came with and did not live by the guidance of his teachings resulting in the punishment becoming due against them.
- ⦿ **The second group:** accepted what the Prophet ﷺ came with and lived by his guidance resulting in them becoming worthy of salvation both in this life and the Afterlife.



I cooperate with my classmates and explain

the worldly impediments that prevent a person from accepting the Truth, clarifying in the process their negative effects and ways of treating them.



Worldly impediments that prevent a person from accepting the Truth

Their Negative effects

Ways for treating them

Wrong understanding of Islamic texts

Arrogance

Fanaticism

Ignorance

Bad company



I think and explain

- ⦿ a list comprising the acts of the rightly guided on the one hand, and the acts of the misguided, on the other hand.



Acts of rightly guided



Acts of the misguided

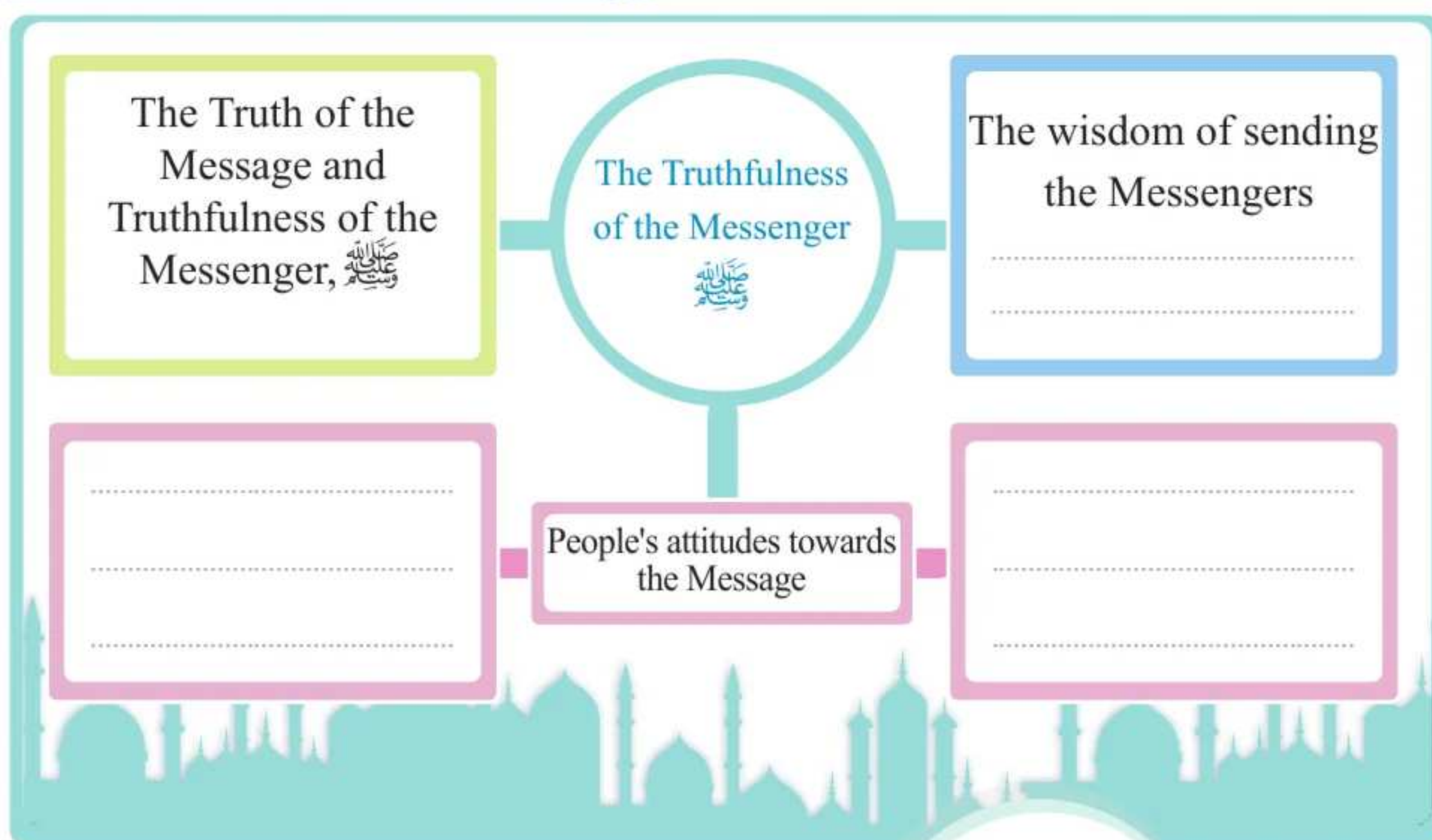


I analyze and clarify

- ④ The reward of the rightly guided and the punishment of the the misguided.



I organize my concepts



I leave my mark



I desire to be a pious Muslim who does righteous deeds and strives to promote safety and security in his country



I answer by myself:

- 1 State four bad practises that were prevalent before Prophet Muhammad ﷺ was sent as a messenger

.....

.....

- 2 What are the effects caused by the following deeds:
Rashid taught his brothers how to pray.

.....

.....

he taught her friend a new method for cheating in the exam.

.....

.....

- 3 Determine which of the Qur'ānic verses refers to the following meanings:
Punishment of the Disbelievers.

.....
Allah, سُبْحَانَهُ وَتَعَالَى, protecting His Messenger ﷺ.

.....
The power and knowledge of Allah, سُبْحَانَهُ وَتَعَالَى.

- 4 Explain the significance of the verb نَكْتُبُ “we record” taking the form of the simple present tense (al-muḍāri‘), while the verb قَدَّمُوا “they put forth” takes the form of the simple past tense (al-māḍī).

.....





I enrich my experience:

Research and summarize the opinions of the scholars regarding the interpretation of the abbreviated letters (al-hurūf al-muqaṭṭa'ah) at the beginning of certain sūrahs. Present the summary to your friends in class.

I assess myself:

S	Aspect	Level achieved		
		Medium	Good	Excellent
1	I read the Holy Qur'ān every day.			
2	I read and send abundant ṣalāh (blessings and salutations) upon the Prophet ﷺ.			
3	I avoid bad company and corrupt friends.			
4	I abide by the teachings of the Holy Qur'ān.			
5	I take knowledge from its proper and correct source.			
6	If I'm unsure about a matter, I ask the scholars of sacred knowledge.			
7	I research facts in an academic way.			

Lesson Two

Rules of Madd (Prolongation) 1: Original Madd

In this lesson I will learn to:

- Explain the concept of and letters of madd (Prolongation).
- Differentiate between types of madd.
- Recite the Qur'ānic verses while properly observing the rules of madd.

I take the initiative to learn

Hamad heard his father reciting the Qur'ānic verse: ﴿كُلَّا نُمِدُّ هُنُوْلًا وَهُنُوْلًا مِّنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾ “kullan numiddu hā'ulā'i wa-hā'ulā'i min 'aṭā'i rabbika wa-mā kāna 'aṭā'u rabbika maḥẓūran” (To each category We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted) [Sūrat al-'Isrā': 20] So, he asked his father: “why do you prolong some words more than others? His father said: “The Prophet ﷺ used to prolong (i.e. those words that required prolongation).” [Narrated by al-Bukhārī] In other words, he used to recite the Holy Qur'ān with tartīl such that he would produce the letters from their correct points of articulation and prolong those letters that require prolongation.

I use my skills to learn

Definition of Madd (Prolongation):

Linguistically speaking, madd means extending and increasing. Technically, it means prolonging the sound when pronouncing one of the three letters of madd:

- Silent alif that is preceded by a fathāha (ا), as in ﴿مَلِكٍ﴾ “māliki”, ﴿إِيَّاكَ﴾ “iyyāka”, ﴿وَالضُّحَى﴾ “wa-ḍ-ḍuhā”.
- Silent wāw that is preceded by a ḍammah (و), as in ﴿قَالُوا خَيْرًا﴾ “qālū khayrā”, ﴿قُلُوبِهِمْ﴾ “qulūbihim”, ﴿بِرُوحِ الْقُدُسِ﴾ “bi-rūḥi l-quḍusi”.
- Silent yā' that is preceded by a kasrah (ي), as in ﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى﴾ “alladhī yu'tī mālahū yatazakkā”.
- These letters together with their conditions are all grouped in the saying by Allah ﷻ ﴿سُبْحَانَكَ وَبِحَمْدِكَ﴾ “nūḥīhā” or His saying ﴿أُوذِينَآ﴾ “ūdhīnā”.

I reflect and determine

- The thing that I need to observe while reciting the Holy Qur'ān.
- Means that could help me improve my recitation of the Holy Qur'ān.



I recite and identify

Qur'ānic Verses	Location of Madd	Letter of Madd
1 Allah, سُبْحَانَهُ وَتَعَالَى, said ﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾ "inna hādhā l-qur'āna yahdī li-llatī hiya 'aqwamu wa-yubashshiru l-mu'minīna lladhīna ya'malūna ṣ-ṣāliḥāti 'anna lahum 'ajran kabīran" (Indeed, this Qur'ān guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.) [Sūrat al-'Isrā': 9]	﴿يَهْدِي﴾ ﴿لِلَّتِي﴾ ﴿يَعْمَلُونَ﴾ 	Silent yā' that is preceded by kasrah Silent waw that is preceded by dhamma
2 Allah, سُبْحَانَهُ وَتَعَالَى, said ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ "dhālika l-kitābu lā rayba fīhi hudan li-l-muttaqīna" (This is the Book about which there is no doubt, a guidance for those conscious of Allah) [Sūrat al-Baqarah: 2]	..... ..... .....	..... ..... .....

Types of Madd: there are two types of madd:

⦿ First: *Madd Aṣlī (Ṭabī'ī)* [Original (Natural) Madd]:

This is the minimum *madd* (prolongation) required by the letter of madd for it to essentially exist, such that the letter of *madd* does not have to be preceded (additionally) by a hamzah nor followed by a *hamzah* or *sukūn*. Its duration is two two *ḥarakahs* (i.e. two vowels sounds or two counts). A *ḥarakah* (a vowel sound or count) here is defined as the time required for one to close and open his finger in a normal and natural fashion

This *madd* is called *aṣlī* (original) because it is the origin of all the different types of *madd*. It is also called *ṭabī'ī* (natural) because any person with a sound natural disposition will not increase it more or decrease it less than two counts.



Types of Madd Affiliated to Madd Aṣlī (Ṭabī'ī) [Original (Natural) Madd]:

These types are ancillary to madd ṭabī'ī because they have the same rules as the madd ṭabī'ī i.e. they are prolonged for two counts only, and the same conditions as well i.e. the letter of madd is not followed by hamzah or sukūn. They comprise five types:

1 **Madd Badal (Madd of Substitution):** is when one of the three letters of madd is prolonged if it is preceded by hamzah in one word but is not followed by hamzah or sukūn. The rule here is to prolong it for the duration of two counts, just like the madd ṭabī'ī.

It is called madd badal (madd of substitution) because the letter of madd in most cases is a substitution for the hamza. The original form of the madd badal is two hamzahs meeting in one word, the first bearing a ḥarakah and the second a sukūn. Then the second hamzah is substituted by a letter of madd of the kind that corresponds to the vowel marking of the first hamzah. This is done in order to ease and facilitate pronunciation. The Madd Badal occurs in three modes:, namely:

- If the first hamza bears a fathāhah, the second hamza is substituted by an alif, as in ﴿أَمَّنَ﴾ "āmāna", which was originally اَمَّنْ.
- If the first hamzah bears a ḍammah, the second hamzah is substituted by a wāw, as in ﴿أَوْثُوا﴾ "ūtū", which was originally اُوثُوا.
- If the first hamzah bears a kasrah, the second hamzah is substituted by a yā', as in ﴿إِيْمَانًا﴾ "īmānan", which was originally اِيْمَانًا.

2 **Madd 'Iwāḍ (Madd of Compensation):** is when the accusative tanwīn (the tanwīn in the accusative case which occurs as the second of a double fathāh) is compensated for by an alif when one pauses on it and is prolonged for a duration of two counts. For example, when pausing on ﴿حَكِيمًا﴾ "ḥakīman" in the verse ﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾ "inna llāha kāna 'alīman ḥakīman", we pause on it with a natural alif prolonged for two counts.

3 **Madd Ṭabī'ī Ḥarfī (Natural Madd Pertaining to the Abbreviated Letters):** occurs in the letters of the Arabic alphabet (abbreviated letters) that are grouped in the following mnemonic (ح ي ط ه ر) which come in the openings of some sūrahs. The condition for this madd is that the names of these abbreviated letters should be spelled with two letters the second of which is a letter of madd, such as (حَا، يَا، طَا، هَا، رَا) (Ḥā, Yā, Ṭā, Hā, Rā). For example, Sūrat ṬāHā opens with ﴿طَه﴾ "Ṭāhā" and is read (طَا هَا) (Ṭā Hā) in the form of two natural madds.

4 **Madd Ṣilah Ṣughrā (Lesser Extended Madd):** occurs when the hā signifying the pronominal suffix (هـ) occurs between two vowelised letters not followed by hamzah. For example, in the verse ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾ ﴿فَسَوْفَ يَحْشَابُ حِسَابًا يَسِيرًا﴾ "fa-'ammā man 'ūtiya kitābahū bi-yamīnihī {7} fa-sawfa yuḥāsabu ḥisāban yasīran {8}", the pronominal suffix (هـ) occurs between two vowelised letters, and as such the rule is that it should be prolonged for two counts like natural madd.

The symbol used for this madd in the Holy Qur'ān is a small wāw placed after the hā' (هو) if it bears a ḍammah and a small yā' with a backward pointing tail) placed after the hā' (هي) if it bears a kasrah





I cooperate with my classmates and deduce



- Location of natural or ancillary *madd* in the following verses, and explain their type in the table below:

Qur'ānic verses	Location of Madd	Letter of Madd
Allah, سُبْحَانَهُ وَتَعَالَى, said: ﴿يَلَيْحُ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا﴾ "balā 'inna rabbahū kāna bihī baṣīran" (But yes! Indeed, his Lord was ever of him, Seeing) [Sūrat al-'Inshiqāq: 15]		
Allah, سُبْحَانَهُ وَتَعَالَى said: ﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ﴾ "inna lladhīna kafarū bi- 'āyāti llāhi lahum 'adhābun shadīdun" (Indeed, those who disbelieve in the verses of Allah will have a severe punishment) [Sūrat 'Āli 'Imrān: 4]		
Allah, سُبْحَانَهُ وَتَعَالَى said: ﴿ص وَالْقُرْآنِ ذِي الذِّكْرِ﴾ "ṣād. wa-l-qur'āni dhī dh-dhikri" (Sad. By the Qur'ān containing reminder) [Ṣād: 1]		

I reflect and extract

in the following verses one example of each of the following:

Allah, سُبْحَانَهُ وَتَعَالَى, said: ﴿فَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾ "fa-talaqqā 'ādamu min rabbihi kalimātin fa-tāba 'alayhi 'innahū huwa t-tawwābu r-raḥīmu" (Then 'Ādam received from his Lord some words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful) [Sūrat al-Baqarah: 37].

- 1 Madd Ṭabī'ī (Natural Madd) for two counts:
- 2 Madd Badal (Substitution Madd):
- 3 Madd Ṣilah Ṣughrā (Lesser Extended Madd):



◎ Second: Madd Far'ī (Secondary Madd):

It is to prolong the letter of madd for more than two counts, which occurs by means of a hamzah or sukūn. In the Holy Qur'ān it is symbolized using the madd sign (~) placed above the letter of madd: ﴿سَوَاءٌ﴾ “sawā'un”.

The Madd which is caused by the hamzah is of two types:

◎ Madd Wājib Muttaṣil (Mandatory Connected Madd):

This is when the letter of madd is followed by hamzah and they occur together in the same word.

Here are some examples:

﴿السَّمَاءِ﴾ “as-samā'a”, ﴿الْمَلَائِكَةِ﴾ “al-malā'ikata”, ﴿تَبَوُّا﴾ “tabū'a” ﴿تَفِىءَ﴾ “tafī'a”, ﴿وَجِئْ﴾ “wa jī'a”

It is called wājib (mandatory) because there is consensus among the canonical Qur'ānic readers that it is mandatory to prolong this madd more than the madd ṭabī'ī (natural madd). It is called muttaṣil (connected) because the letter of madd and the hamzah occur together (connected) in one word. In the reading transmitted by Ḥafs, the duration of this madd is four or five counts during both waṣl (continuous reading) and waqf (pausing), and the preferred duration is four counts.

◎ Madd Jā'iz Munfaṣil (Optional Separated Madd):

It is when the letter of madd occurs at the end of the first word and the hamzah at the beginning of the second word, which is why it is called munfaṣil (separated). It is called jā'iz (optional) because the canonical Qur'ānic readers differed regarding its prolongation (beyond the duration of the madd ṭabī'ī). Here are some examples: ﴿قَالُوا أَمَٰنًا﴾ “qālū 'āmannā” ﴿وَفِ أَنْفُسِكُمْ﴾ “wa-fī 'anfusikum” ﴿يَا أَيُّهَا﴾ “yā 'ayyuhā”, ﴿هَٰؤُلَاءِ﴾ “hā'ulā'i”. In the reading transmitted by Ḥafs, the duration of this madd is two, four or five counts during waṣl (continuous reading), and the preferred duration is four counts.

The Madd Ṣilah Kubrā (Greater Extended Madd) is affiliated to the Madd Munfaṣil:

This is the madd that is produced from a pronominal suffix (ـه/ـا) that bears a kasrah or ḍammah and occurs between two vowelised letters (ḥarakah-bearing letters) the second of which being a hamzah, as in the saying of Allah سُبْحَانَهُ وَتَعَالَى

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا﴾ “innamā 'amruhū 'idhā 'arāda shay'an” [Yā Sīn: 82], and His saying ﴿وَقَالُوا هَذِهِ أَمْـُٔنٌ﴾ “wa-qālū hādhihī 'an 'āmun” [Sūrat al-'An'ām: 138]. It is prolonged just like the madd munfaṣil (separated madd) for a duration of two, four or five counts during waṣl (continuous reading), and the preferred duration is four counts.



I cooperate with my classmates and compare



between the two types of secondary madd as regards the similarities and differences between them:

Point of comparison		Madd Wājib Muttaṣil	Madd Jā'iz Munfaṣil
Differences	description		
	example		
Similarities			

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I recite and extract

from the following verse three examples of Madd Wājib Muttaṣil

Allah سبحانه وتعالى says:

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ﴾

"alladhī ja'ala lakumu l-'arḍa firāshan wa-s-samā'a binā'an wa-'anzala mina s-samā'i mā'an fa-'akhraja bihī mina th-thamarāti rizqan lakum" (He who made for you the earth a bed spread out and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you) [Sūrat al-Baqarah: 22]

Examples of Madd Wājib Muttaṣil			
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from the following verse three examples of Madd Jā'iz Munfaṣil

Allah سبحانه وتعالى, said:

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ﴾

"idh 'arsalnā 'ilayhimu thnayni fa-kadhdhabūhumā fa-'azzaznā bi-thālithin fa-qālū 'innā 'ilay-kum mursalūna" (When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are Messengers to you) [Yā Sīn: 14]

Examples of Madd Jā'iz Munfaṣil			
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I listen and determine

I listen attentively to the recitation of my teacher, then write the location of madd, its type and duration in the following table:

Allah ﷻ said:

﴿أَتَأْخِذُ مِنْ دُونِهِ ۚ إِلَهَ إِلَّا أَنْ يُرِيدَنَّ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ﴾ (٢٣) ﴿إِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ﴾ (٢٤)

"a-'attakhidhu min dūnihī 'ālihātān 'in yuridni r-raḥmānu bi-ḍurrin lā tughni 'annī shafā'atuhum shay'an wa-lā yunqidhūni (23) 'innī 'idhan la-fī ḍalālin mubīnin (24)" (Should I take other than Him false deities while, if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? (23) Indeed, I would then be in manifest error (24)) [Yā Sīn: 23]

Location of madd	Type	Duration
﴿أَتَأْخِذُ﴾	Madd Badal	Two counts
.....		
.....		
.....		
.....		



I reflect and express

the following in light of my understanding of the following noble ḥadīth:

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ "

According to 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ the Messenger of Allah ﷺ said:

"The best among you is the one who learns the Qur'ān and teaches it."

[Narrated by al-Bukhārī].

1 The United Arab Emirates' efforts in the service of the Holy Qur'ān.

.....

.....

2 My duty towards the Holy Qur'ān.

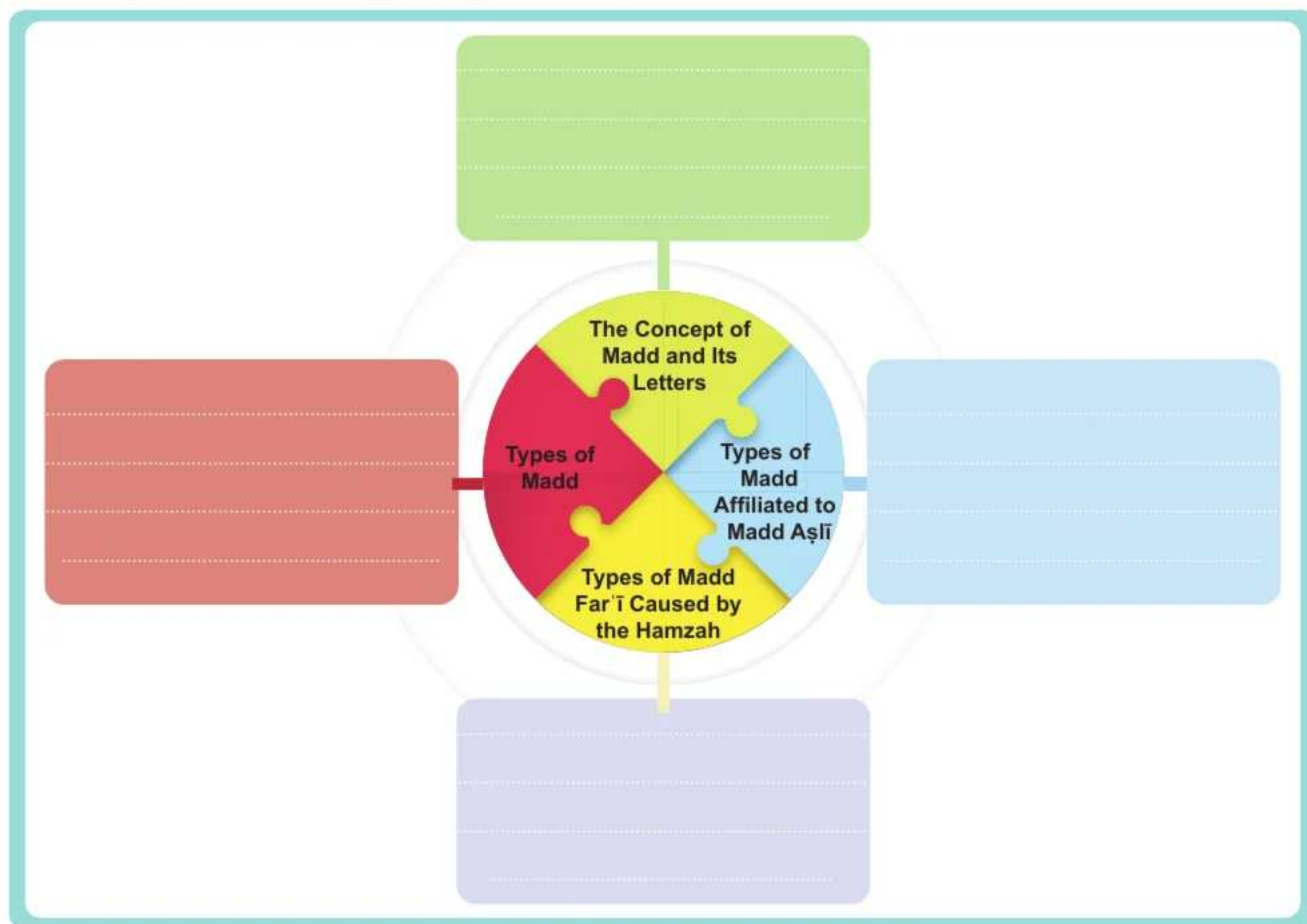
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 I organize my ideas

☉ I complete the following conceptual chart:



 I leave my mark



I join a center for memorizing the Holy Qur'ān to improve my Qur'ānic recitation skills , so as to please my Lordas well as represent my country in international competitions



Student Activities

I answer by myself:

- 1 Explain the differences between Madd Aşlî (original madd) and Madd Far'î (secondary madd).

- 2 Find in the following verses one example for each of the rules of madd in the table below:

Allah, سُبْحَانَهُ وَتَعَالَى, said: ﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلَمْتَ لِرَبِّ الْعَالَمِينَ﴾ "idh qāla lahū rabbuhū 'aslim qāla 'aslamtu li-rabbi l-'ālamīna" (When his Lord said to him, "Submit", he said "I have submitted in Islam to the Lord of the worlds.") [Sūrat al-Baqarah: 131].

- ⊙ Allah, سُبْحَانَهُ وَتَعَالَى, said:

﴿وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا﴾ "wa-'ammā man 'āmana wa-'amila ṣāliḥan fa-lahū jazā'an-i l-ḥusnā wa-sa-naqūlu lahū min 'amrinā yusran" (But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease.) [Sūrat al-Kahf: 88].

Madd Şilah Şughrā	Madd Badal	Madd 'Iwaḍ	Madd Wājib Muttaşil	Madd Şilah Kubrā	Madd Tabī'î
.....					

- 3 Find in the verses of Sūrat Yā Sīn (1-12) six examples of the rules of madd and indicate their type in the following table:

Example from the Holy Qur'ān	Type of Madd
.....	
.....	
.....	
.....	
.....	
.....	

I enrich my experience:

- Prepare a presentation about the excellence of reciting the Holy Qur'ān in which you explain the grades of reciting the Holy Qur'ān and how they differ from one another.



I assess myself::

- To what extent do I adhere to the values discussed in the lesson?

S	Area of Assessment	Degree of Commitment		
		always	sometimes	Seldom
1	I recite a regular portion (wird) of the Holy Qur'ān every day.			
2	I listen to the recitation of an expert Qur'ānic reciter and imitate him in his style of recitation.			
3	I listen to my teacher's recitation attentively and repeat the verses after him in a soft voice.			
4	I take particular care to attend classes on how to recite the Holy Qur'ān with Tajwīd.			
5	I recite Qur'ān observing the rules of Tajwīd over the school broadcasting system.			
6	I join one of the Qur'ānic memorization centres that are spread all over the United Arab Emirates.			

Lesson Three

Actions are Judged by Intentions

In this lesson I will learn to:

- Read the noble ḥadīth properly.
- explain the meaning of the noble ḥadīth.
- extrapolate the relationship between sincerity of intention (ikhlaṣ al-niyyah) and the acceptance of actions.
- read the ḥadīth correctly by heart.

I take the initiative to learn

Imām al-Shāfi'ī - رَضِيَ اللهُ عَنْهُ - said:

"I wish in the case of every piece of sacred knowledge that I impart to people, that I get rewarded for it (by Allah) and that they not praise me (for it)."

I use my skills to learn:

I read and memorize

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمُنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ".

It is narrated on the authority of 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ who said: I heard the Messenger of Allah ﷺ say: "Actions are (judged) by intentions (niyyāt), so each man will have what he intended. Thus, he whose migration (hijrah) is to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration is for some worldly thing he might gain, or for a woman he might marry, his migration is to that for which he has migrated." [Narrated by al-Bukhārī and Muslim].

I think of the meanings of Qur'ānic vocabulary

- 1** **الأَعْمَال (Actions):** every activity or work that a person performs using his limbs.
- 2** **النِّيَّات (Intentions):** plural of النِّيَّة (niyyah - intention), and it means to intend a particular action with the aim of attaining nearness to Allah سُبْحَانَهُ وَتَعَالَى.
- 3** **الهَجْرَة (Migration):** Having to part with one's family and homeland.
- 4** **لِدُنْيَا يُصِيبُهَا (for some worldly thing he might gain):** for a (worldly) benefit that one wants to obtain.

I think and explain



- The implication of the word 'only' in the saying of the Prophet ﷺ: "Acts are judged only by intentions and a man will have only what he intended."

I understand the meaning of the Ḥadīth:

Combining virtuous acts with (good) intentions:

The Prophet ﷺ shows in this ḥadīth that the acceptance of a good deed is dependent on the validity and soundness of the intention. For example, purification (ṭahārah), which comprises ablution (wuḍū'), full ritual bath (ghusl) and dry ablution (tayammum), is not valid unless there is accompanied by an intention (niyyah). The same applies to prayer, zakat, fasting, pilgrimage, performing seclusion in a mosque (i'tikāf) and all worship acts. Allah ﷻ said:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ "wa-man 'aḥsanu dīnan mimman 'aslama wajhahū li-llāhi wa-huwa muḥsinun ..." (And who is better in religion than one who submits himself to Allah while being a doer of good) [Sūrat al-Nisā': 125]. that is to say, one who makes his intention (niyyah) purely and sincerely for Allah's sake ﷻ during the performance of the action.

The Excellence of the Ḥadīth:

Muslim scholars have discussed the excellence and noble status of this ḥadīth with some of them saying that it constitutes one third of Islam, because a person's actions occur through his heart, tongue and limbs, and intention (niyyah) constitutes one of these three categories and the most important one.

I reflect and explain

- why al-Bukhārī started his Ṣaḥīḥ collection with this ḥadīth.



The excellence of sincerity in intention:

Sincerity means doing an act in order thereby to seeke the Pleasure of Allah ﷻ enact His Commandments and desire His Reward . All acts by a Muslim must be done with sincerity and with intention in order for them to be accepted and be benefited from. It is by the Infinite Grace of Allah ﷻ that a Muslim is rewarded for good intention but is not punished for bad ones. Islam stressed this approach to build a society that is based on good intentions; once this is achieved, it would have populated earth with good acts. The following ḥadīth was narrated in the two Ṣaḥīḥ books:

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

"He who intends to do a good deed but does not do it, then Allah records it with Him as a full good deed, but if he does it, then Allah records it with Him as ten good deeds up to seven hundred times, and to many more times multiplied. But if he intends to do a bad deed and does not do it, then Allah records it with Him as a full good deed, but if he intends it and does it (as well), Allah records it with Him as one bad deed." [Narrated by al-Bukhārī and Muslim].

One of the benefits of having a good intention is that it guarantees for the Muslim the continuity of reward for good deeds if such deeds are interrupted for a reason beyond his control. If someone is used to doing a good deed, such as taking care of an orphan, giving charity or performing the nighttime prayer, but is



hindered from carrying it out by a valid excuse such as illness prevents him from doing it, Allah **سُبْحَانَهُ وَتَعَالَى** would reward him for such good deed by virtue of his good intention. The Prophet **ﷺ** said:
(إِذَا مَرَضَ الْعَبْدُ، أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا)

"When a servant of Allah is sick or travelling (on a journey), he is credited with the equivalent of whatever good works he would do when he is resident (not travelling) and healthy". [Narrated by al-Bukhārī].

I reflect and anticipate

outcomes that result from the following scenarios in light of my understanding of the above ḥadīth:

- ⦿ Someone intended to visit his sick friend, but as he was driving his car, it broke down due to mechanical failure and he was unable to visit his sick friend.
- ⦿ Someone intended to perform 'Umrah, made the necessary preparations for it and then completed it with the Help of Allah **سُبْحَانَهُ وَتَعَالَى**.
- ⦿ Someone planned to cheat in the exam and then changed his mind the following day.
- ⦿ Someone put some money in his wallet to give as charity and then lost it on the way



I cooperate with my classmates and express



my sincere intention for the sake of Allah **سُبْحَانَهُ وَتَعَالَى** in compliance with the following verse in the fields shown in the table below:

- ⦿ Allah **سُبْحَانَهُ وَتَعَالَى** said: "قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ" **qul 'inna ṣalātī wa-nusukī wa-maḥyāya wa-mamātī li-llāhi rabbi l-'ālamīna** (Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are (sincerely and purely) for Allah, Lord of the worlds.) [Sūrat al-'An'ām: 162]

Areas	Making my intention sincerely and purely for the sake of Allah سُبْحَانَهُ وَتَعَالَى
Acts of Worship such as ṣalāh (ritual prayer)	make my intention sincerely and purely for the sake of Allah سُبْحَانَهُ وَتَعَالَى in my ṣalāh, such that I direct myself by virtue of my intention only to Allah سُبْحَانَهُ وَتَعَالَى and nothing else. As such, I take care to perform ṣalāh on time and with humility and tranquillity, not expecting and hoping for praise from anyone.
Voluntary work	
Loyalty to one's country	
Treatment of people	



Matters are to be judged according to their intentions:

Allah **سُبْحَانَهُ وَتَعَالَى** accepts only those deeds through which we intend and seek His Countenance and Pleasure. The (aforementioned) ḥadīth emphasizes this point when it states:

(... فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ...)

"Thus, he whose migration (hijrah) is to Allah and His Messenger, his migration is to Allah and His Messenger" So a Muslim should really take advantage of this ḥadīth in order to earn reward in many areas and walks of life, because permissible acts and habits, via the presence of a good intention, are transformed into acts of worship and obedience for which one is rewarded. A person may be rewarded for his sleep, as it is narrated in a ḥadīth:

"مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ يُصَلِّيَ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ أَجْرُ مَا نَوَى، وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ"

"Whoever goes to his bed intending to get up and perform night prayer, then sleep overwhelms him until morning, will have recorded that which he intended and his sleep is a charity given to him by his Lord, glorified and exalted be He." [Narrated by al-Nasāī and Ibn Mājah].



I discuss and critically appraise

the following acts giving reasons:

Act

a person takes care to perform prayers in the mosque in order to please his mother.

a person performs prayer on time to please Allah.

a person visits a friend of his to make sure he is well and to please Allah **سُبْحَانَهُ وَتَعَالَى**

Criticism

.....

.....

.....



I cooperate with my classmates and explain

how I will transform the following habits of mine into acts of worship:

- ⦿ Eating and drinking:
- ⦿ Sleeping:
- ⦿ Learning and studying:
- ⦿ common courtesy and civility in the treatment of people:





Harmful Impact of Riyā' (Ostentation and Showing Off) on Good Deeds:

Riyā' is when someone does something for name and fame, so that people praise him and talk about what he did. Showing off has serious consequences for the individual, society and Muslims as a whole; it makes deeds worthless and kills conscience. It also has serious consequences for good deeds, as it unblesses and annuls them, Allah forbid:

﴿كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

“ka-lladhī yunfiqū mālahū ri'ā'a n-nāsi wa-lā yu'minu bi-llāhi wa-l-yawmi l-'ākhirī fa-mathaluhū ka-mathali ṣafwānin 'alayhi turābun fa-'aṣābahū wābilun fa-tarakahū ṣaldan lā yaqdirūna 'alā shay'in mimma kasabū wa-llāhu lā yahdī l-qawma l-kāfirīna” (like the one who spends his wealth only to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a large smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable to keep anything of what they have earned. And Allah does not guide the disbelieving people) [Sūrat al-Baqarah: 264]. that is to say, his example is like a large hard rock, on which is a little soil and is hit by a torrent of rain that washes away the little soil leaving it bare and barren.

I give my opinion on:

- someone who memorizes the Holy Qur'ān, recites it well desiring thereby the Pleasure and Countenance of Allah سُبْحَانَهُ وَتَعَالَى and assumes the character traits (akhlāq) of the Qur'ān.
- someone who is mindful of doing his work well when his direct supervisor is present, but slacks down in his absence.



I read and discover

the connection between the following ḥadīth and the ḥadīth of our current lesson:

(إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ) (Actions are judged by intentions).

The Prophet ﷺ says:

“إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ: عَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا، فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَجْمَهُ وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا، فَهَذَا بِأَفْضَلِ الْمَنَازِلِ وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النَّيَّةِ، يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ، فَهُوَ بِنِيَّتِهِ فَأَجْرُهُمَا سَوَاءٌ، وَعَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا، فَهُوَ يَخْطُبُ فِي مَالِهِ بِغَيْرِ عِلْمٍ؛ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَجْمَهُ وَلَا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٍ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ، فَهُوَ بِنِيَّتِهِ فَوَزْرُهُمَا سَوَاءٌ”

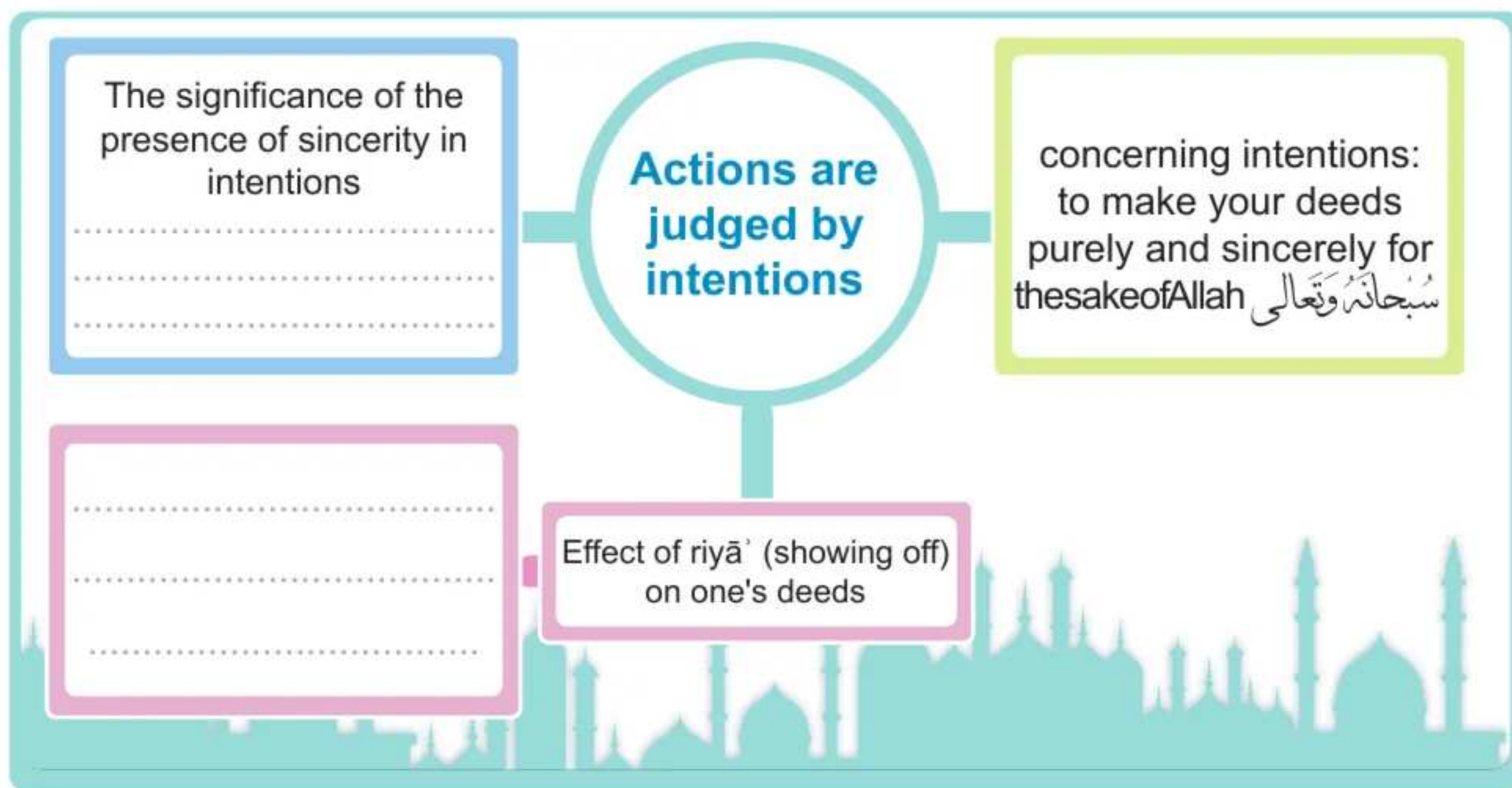
“The world is only for four persons: A person whom Allah provides with wealth and knowledge, so he fears his Lord with it, nurtures the ties of kinship with it, and he knows that Allah has a right (over him) in it. This is the most virtuous of ranks. And a person whom Allah has provided with knowledge, but He has not provided him with wealth, however, he is sincere in his intention and says: 'If I had wealth, then I would do the deeds of so-and-so with it.' He is (judged) by his intention, such that the reward of both of them is the same. And a person whom Allah has provided with wealth, but He has not endowed him with knowledge, however, he spends his wealth rashly without knowledge, not fearing his Lord, nor nurturing the ties of kinship, nor does he know that Allah has a right (over him) in it. This is the most despicable of ranks. And a person whom Allah has not provided with wealth nor endowed knowledge, however, he says: 'If I had wealth, then I would do the deeds of so-and-so with it.' He is (judged) by his intention, such that the sinful burden of both of them is the same.”

[Narrated by al-Tirmidhī]





I organize my concepts



I leave my mark

I take initiative to have sincerity of intention in all that I say and do for the sake of Allah سُبْحَانَهُ وَتَعَالَى and in the service of my beloved country. I also create awareness in my community of the importance of sincerity of intention in one's work.





I answer by myself:

Based on your understanding of the noble ḥadīth, to what extent is the following correct:

- 1 a person prays in front of people but is lazy to pray when he is by himself.

.....

- 2 a person prays slowly and recites the Qur'ān with perfect tajwīd in front of people but does so hurriedly when he is by himself.

.....

- 3 Compare the effects of good intentions and bad intentions on deeds.

.....

.....

.....

.....

I enrich my experience:

- 🕒 Search for those things that help you to develop sincerity in your intentions and write them in the form of pieces of advice to your classmates.

I assess myself:

S	Area of Assessment	Level of Achievement		
		Average	Good	Excellent
1	I memorize the noble ḥadīth properly and perfectly.			
2	I am keen to do all that pleases Allah in my daily life.			
3	I use what I have learned for my own benefit and the benefit of my society.			
4	I strive to have sincerity in my worship.			
5	I guard myself against ostentation and name and fame.			
6	I try to have a good intention in everything I say and do.			

Lesson Four

Sincerity

In this lesson I will learn to:

- explain the concept of sincerity.
- explain the virtues of sincerity.
- infer the signs pointing to sincerity.
- relate stories of sincere people.
- deduce the impact of sincerity on the individual and society.
- explain those things that help in developing sincerity.

I take the initiative to learn



There are two conditions for the acceptability of deeds: the deed must be good and the intention must be good. Allah ﷻ said:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“fa-man kāna yarjū liqā’ a rabbihī fa-l-ya’ mal ‘amalan ṣāliḥan wa-lā yushrik bi-’ibādati rabbihī ‘aḥadan” (So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone) [Sūrat al-Kahf: 110].

I reflect and identify

Identify in the ḥadīth which states “Acts are judged only by intentions and a man will have only what he intended” one condition for the acceptance of deeds.

the final outcome resulting from the diligence a worker shoes in his work for the sake of Allah ﷻ

I use my skills to learn:

the status of sincerity (ikhlāṣ) in Islam:

the status of sincerity (ikhlāṣ) in Islam:

Sincerity is one of the greatest acts of the heart. It is the spirit of obedient acts, the essence of devotional practises and the basis upon which all actions reside. No obedient act by a Muslim is accepted without it. Because of its great importance, Allah ﷻ ordered His Prophets and Messengers, عَلَيْهِمُ السَّلَامُ, to imbue their worship with sincerity (ikhlāṣ). Allah ﷻ said:

﴿إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبِزْهُ مُخْلِصًا لَهُ الدِّينَ﴾ (2) ﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ (2) ﴿إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبِزْهُ مُخْلِصًا لَهُ الدِّينَ﴾ (2) ﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ (2) “innā ‘anzalnā ‘ilayka l-kitāba bi-l-ḥaqqi fa-’budi llāha mukhliṣan lahu d-dīna (2) ‘a-lā li-llāhi d-dīnu l-khāliṣu” (Indeed, We have sent down to you the Book in truth. So worship Allah, being sincere to Him in worship (2) Indeed, to Allah Alone belongs sincere worship [Sūrat al-Zumar: 2-3].

Furthermore, Allah ﷻ promised those imbued with sincerity a great reward for said he says:

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾

“illā lladhīna tābū wa-’aşlahū wa-’taṣamū bi-llāhi wa-’akhlaṣū dīnahum li-llāhi fa-’ulā’ika ma’a l-mu’minīna wa-sawfa yu’ti llāhu l-mu’minīna ‘ajran ‘aẓīman” (Except for those who repent, correct themselves, hold fast to Allah, and dedicate their worship sincerely and purely to Allah, for those will be with the believers, and Allah will give the believers a great reward) [Sūrat al-Nisā’: 146].

What is meant here is being truthful and sincere in one's intention (ṣidq al-niyyah) by directing oneself to Allah ﷻ Alone in every word and deed, whether apparent or hidden, and purifying his self from diseases that negatively affect his deeds, such as conceitedness (‘ujb), self-deception (ghurūr), showing off (riyā’) and seeking name and fame (sum‘ah) and desiring popularity (ḥubb al-shuhrah). Allah ﷻ says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقِيمَةِ﴾

“wa-mā ‘umirū ‘illā li-ya’budū llāha mukhliṣīna lahu d-dīna ḥunafā’a wa-yuqīmū ṣ-ṣalāta wa-yu’tū z-zakāta wa-dhālika dīnu l-qayyimati” (And they were not commanded except to worship Allah, dedicating their devotion sincerely to Him, inclining innately to truth, and to establish prayer and to give zakāh. And that is the religion of the Straight Path) [Sūrat al-Bayyinah: 5].



I think and compare

- between sincerity, showing off and seeking name and fame clarifying my stance with respect to each of them.

Aspect of comparison	Sincerity	Showing off	Seeking Name and Fame
Meaning			
Example			
My stance regarding it			



I cooperate with my classmates and infer

- Allah ﷻ says: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (1) اللَّهُ الصَّمَدُ ۝ (2) لَمْ يَكِدْ وَلَمْ يُولَدْ ۝ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (4)﴾

“qul huwa llāhu ‘aḥadun (1) allāhu ṣ-ṣamadu (2) lam yalid wa-lam yūlad (3) wa-lam yakun lahū kufuwan ‘aḥadun (4)” (Say, "He is Allah, [who is] One (1) Allah is the Eternal Refuge (2) He neither begat nor was begotten (3) Nor has He any equal. (4)) [Sūrat al-’Ikhlāṣ].

- The reason why Sūrat al-’Ikhlāṣ was given this name.

.....



I think and enumerate:

- ◎ The biggest possible number of righteous deeds that require sincere intention:

.....		
.....		

Signs Pointing to the Presence of Sincerity:

Sincerity is one of the acts of the heart to the reality of which Allah **سُبْحَانَهُ وَتَعَالَى** knows. However, there are signs through which it is possible for a person to know himself. These signs include the following:

- ◎ the equal status of being praised or vilified in his eyes, such that he is not concerned about whether people speak good or bad about him. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۖ إِنَّا خَائِفُونَ رَبَّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ۚ﴾ (9) 'innamā nuṭ'imukum li-wajhi llāhi lā nurīdu minkum jazā'an wa-lā shukūran (9) 'innā nakhāfu min rabbīnā yawman 'abūsan qamṭarīran (10)) ("We feed you only for the Sake of Allah. We wish not from you reward or gratitude (9) Indeed, We fear from our Lord a Day austere and distressful (10))

[Sūrat al-'Insān: 9-10].

- ◎ An ardent desire for hastening to do good deeds because of feeling a sense of lack in one's obedience towards Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿وَالَّذِينَ يُؤْتُونَ مَاءً آتًا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۚ﴾ (60) 'ulā'ika yu'tūna mā 'ātaṭ wa-qulūbuhum wajilatun 'annahum 'ilā rabbiḥim rāji'ūna (60) 'ulā'ika yusāri'ūna fī l-khayrāti wa-hum lahā sābiqūna (61)) (And who give what it is that they give while their hearts are fearful because they will be returning to their Lord (60) It is they who hasten to (do) good deeds, and they outstrip others therein.(61)) [Sūrat al-Mu'uminūn: 60-61].



I reflect and deduce:



other signs pointing to the presence of sincerity from the following pieces of evidence:

- Allah ﷻ said: ﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا﴾ “man kāna yurīdu thawāba d-dunyā fa-‘inda llāhi thawābu d-dunyā wa-l-’āakhirati wa-kāna llāhu samī’an baṣīran” (Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And Allah is All-Hearing and All-Seeing) [Sūrat al-Nisā’: 134].
- The Prophet ﷺ said: "إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتِغَايَ بِهِ وَجْهَهُ" Allah does not accept any deed, except that which is purely for Him, and seeking His Face” [Narrated by al-Nasā’ī]



I cooperate with my classmates and compare



the signs which the following individuals use as evidence for the presence of sincerity (in their hearts) towards Allah ﷻ in their practical day-to-day lives in the table below:

Student:	.....
Teacher:	.....
Father:	.....
Mother:	.....
Employee:	.....
Merchant:	.....



Stories of Sincere People:

- ◎ Sincerity is a characteristic feature of the Prophets and Messengers, which Allah ﷻ has borne testimony to in the Holy Qur'ān, when He says:

﴿وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾﴾
 "wa-dhkur 'ibādanā 'ibrāhīma wa-'ishāqa wa-ya'qūba 'ulī l-'aydī wa-l-'abṣāri (45) 'innā akhlaṣnāhum bi-khālīṣatin dhikrā d-dāri (46) wa-'innahum 'indanā la-mina l-muṣṭafayna l-'akhyāri (47)" (And remember Our servants, Ibrāhīm (Abraham), Ishāq (Isaac) and Ya'qūb (Jacob) - those of strength and religious vision (45) Indeed, We chose them for an exclusive quality: remembrance of the home of the Hereafter (46) And indeed they are, to Us, among the chosen and outstanding) [Ṣād: 45-47]. Our Prophet is our role model when it comes to sincerity, for he would devote his entire calling (da'wah) sincerely and purely to Allah even under the most difficult of circumstances, and he continued in that vein without any hesitation or fatigue. His companions ! followed in his steps and went to great lengths to keep their deeds hidden and concealed. Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ used to take care of an old woman. He would serve her and see that her needs are met. Nobody would have known about this had it not been that one day 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ set out following him desiring to emulate him until he got a good vantage point of him and realized what it is that he was doing for the old woman.



Founding leader Sheikh
Zayed ibn Sultan Al
Nahyan, رَحِمَهُ اللَّهُ

We here in the United Arab Emirates have learnt sincerity from the founder of our country Sheikh Zayed ibn Sultan Al Nahyan رَحِمَهُ اللَّهُ - who directed all his thought and money to serving the nation and building the country. He performed lots of charitable deeds towards the needy and poor all over the world; some of these deeds were we knew about during his lifetime and others we only came to know about after his death -. We continue to learn sincerity from the UAE's wise leadership in its future outlook to provide ease and comfort for its sincere and loyal citizens who spend their efforts and lives to move their their country forward towards globalization in all spheres in obedience to Allah ﷻ and the sincere rulers of the country. One of the fruits of this sincerity is that Allah ﷻ protects our beloved country from evil, thus enabling it to realize the highest global levels of progress and prosperity.



I think and critically
appraise

the following cases while giving reasons:

- ◎ a person is honoured for his innovative invention, and as a result feels happy and pleased even though his intention was to seek therewith reward from Allah and to contribute to the progress of the UAE.
- ◎ a person is keen on taking photos of himself ("selfies") while performing the ḥajj rituals so that he could post them on social media.





I think and express:

my sincerity towards Allah ﷻ in the following:

- my love to my country, the United Arab Emirates.
- my loyalty to the rulers of the United Arab Emirates.



The Benefits of Sincerity:

- Allah ﷻ rewards his sincere servants with goodness in this world and grants them their reward in full in the Hereafter. He says: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾ "man kāna yurīdu l-ḥayāta d-dunyā wa-zīnatahā nuwaffī 'ilayhim 'a'mālahum fīhā wa-hum fīhā lā yubkhasūna" (Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived) [Hūd: 15].

- Sincerity is for the cause of a servant's success both in this life and in the Afterlife. The Prophet ﷺ said: "أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ" "The person who will be the happiest and most fortunate with my intercession on the Day of Judgment will be the one who says "لا إِلَهَ إِلَّا اللَّهُ" (there is no god worthy of worship except Allah) sincerely from the bottom of his heart [Narrated by al-Bukhārī].



I cooperate with my classmates and extrapolate

other positive effects that sincerity has on the individual and society at large from the following ḥadīth:



Prophetic Ḥadīth	Positive Effects of Sincerity
The Prophet ﷺ said: "مَنْ كَانَتْ الْأُخْرَىٰ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ" "Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him." [Narrated by al-Tirmidhī].	



I think and explain
giving reasons

- ☉ Sincerity is one of the causes that bring about safety and security in society.

.....

.....

Methods for Acquiring Sincerity:

- 1 Self-Examination (Taking Account of Oneself): the Prophet ﷺ said:

”إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ”
 “Verily, Allah does not look at your physical shapes and your wealth, but He looks at your hearts and your deeds.” (Narrated by Muslim). This ḥadīth indicates that man is responsible and will be held accountable for his intentions and actions. Therefore, a Muslim must be extremely careful and mindful of his intention.
- 2 Continuous fear of Allah ﷻ. ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَنُزْلًا مِنْ حَيْثُ لَا يَحْتَسِبُ﴾. سُبْحَانَهُ وَتَعَالَى

”wa-manyattaqi llāha yaj‘al lahū makhrajan (2) wa-yarzuquhu min ḥaythu lā yaḥtasibu (3)” (And whoever fears Allah - He will make for him a way out (2) And will provide for him from where he does not expect (3)) [Sūrat al-Ṭalāq: 2-3].
- 3 Being keen on getting reward from Allah ﷻ and doing more good deeds, because Allah ﷻ says: ﴿وَالْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى﴾ “wa-la-l-’ākhīratu khayrun laka mina l-’ulā” (And the Afterlife is better for you than the first life) [Sūrat -Ḍuḥā: 4].
- 4 Saying more prayers and repeatedly asking for firmness and continuous sincerity in sayings and deeds. One of the supplications of the Prophet ﷺ was ”يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ”

“O Changer of hearts, make my heart firm upon Your religion.” [Narrated by al-Tirmidhī].
- 5 Reflecting on the verses dealing with sincerity and the reward of sincere people, such as the following Qur’ānic verses,

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ۝۱۸ وَمَنْ أَرَادَ

الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۝۱۹﴾

“man kāna yurīdu l-’ājilata ‘ajalnā lahū fīhā mā nashā’u li-man nurīdu thumma ja’alnā lahū jahannama yaṣlāhā madhmūman madḥūran (18) wa-man ‘arāda l-’ākhīrata wa-sa‘ā lahā sa’yahā wa-huwa mu’minun fa-’ulā’ika kāna sa’yuhum mashkūran (19)” (Whoever desires the immediate life We hasten for him from it what We will for whomsoever We wish. Then We appoint hell for him, to enter it, censured and banished (18) But whoever desires the Afterlife and strives for it with an endeavour worthy of it while he is a believer - the endeavour of such will be well-appreciated (19)) [Sūrat al-’Isrā’: 18-19].





I think and add

- Other methods that will help a Muslim adorn himself with the valuable attribute of sincerity.

.....	
.....	



I organize my concepts

- I complete the following conceptual chart:





I leave my mark

I work
diligently to
serve people and my
country, while expressing
my loyalty to the rulers of
my country and doing so
sincerely for the sake of
Allah سُبْحَانَهُ وَتَعَالَى



First: I answer by myself:

1 The Prophet ﷺ said:

"سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ الْإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ: اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، فَفَاضَتْ عَيْنَاهُ"

"Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces, but he rejects this offer and says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful." [Narrated by al-Bukhārī and Muslim]

Explain the various ways in sincerity is expressed in the *ḥadīth*.

☉ Sincerity in giving charity.

2 Compare between sincerity (*ikhhlāṣ*) and showing off (*riyā'*) in the following table:

Aspect of comparison	Sincerity (<i>Ikhlāṣ</i>)	Showing off (<i>Riyā'</i>)
similarity:		
difference:		
Conclusion:		



I enrich my experience:

- ☉ In cooperation with my classmates, I prepare a presentation discussing the signs by which showing off (*riyā'*) is known, and in which I explain ways of getting rid of it and its negative effects on the individual and society at large.

I assess myself:

- ☉ To what extent do I apply the values discussed in the lesson?

S	Area of Assessment	Degree of Commitment		
		always	sometimes	Seldom
1	I make my intention sincerely for Allah سُبْحَانَهُ وَتَعَالَى in everything I say and do.			
2	I study diligently out of a desire to earn the Pleasure of Allah سُبْحَانَهُ وَتَعَالَى.			
3	I cooperate with my classmates in doing volunteer work for the sake of Allah سُبْحَانَهُ وَتَعَالَى.			
4	I obey my parents out of obedience to Allah سُبْحَانَهُ وَتَعَالَى.			
5	I remove harm objects from the road purely and sincerely for Allah سُبْحَانَهُ وَتَعَالَى.			
6	I respect the students' code of conduct seeking thereby the Pleasure of Allah سُبْحَانَهُ وَتَعَالَى.			
7	I treat people kindly for the sake of Allah سُبْحَانَهُ وَتَعَالَى.			

Lesson Five

In this lesson I will learn to:

- read the *ḥadīth* properly.
- explain the connection between good earning and the acceptability of deeds.
- differentiate between *ḥalāl* earnings and *ḥarām* earnings.
- infer the reasons for acceptance of supplication.
- read the *ḥadīth* properly by heart.

Lawful Livelihood and Wholesome Livelihood



I take the initiative to learn

The father is calling his son and daughter: Aḥmad! Salma! Hurry up! Lunch is ready. Salma came down almost immediately thereafter in response to her father's request. Aḥmad, on the other hand, did not move a limb prompting his father to call him again, to which he replied:

Aḥmad: Dad, I am busy studying. Tomorrow the end-of-term examination starts.

The father turned to Salma asking her: and what about you? Don't you have exams too??

Salma replied: Yes, I do, but I'm prepared for it because I pay attention in class and keep up with my teacher throughout the term. Now, I only do revision.

Father: Well done, my daughter. Success requires discipline, keeping up with your work and diligence. It is one of the most important things a student can achieve in life after earning the Pleasure of Allah **سُبْحَانَهُ وَتَعَالَى** and that of his parents.

They went up to Aḥmad's room and found him hovering over small pieces of paper and with his mobile phone taking pictures of some of the pages.

The father wondered: What kind of study is this? What are you doing? Aḥmad did not respond, feeling awkward and embarrassed not knowing what to say.

Father: Son! Success is necessary pursuit, but should be acquired in a way that is pleasing and acceptable to Allah **سُبْحَانَهُ وَتَعَالَى** and to yourself. But to acquire success through cheating is totally forbidden and amounts to lying; and as such it's not pleasing to Allah **سُبْحَانَهُ وَتَعَالَى** nor to your conscience. My son, take heed and bear in mind the saying of the Prophet **ﷺ**: "مَنْ غَشَّنَا فَلَيْسَ مِنَّا" "He who cheats us is not one of us." [Narrated by Muslim].



I understand and compare:

⦿ between the actions of the two siblings: Aḥmad and Salma, as per the table below:

Two Siblings	Respective Action	Description	Its effect on		
			the individual	society	the country
Salma					
Aḥmad					



I use my skills to learn:



I read and memorize:

According to Abū Hurayrah رضي الله عنه the Prophet ﷺ said:

"إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: "يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا"، وَقَالَ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ" ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبَّ! يَا رَبَّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغَدْيٌ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ؟"

Allah سُبْحَانَهُ وَتَعَالَى is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers to do. So the Almighty has said:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ "yā- 'ayyuhā r-rusulu kulū mina ṭ-ṭayyibāti wa- 'malū ṣāliḥan 'innī bi-mā ta 'malūna 'alīmun" (O Messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing) [Sūrat al-Mu'minūn: 51] and He also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ "yā- 'ayyuhā l-ladhīna 'āmanū kulū min ṭayyibāti mā razaqnākum" (O you who have believed, eat from the good things which We have provided for you) [Sūrat al-Baqarah: 172].

Then he ﷺ mentioned the case of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!," while his food is ḥarām, his drink is ḥarām, his clothing is ḥarām, and he has been nourished with ḥarām, so how is it at all possible for his supplication to be answered?" [Narrated by Muslim].

I understand the the vocabulary used in the *ḥadīth*:

- 1 إِنَّ اللَّهَ تَعَالَى طَيِّبٌ (Allah, سُبْحَانَهُ وَتَعَالَى, is Good): holy, pure and free from all blemishes and defects.
- 2 أَشْعَثَ (Disheveled): having untidy and unkept hair.
- 3 أَغْبَرَ (Dusty): covered in dust, dusty-colored face.
- 4 الطَّيِّبَاتِ (Good things): ḥalāl (lawful).

I understand the significance of noble *ḥadīth*:

Allah, سُبْحَانَهُ وَتَعَالَى accepts only that which is good:

Allah سُبْحَانَهُ وَتَعَالَى possesses the most perfect attributes, and as such is free from every imperfection and defect. Allah سُبْحَانَهُ وَتَعَالَى says: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ "wa-li-llāhi l- 'asmā' u l-ḥusnā fa-d' ūhu bihā" (And to Allah belong the Most Beautiful Names, so invoke Him by them) [Sūrat al-'A'rāf: 180]. It is for this reason that He accepts from His servants only that which is good and pure ; that is, He only accepts of our deeds and words only what is good and purely for His sake; Allah سُبْحَانَهُ وَتَعَالَى said: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ "ilayhi yaṣ'adu l-kalimu ṭ-ṭayyibu wa-l- 'amalu ṣ-ṣāliḥu yarfa'uhū" (To Him ascends good word, and righteous work raises it) [Fāṭir: 10]; and He accepts of our money only what is earned through a ḥalāl and lawful means. Moreover, He described the believers as being good and pure (ṭayyibīn): ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ﴾ "alladhīna taṭawaffāhumu l-malā' ikatu ṭayyibīna" (those whom the angels take away (at the time of death) while they are good and pure) [Sūrat al-Naḥl: 32]. A true believer is good and pure in his heart, speech, body, action and wealth.



I cooperate with my classmates and explain:

- the signs indicating the goodness and purity of a true believer in each of the following:

The true believer's	Indicators of goodness of a true believer
Heart:	
Worship:	
Deeds:	
Thought:	
Speech:	
Character Traits:	
Body and appearance:	

Halāl Earning:

Allah ﷻ wants his servants to follow the example of the Messengers ﷺ and as such strive to earn a living and benefit from good things. He said:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ﴾ “huwa lladhī ja‘ala lakumu l-’arḍa dhalūlan fa-mshū fī manākibihā wa-kulū min rizqihī wa-’ilayhi n-nushūru” (He it is Who hath made the earth subservient unto you - so walk among its slopes and eat of His provision - and to Him is the resurrection) [Sūrat al-Mulk: 15]. Work that is ḥalāl and good, whether it be small or big, is deemed an honour and prestige for a person in that it protects him from the abject poverty and having to beg from people, and safeguards him against laziness, unemployment and corruption; Through ḥalāl and good work, a person's life improves, his mind at peace, his family functional and deeds of a Muslim and promotes his status in this world and in the Hereafter.



I think and extrapolate

Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said:

“The place where I most like to die is a home where I trade for my family, selling and buying stuff.”

- Three benefits of work as understood from the saying of our master 'Umar.

.....

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- One example of good ḥalāl earning:

.....

I express in my own style:

- the efforts of our wise leadership of the United Arab Emirates in investing the energies of the youth in good beneficial work.

.....

.....

Supplication (al-du‘ā) helps one get closer to Allah :

Supplication is one of the greatest forms of worshipping. Allah سُبْحَانَهُ وَتَعَالَى سَائِد: ^{سُبْحَانَهُ وَتَعَالَى}

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ “wa-’idhā sāalaka ‘ibādī ‘annī fa-’innī qarībun ‘ujību da‘wata d-dā‘i ‘idhā da‘āni” (And when My servants ask you concerning Me - indeed I am near. I answer the supplicant’s call when he calls Me) [Sūrat al-Baqarah: 186]. It is established in the noble Sunnah that the Prophet ﷺ said: “الدُّعَاءُ هُوَ الْعِبَادَةُ” “Supplication is itself worship” [Narrated by al-Tirmidhī], and in another version “الدُّعَاءُ مَخُّ الْعِبَادَةِ” “Supplication is the essence of worship”, as it involves humility and submission to Allah سُبْحَانَهُ وَتَعَالَى and surrendering everything to Him in times of prosperity and adversity. The Prophet r gave an example of a man who performed actions



that served as causes for the answering of supplications, but at the same time performed actions that served as impediments that effectively destroyed these causes by rendering them null and void, with the result that Allah سُبْحَانَهُ وَتَعَالَى deprived him from having his supplications answered.





I infer and specify:

- the reasons for supplications being answered from the following ḥadīths, with corresponding acts by the man mentioned in the ḥadīth of the lesson:

Prophet's ḥadīths	Reasons for responding to supplication	Corresponding acts by the man
The Prophet, ﷺ, said: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٍ: دَعْوَةُ الصَّائِمِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ “Three supplications are answered without doubt. The supplication of the fasting, the supplication of the traveller, and the supplication of the oppressed.” [Narrated by Abū Dāwūd, al-Tirmidhī and Ibn Mājah]		
The Prophet, ﷺ, said: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي الْمَلَائِكَةَ بِأَهْلِ عَرَفَاتٍ، يَقُولُ: انْظُرُوا إِلَى عِبَادِي شُعْتًا غُبْرًا “Allah extolls the the virtues and praises of the people on ‘Arafāt to the angels, saying: Just look at my servants who came dishevelled and dusty” [Narrated by Aḥmad]		
Abu Musa, رَضِيَ اللَّهُ عَنْهُ, said: دَعَا النَّبِيُّ ﷺ ثُمَّ رَفَعَ يَدَيْهِ وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ “The Prophet ﷺ supplicated to Allah and then raised his hands and I saw the whiteness of his armpits” [Narrated by al-Bukhārī and Muslim]		
The Prophet, ﷺ, said: مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَجْمَهُ “Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his family and relatives.” [Narrated by al-Bukhārī and Muslim]		

- the impediments preventing supplications from being answered like in the case of the man mentioned in the main ḥadīth of this lesson , despite the fact that the causes for answering his supplications are present.

- signification and implication in the question of the Prophet ﷺ: “how is it at all possible for his supplication to be answered?”

Ḥalāl earning and spending is a cause for the answering of supplications:

The ḥadīth clearly indicates that a person's deeds are not accepted unless he consumes what is ḥalāl and that the consumption of ḥarām spoils his deeds and prevents them from being accepted. In this ḥadīth, the Prophet ﷺ mentions supplication (du‘ā) as an example for all deeds and acts of worship by saying:

يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ لَهُ؟

“O Lord! O Lord!” while his food is ḥarām, his drink is ḥarām, his clothing is ḥarām, and he has been nourished with ḥarām, so how is it at all possible for his supplication to be answered?”

It was narrated that Abū al-Dardā' and Yazīd ibn Maysarah رَضِيَ اللَّهُ عَنْهُمَا viewed a person who obtained money from an unlawful source and spends it in charity is just like someone who took money belonging to an orphan and used it to buy clothes for a widow. [Narrated by Aḥmad].

The Prophet, ﷺ, said: “Whoever buys clothes for ten dirhams, and the price paid for them includes one ḥarām dirham, Allah will not accept a supplication from him while he is wearing those clothes.” [Narrated by Aḥmad]

- The explanation of the ḥadīth: whoever prays while wearing clothes bought by partially ḥarām money, his prayer is correct, but he is sinful to the extent of the one dirham earned through ḥarām means.



I pronounce judgment:



on the following actions, explaining their impact on the individual and society.

Actions	Judgment	Impact on the Individual	Impact on Society
Monopolizing a particular medicine in order that its price increases			
Manipulating the expiry date on products to make more profit			
Forging an academic certificate to apply for a prestigious job			
Practising witchcraft in order to take care of one's children			
Someone taking his sister's inheritance to feed a hungry person			



I think and enumerate:

the biggest possible number of ways for *ḥalāl* earning:



.....



.....



.....



.....



I organize my concepts

Ḥalāl Earning

The connection between *ḥalāl* earning and acceptance of deeds

Supplication helps getting closer to Allah سُبْحَانَهُ وَتَعَالَى

Causes for the answering of supplications



I leave my mark



I work hard to learn beneficial knowledge that qualifies me to be in service to my family and my country. I pray to Allah سُبْحَانَهُ وَتَعَالَى to always keep our country safe and secure, by saying: O Allah



I answer by myself:

1 Correct the following statements and provide reasons:

A A person invests his money in an interest-based project and then donates the interest money towards building a mosque.

B A woman does not wear the headscarf (ḥijāb) arguing that faith (īmān) exists in the heart and not in one's physical appearance.

C A person uses sophisticated methods of cheating to obtain a higher percentage and he is convinced that this is a form of collaboration.

2 Sa'd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ once said: "O Messenger of Allah. Please pray to Allah to make me such as have his supplications answered". The Prophet ﷺ said:

"يَا سَعْدُ، أَطِيبْ مَطْعَمَكَ تَكُنْ مُسْتَجَابَ الدَّعْوَةِ"

"O Sa'd. Make sure that what you eat is lawful and wholesome, and you'll be such as have all his supplications answered." [Narrated by al-Ṭabarānī]

How would you apply the advice that the Prophet ﷺ gave to Sa'd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ "Make sure that what you eat is lawful and wholesome" in the following settings:

⦿ Your prayer:

⦿ Your work:

⦿ Your food and drinks:

⦿ Your tongue:

⦿ your buying and selling:

⦿ Your education:



I enrich my experience:

- ☉ I search for three verses on supplication in the Holy Qur'ān that contain the expression رَبَّنَا ("O Lord")

Sūrah	Verse	Verse number

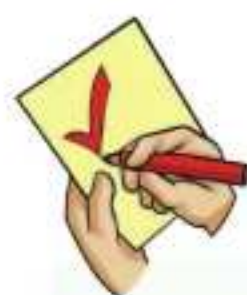
I assess myself:

S	Area of Assessment	Level of Achievement		
		Medium	Good	Excellent
1	I always try to enquire about what is <i>ḥalāl</i> in all my affairs.			
2	I regularly repeat: <i>Allāhumma aghninī biḥalālīka 'an ḥarāmīka</i> "O Allah! Suffice me with what You have made lawful (<i>ḥalāl</i>) so that I may dispense with what You have made unlawful (<i>ḥarām</i>)"			
3	I take care of my appearance and apply perfume to myself without being excessive.			
4	I memorize the noble <i>ḥadīth</i> well.			

Lesson Six

In this lesson I will learn to:

- explain the concept of security in Islam.
- infer the importance of security of the individual and of society.
- clarify the role of Islam in achieving security of societies.
- elucidate the factors that help maintain security of societies.
- deduce the effect of security and stability on the civilization and cultural life of countries.
- express what my responsibility is in maintaining the security of my country.



I take the initiative to learn

The Prophet, ﷺ, said:

"مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرِّهِ مُعَافًى فِي جَسَدِهِ،
عِنْدَهُ قُوَّةٌ يَوْمُهُ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا"

"Whosoever begins his day feeling safe and secure within himself and his family, healthy in body, and having food for the day, it is as if the whole world has been amassed for him." [Narrated by al-Bukhārī in al-Adab al-Mufrad, and al-Tirmidhī].



I reflect and explain

- The gift that Allah ﷻ has bestowed upon us in the United Arab Emirates.
- the condition of those who have lost one of these gifts.
- my duty toward these gifts.





I use my skills to learn:

Security in Islam:

Security is an esteemed goal which is sought after by everyone on the face of this planet. It is one of the greatest gifts that Allah ﷻ has bestowed on his servants. Allah ﷻ says:

﴿أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا﴾ “a-wa-lam numakkin lahum ḥaraman ‘āminan yujbā ‘ilayhi thamarātu kulli shay’ in rizqan min ladunnā” (Have we not established for them a safe and secure sanctuary to which are brought the fruits of all things as provision from Us?) [Sūrat al-Qaṣaṣ: 57].



Security (amn) – linguistically speaking – is the opposite of fear (khawf) and panic (faza’); it means the presence of peace, stability and means of decent life for the individual and society so that man lives happily without fearing from any assault on his religion, soul, family and money. The Holy Qur’ān expressed this meaning very well in the saying by Allah ﷻ

﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾ “alladhī ‘aṭ’amahum min jū’in wa-‘āmanahum min khawfin”

(Who has fed them (and secured them) from hunger and saved them from fear) [Sūrat Quraysh: 4]. When there is security, the resources and wealth of the country will be utilized, the economy will grow, various jobs will be available, people will feel secure from poverty and unemployment, justice will be administered, laws will be respected, the values of justice, equality and tolerance will common place, tranquillity and peace of mind will be pervade the whole country, and international relations will be bolstered with all the countries of the world. We in the United Arab Emirates live in a country that is considered an oasis of safety and security, and it is therefore incumbent that we maintain and sustain its safety and stability.



I read and infer:

Allah ﷻ said: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ “wa-’idh qāla ‘ibrāhīmu rabbi j’ al hādhā baladan ‘āminan wa-rzuq ‘ahlahū mina th-thamarāti man ‘āmana minhum bi-llāhi wa-l-yawmi l-’ākhirī” (And (remember) when Ibrāhīm said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day.") [Sūrat al-Baqarah: 126].

- ☉ The reasons which made Prophet Ibrāhīm عليه السلام ask Allah ﷻ for safety and security for his family before asking Him for provision.





I research and answer:



Founder and Builder Sheikh Zayed
ibn Sultan Al Nahyan

One of the sayings of Sheikh Zayed ibn Sultan Al Nahyan -: “In my opinion, the provision of health, education and culture for citizens is more important than wealth. I consider this another field of production. We have worked hard in this direction and achieved a lot.” About the achievements accomplished by our wise leadership in the United Arab Emirates to ensure a decent life for its people in the following areas:

Health:

Education:

Culture:

Justice

Police security

About the relationship between the availability of the ways and means for people to lead a decent life on the one hand and production on the other.



I cooperate with my classmates
and explain:

- the danger of the following behavior types on the security of society.

Behavior Type	Danger on the Security of Society
Sitting at home not making any effort to find work:	
Excessive water usage resulting in water wastage:	



I think and suggest:

- ways and means to limit the problem of excessive water usage.



Islam is a religion of security and peace:

Islam links security and faith; faith is an effective means for achieving wellness and happiness of the individual and progress and prosperity of countries in all walks of life. This is because Islam declares unlawful everything that contravenes and compromises the safety of the individual and the security of society, such as stealing, drinking alcohol and taking drugs, and prohibits us not to assault safe and secure people. Allah ﷻ said: ﴿وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ “wa-lā ta‘ tadū ‘inna llāha lā yuḥibbu l-mu‘ tadīna” (but do not transgress. Indeed, Allah does not like transgressors) [Sūrat al-Baqarah: 190].

Islam also warns us against killing innocent and peaceful people; Allah ﷻ said: ﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ “man qatala nafsān bi-ghayri nafsin ‘aw fasādin fī l-‘arḍi fa-ka-‘annamā qatala n-nāsa jamī‘an wa-man ‘aḥyāhā fa-ka-‘annamā ‘aḥyā n-nāsa jamī‘an” (... whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all humankind, and whosoever saves the life of one, it shall be as if he had saved the life of all humankind) [Sūrat al-Mā‘idah: 32]. Islam strongly forbids terrifying and intimidating people, even if it is mere joking or pointing; the Prophet ﷺ said:

“لَا يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي، لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ”

“None of you should point at his brother with a weapon because he does not know that Satan may make it fall from his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him)” [Narrated by al-Bukhārī and Muslim]. Furthermore, our Prophet ﷺ has threatened the one who sheds the blood of innocent people with being deprived of entering Paradise on the Day of Judgment:

“مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا”

“Whoever kills a mu‘āhid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise (and let it be known that) its fragrance can be smelt at a distance of forty years of traveling” [Narrated by al-Bukhārī]. There also exist stern and severe warnings against the unjust treatment and abuse, both verbally or physically, of innocent people; the Prophet ﷺ says:

“أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ انْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِيبِ نَفْسٍ، فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ”

“Beware, if anyone wrongs and is unjust towards a mu‘āhid (a person who is granted the pledge of protection by the Muslims), diminishes his right, forces him to work beyond his capacity, or takes from him anything without his consent, I shall argue and plead on his behalf on the Day of Judgment.” [Narrated by Abū Dāwūd].



The United Arab Emirates is considered a model for the peaceful coexistence of the members of society. It hosts people from over two hundred nationalities and from various religious backgrounds, all enjoying security and stability.



I cooperate with my classmates and explain

- the negative effects of the following kinds of behavior on the individual and society, suggesting appropriate methods on how to treat and remedy them.

Behaviour	Negative effects	Methods of Remedial Treatment
Drug abuse		
		
		
Perpetrating acts of aggression against people by killing and terrorizing them		
		
		



I think and prove

- logically that Islam is a religion of peace that rejects all forms and manifestations of violence and terrorism.

.....

.....



I anticipate and identify:

- the positive effects resulting from the UAE's endorsement of the values of tolerance in dealing and interacting with non-Muslims both inside its borders and beyond.

.....

.....



Pillars of Societal Security:

Security and stability in society are achieved when several factors exist, and their ongoing protection and preservation are ensured through the ongoing protection and preservation of the causes that bring them about in the first place. These causes include:

- ① Belief in Allah ﷻ those who are believers and avoid sins will be granted security by Allah ﷻ as He said:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ "alladhīna 'āmanū wa-lam yalbisū 'imānahum bi-zulmin 'ulā'ika lahumu l-'amnu wa-hum muhtadūna" (They who believe and do not mix their belief with injustice - those will have security, and they are rightly guided) [Sūrat al-'An'ām: 82].

- ② Correct understanding of the Islamic Sharī'ah in accordance with the Moderate and

Middle-Way Approach; Allah ﷻ said: ﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ "wa-kadhālika ja'alnākum 'ummatan wasaṭan" (And thus we have made you a moderate and justly balanced community) [Sūrat al-Baqarah: 143].

- ③ Affiliation to and love for one's country; when a person loves his country, he feels a sense of responsibility to help protect and maintain its security and stability. Thus, the Prophet ﷺ asked his Lord to instill in him the love of Madīnah in order to achieve stability and tranquility: "اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ، أَوْ أَشَدَّ..." "O Allah! Make us love Madīnah as You made us love Makkah, or even more" [Narrated by al-Bukhārī and Muslim].

- ④ Loyalty and obedience to the rulers because through them religion is protected, stability endures and justice is firmly established. Obedience to the rulers is a religious obligation. Allah ﷻ said: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾ "yā-ayyuhā lladhīna 'āmanū 'aṭī'ū llāha wa-'aṭī'ū r-rasūla wa-'ulī l-'amri minkum" (O you who have believe, obey Allah and obey the Messenger and those in authority among you.) [Sūrat al-Nisā': 59].

- ⑤ Commitment to tolerance in dealing and interacting with Muslims and non-Muslims by following the example of the Prophet of Mercy ﷺ and by adorning oneself with the qualities of being kind and gentle towards them.

- ⑥ Promoting harmony and mutual affection among people. The Prophet ﷺ says: "المؤمن للمؤمن كالبنيان يشد بعضه بعضاً" "وَشَبَّكَ بَيْنَ أَصَابِعِهِ" "The relationship of one believer to another believer is like (the bricks of) a building, they reinforce one another." and intertwined his fingers (i.e. he interlocked the fingers of one hand with those of the other)." [Narrated by al-Bukhārī and Muslim].

- ⑦ Unity and being wary of disunity and conflict, since this is an evil that leads society to disintegration, alienation and loss. Allah ﷻ said: ﴿وَلَا تَنَزَعُوا فَنفَشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ "wa-lā tanāza'ū fa-tafshalū wa-tadhaba riḥukum wa-ṣbirū 'inna llāha ma'a ṣ-ṣābirīna" (and do not dispute and thus lose courage and then your strength would depart; and be patient. Indeed, Allah is with the patient) [Sūrat al-'Anfāl: 46]. Further, the Prophet ﷺ said: "يَدُ اللَّهِ مَعَ الْجَمَاعَةِ" "Allah's Hand is with the group (rather than with the individual)" [Narrated by al-Tirmidhī]

- ⑧ Complying with the safe use of the internet and social media, using them to disseminate good and decent behavior and culture, and being on guard for suspicious and dubious sites.

I reflect and deduce:

one of the key factors that helped achieve security and stability in the Emirati society, expressing my role in safeguarding its achievements from the following statement:



Sheikh Zayed bin Sultan Al Nahyan, رَجَمَةُ اللَّهِ

Sheikh Zayed, رَجَمَةُ اللَّهِ, said: "Past years have emphasized the importance of unity as a vital necessity for providing a better life to the people, for ensuring stability in the country and for realizing our people's hopes and aspirations for progress, honor and prosperity."

Security is a catalyst for civilizational development:

Allah سُبْحَانَهُ وَتَعَالَى has blessed us here in the UAE with founding fathers who were endowed with wise leadership and who worked day and night to build unity in fulfillment of the Statement of Allah سُبْحَانَهُ وَتَعَالَى:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

"inna hādhihi 'ummatukum 'ummatan wāḥidatan wa-'ana rabbukum fa-'budūni" (Indeed, this is your community, a single community, and I am your Lord; so worship Me.) [Sūrat al-Anbyā': 92]

until their efforts were finally crowned with the announcement of the establishment of the United Arab Emirates. Thereafter, they continued the building of the newly established federation and devoted themselves wholeheartedly to selfless giving and donating. Thus, the UAE was able to realize all that its people aspired for as regards achievements and advancement in all fields until it reached and registered the highest of indicators in the Global Competitiveness Index, and thus topped the list of Arab countries in terms of happiness and satisfaction amongst their respective nations. This is because achieving and ensuring happiness of its citizens has always been the way of the founding fathers of the UAE and further constitutes the vision of the government in all its sectors and institutions.





I express in my own words:

- ⦿ The goals which the UAE leadership seeks to achieve by appointing a minister for tolerance.

I express in my own words:

- ⦿ my thanks and appreciation for our leaders who are looking after our welfare and who have contributed towards achieving security and happiness in our beloved country in light of my understanding of the following ḥadīth:

The Prophet ﷺ said: "وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِيُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِيُونَهُ، فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَيْتُمُوهُ" "... and if anyone does you a favour, reward him; but if you do not have the means to do so, pray for him until you feel that you have rewarded him" [Narrated by Abū Dāwūd].

Maintaining security is a shared responsibility:

A good citizen is one who builds his country and makes every effort to serve it in all fields in order to help it achieve stability and growth. The security and stability of this country is a collective responsibility that requires the cooperation and collaboration of all individuals, including citizens and residents, because of the Statement of Allah ﷻ :

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾ "wa-ta'āwanū 'alā l-birri wa-t-taqwā" (And cooperate in righteousness and piety) [Sūrat al-Mā'idah: 2], and by acting on the advice of the founding father Sheikh Zayed ibn Sultan, رَجَمَهُ اللَّهُ، when he warned us against those who want to destroy the ship of the federation (safīnah al-itiḥād): "If we in this country are onboard one ship, then it is the union ship. Therefore, we must make every effort to ensure its safety so that it continues its voyage and reaches the dry land of safety and security; we cannot allow for any complacency and slackness such as would put this voyage in jeopardy; because the survival of the ship is the survival of us (as a nation). And of it so happens that there are people who are trying to destroy this ship, do we keep quiet about it? Not at all, of course, because if the ship sinks, no one will guarantee our safety."

This requires that we stand together and cooperate with the relevant expert authorities to confront extremism and terrorism and uncover every malicious and ill-intentioned hand aiming at sabotaging the security of the country.



Founding Father Sheikh
Zayed ibn Sultan رَجَمَهُ اللَّهُ



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cooperate with my classmates
and explain:

- ⑦ The parents' responsibility in ensuring stability of the family, explaining the effect this would have on the security of society in light of your understanding of the following prophetic ḥadīth:

"وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا"

The Prophet ﷺ said: "A man is the guardian of his family and he is responsible for those under his care. A woman is the guardian of her husband's home and she is responsible for those under her care." [Narrated by al-Bukhārī and Muslim].

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.....

- ⑦ How to deal with information or photos that are being circulated via social media before disseminating them in light of my understanding of the following verse:

Allah سبحانه وتعالى said:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا

فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾

"wa-'idhā jā'ahum 'amrun mina l-'amni 'awi l-khawfi 'adhā'ū bihī wa-law raddūhu 'ilā r-rasūli wa-'ilā 'ulī l-'amri minhum la-'alimahu lladhīna yastanbiṭūnahū minhum wa-law-lā faḍlu llāhi 'alaykum wa-raḥmatuhū la-ttaba'umu sh-shayṭāna 'illā qalīlan" (And when there comes to them information about public security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who can draw correct conclusions from it would have known about it. And had it not been for the Favor of Allah upon you and His Mercy, you would have followed Satan, except for a few) [Sūrat al-Nisā': 83]

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I exercise my creativity
and write:

- ⦿ a letter of appreciation letter to the homeland protectors who stay up all night long safeguarding our safety and security inside the UAE and abroad, using the following ḥadīth:

The Prophet ﷺ said: "عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ"
"Two eyes will never be touched by the fire of Hell; an eye which weeps out of fear of Allah and an eye which spends the night keeping guard for the sake of Allah"
[Narrated by al-Tirmidhī]

.....

.....



I cooperate with my classmates
and search:

for the toll free numbers for the electronic security services which the police offer in my country, explaining how I can assist the security authorities in keeping the UAE safe.

- ⦿ The toll free number of Al Ameen Service is:
- ⦿ The toll free number of Aman Service is:
- ⦿ I assist the security authorities in keeping my country safe through:

.....





 I organize my concepts



 I leave my mark

🕒 I read the following statement and complete the blanks following the same pattern:

I equip myself with knowledge to fortify my thought against extremist intellectual trends that threaten the security of states.

.....

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I answer by myself:

- 1 Explain the negative effects that would result in society from a breakdown in security.
.....
.....
- 2 Prove the incorrectness of the statement that Islam is a religion of violence and terrorism.
.....
.....
- 3 Deduce from the following hadith the behaviours that Islam warns against to maintain the security of society:

The Prophet ﷺ said: "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ"
"A Muslim is the one from whose tongue and hands people are safe, and a Mu'min is the one whom people trust and feel at ease with as regards their lives and wealth."
[Narrated by Ahmad]

.....		
.....		

I enrich my experience:

- 🕒 In cooperation with your classmates, prepare a presentation with photos in which you highlight the role of the citizen in maintaining the safety and security of his country.
- 🕒 Using the internet, search for the security services offered by the Al Ameen Service that was launched by the Dubai Police General Command , and then read them to your fellow classmates.



I assess myself:

- 🎯 To what extent do I apply the values discussed in the lesson?

S	Area of Assessment	Degree of Commitment		
		always	sometimes	rarely
1	I exercise good character and behavior when in my interaction with all people.			
2	I verify information before I publish and publicize it.			
3	I express my obedience to the President of the UAE and Rulers of the Emirates.			
4	I thank Allah سُبْحَانَهُ وَتَعَالَى for the gift of security in both word and deed.			
5	I observe safe internet use.			
6	I am truthful and conscientious in my work out of sincerity for Allah سُبْحَانَهُ وَتَعَالَى and due to feeling a sense of affiliation to my country.			

Unit 2:

Allah, سُبْحَانَهُ وَتَعَالَى, said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“wa-man yatawakkal ‘alā llāhi fa-huwa ḥasbuhū”
“And whoever relies on Allah - then He is sufficient for him”

No.	Lesson	Subject	Field
1	Inhabitants of the City (<i>Sūrat Yā Sīn</i> 13-19)	Holy Qur’ān	Divine Revelation (Waḥy)
2	Getting Closer to Allah , سُبْحَانَهُ وَتَعَالَى	Noble Ḥadīth	Divine Revelation (Waḥy)
3	Belief in Divine Decree and Predestination	Creed (‘Aqīdah)	Islamic Creed (‘Aqīdah Islāmiyyah)
4	Prayers for Certain Occasions (Eclipse, Rain and Guidance)	Rulings Pertaining to the Acts of Worship (Aḥkām- ‘Ibādāt)	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāsid)
5	Al-Shifā’ bint ‘Abdillāh al-‘Adawiyyah رَضِيَ اللَّهُ عَنْهَا	Prominent Muslim Personalities (Shakhṣiyyāt)	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)



No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation (<i>Wahy</i>)	Holy Qur'ān	Inhabitants of the City (<i>Sūrat Yā Sīn</i> 13-19)	- I recite the verses while observing the rules of recitation. - I explain the meanings of Qur'ānic vocabulary. - I explain the overall meaning of the verses. - I explain the position of the Inhabitants of the City toward the Messengers of Allah <i>سُبْحَانَهُ وَتَعَالَى</i> - I clarify Aspects of the conflict between truth and falsehood in the verses. - I infer the outcome of the conflict between truth and falsehood. - I read the verses properly by heart.
2	Divine Revelation (<i>Wahy</i>)	Noble <i>Ḥadīth</i>	Getting Closer to Allah, <i>سُبْحَانَهُ وَتَعَالَى</i>	- I read the noble ḥadīth properly. - I explain the position of the righteous believers with Allah <i>سُبْحَانَهُ وَتَعَالَى</i>. - I infer ways that lead to the love of Allah <i>سُبْحَانَهُ وَتَعَالَى</i>. - I clarify signs of love by Allah <i>سُبْحَانَهُ وَتَعَالَى</i>, of the righteous believer. - Read the ḥadīth properly by heart.
3	Islamic Creed (<i>'Aqīdah Islāmiyyah</i>)	Creed (<i>'Aqīdah</i>)	Belief in Divine Decree and Predestination	- I clarify the concept of Divine Decree and Predestination. - I infer the importance of belief in Divine Decree and Predestination for the Muslim. - I explain the concept of trust in Allah <i>سُبْحَانَهُ وَتَعَالَى</i>. - I deduce the effect of being positive in life.
4	Islamic Rulings and their Higher Purposes (<i>Aḥkām wa Maqāṣid</i>)	Rulings Pertaining to the Acts of Worship (<i>Aḥkām- 'Ibādāt</i>)	Prayers for Cer- tain Occasions (Eclipse, Rain and Guidance)	- I explain the concept of eclipse, rain and Istikhara prayers. - I deduce the wisdom of such Sunnah prayers being permitted. - I express the benefits of reverting back to Allah <i>سُبْحَانَهُ وَتَعَالَى</i> all the time. - I explain how eclipse, rain and Istikhara prayers are performed.
5	Life of the Prophet (<i>Sīrah</i>) and Promi- nent Muslim Person- alities (<i>Shakhṣiyyāt</i>)	Prominent Muslim Personalities (<i>Shakhṣiyyāt</i>)	Al-Shifā' bint 'Abdillāh al-'Adawiyyah <i>رَضِيَ اللَّهُ عَنْهَا</i>	- I explain the characteristics of the personality of Al-Shifā' al-'Adawiyyah <i>رَضِيَ اللَّهُ عَنْهَا</i>. - I deduce lessons to be learnt from the biography of Al-Shifā' <i>رَضِيَ اللَّهُ عَنْهَا</i>. - I infer the importance of the role of women in serving society.

Lesson One

Inhabitants of the City

(Sūrat Yā Sīn: 13-19)

In this lesson I will learn to:

- recite the relevant Qur'ānic verses while observing the rules of tajwīd (proper recitation).
- explain the relevant Qur'ānic vocabulary.
- explain the overall meaning of the relevant Qur'ānic verses.
- explain the stance that the Inhabitants of the City took toward the Messengers of Allah ﷻ.
- clarify the aspects of the struggle between Good and Evil in the verses.
- infer the outcome of the struggle between Good and Evil.
- read the verses perfectly from memory



I take the initiative to learn

Allah, ﷻ, said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

"la-qad 'arsalnā rusulanā bi-l-bayyināti wa-'anzalnā ma'ahumu l-kitāba wa-l-mīzāna li-yaqūma n-nāsu bi-l-qisṭi" (We have already sent Our Messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice) [Sūrat al-Ḥadīd: 25]

I use my skills to learn



I think and explain

- the Muslim's duty towards the Messengers of Allah ﷻ who were sent to disseminate good.
- the importance of Allah ﷻ sending Messengers.
- what would happen to us if the channels and avenues of knowledge and guidance were not available.

I recite and memorize

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ تَعَالَى: ﴿وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا نَطِيرُنَا بِكُمْ لَيْنَ لَمْ تَنْتَهُوا لَزَجْمِكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِفُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾﴾



bi-smi llāhi r-raḥmāni r-raḥīmi

﴿wa-ḍrib lahum mathalan 'aṣḥāba l-qaryati 'idh jā' ahā l-mursalūna (13) 'idh 'arsalnā 'ilayhimu thnayni fa-kadhdhabūhumā fa-'azzaznā bi-thālithin fa-qālū 'innā 'ilaykum mursalūna (14) qālū mā 'antum 'illā basharun mithlunā wa-mā 'anzala r-raḥmānu min shay'in 'in 'antum 'illā takdhibūna (15) qālū rabbunā ya'lamu 'innā 'ilaykum la-mursalūna (16) wa-mā 'alaynā 'illā l-balāghu l-mubīnu (17) qālū 'innā taṭayyarnā bikum la-'in lam tantahū la-narjumannakum wa-la-yamassannakum minnā 'adhābun 'alīmun (18) qālū ṭā'irukum ma'akum 'a-'in dhukkirtum bal 'antum qawmun musrifūna (19)﴾



In the Name of Allah, the Most Gracious, the Most Merciful

﴿And present to them an example: the Inhabitants of the City, when the Messengers came to it (13) When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are Messengers to you." (14) They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies." (15) They said, "Our Lord knows that we are Messengers to you, (16) And we are not responsible except for clear notification." (17) They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment" (18) They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are transgressing." (19)﴾



I ponder over of the meanings of the Qur'ānic terms and expressions

- 1 **الْقَرْيَةُ** “l-qaryati” (City): a community of people living in one area.
- 2 **فَعَزَّزْنَا بِثَالِثٍ** “fa-‘azzaznā bi-thālithin” (We strengthened them with a third): we reinforced them with a third Messenger.
- 3 **تَطَيَّرْنَا بِكُمْ** “taṭayyarnā bikum” (We consider you a bad omen): We regard you as an evil portent.
- 4 **أَئِنْ ذُكِّرْتُمْ** “a-‘in dhukkirtum” (Is it because you were reminded?): Is it because you have been admonished?
- 5 **لَنَرْجُمَنَّكُمْ** “la-narjumannakum” (We will surely stone you): we will throw stones at you until you die.
- 6 **مُسْرِفُونَ** “musrifūna” (transgressing): exceeding all limits in your disobedience and sinfulness.



I understand the significance of the verses:



The stance of the Inhabitants of the City towards the Messengers of Allah **سُبْحَانَهُ وَتَعَالَى**

Allah, **سُبْحَانَهُ وَتَعَالَى**, ordered His Prophet Muhammad ﷺ to set forth unto the disbelievers of Quraysh and unto all people a parable, namely, that of the Inhabitants of the City, and highlighting the positive attitude of the two Messengers who hastened to leave their remote city in order call the inhabitants of this city to believe in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**. But the Inhabitants of the City disbelieved in them and in their messengership, and so Allah **سُبْحَانَهُ وَتَعَالَى** strengthened them with a third Messenger, and they told the people that they were sent to them from Allah **سُبْحَانَهُ وَتَعَالَى** in order to call them to believe in Him. However, they continued to disbelieve in the Messengers, their argument being that they are humans just like us and that there is nothing that distinguishes and sets them apart from us such they should be privileged with being Callers who are Messengers (of Allah). So, they rejected the Message that the Messengers have brought and accused them of lying.



I think and explain

- ☉ The wisdom of the Holy Qur'ān in setting forth parables unto people.



I analyze and explain

- the significance of sending the third Messenger together with the two previous Messengers.

.....

.....

- manifestations of the struggle between Good and Evil in human psychology, using a realistic example and suggesting ways and means that assist one in doing good.

realistic example:

means and ways that assist one in doing good:



I cooperate with my classmates and extrapolate



Allah, **سُبْحَانَهُ وَتَعَالَى**, said: **قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾**
 “qālū rabbunā ya‘lamu ‘innā ‘ilaykum la-mursalūna (16) wa-mā ‘alaynā ‘illā l-balāghu l-mubīnu (17)” (They said, "Our Lord knows that we are Messengers to you, (16) And we are not responsible except for clear notification.")

- the mission of the Messengers as described in the two verses.
- the first point of departure in the process of change and civilizational progress for societies.
- the features required by Islamic Da‘wah Work in the present era so as to ensure that the message is conveyed clearly and evidently in line with the needs and exigencies of our age.



I think and elucidate

- the positive attitude that the Messengers of Allah **سُبْحَانَهُ وَتَعَالَى** displayed in their response to the disbelieving inhabitants of the city, as explained in the above two verses.

.....



Transgression by the Inhabitants of the City against the Messengers of Allah, سُجَّانُهُ وَتَعَالَى

The Inhabitants of the City's inordinate transgression against the Messengers of Allah سُجَّانُهُ وَتَعَالَى increased. They explained the reason why they perceived the Messengers to be a bad omen for them as being due to the Messengers calling them to convert to a religion that they did not acknowledge, thus finding the entire da'wah affair strange and alien. Then, they threatened to pelt the Messengers with rocks until they die and mete out to them and their families a severe punishment if they continue to invite (people to this religion). Despite all of this, the Messengers of Allah remained patient, resolute and determined to continue until they achieve their goal.



I think and explain

The Messenger of Allah سُجَّانُهُ وَتَعَالَى says: "لَا عَذْوَى وَلَا طَيْرَةَ وَلَا هَامَةَ وَلَا صَفَرَ" "There is no transmission of disease, no bad omen, no owl and no Şafar (i.e. there is no transmission of disease except by Allah's Will, nor is there such a thing as auguring bad luck or ill omens from people, nor regarding an owl and the month of Şafar as bad portents)" [Narrated by al-Bukhārī]

- the ruling of Islam on taṭayyur (the act of seeing an evil omen in something or regarding it as an evil omen) as indicated by the noble ḥadīth.



I ponder and distinguish

- a blameworthy fear that is considered to be taṭayyur (the act of seeing an evil omen in something or regarding it as an evil omen) from a praiseworthy fear in the following:
 - 1 Seeing the arrival of a certain person as a bad omen because a power outage occurred immediately upon his arrival.
.....
 - 2 A man does not go to work because he fears he might have an accident on the way.
.....
 - 3 A woman fears for the safety of her son if he plays with sharp instruments.
.....



I read and determine

The he student's motive for behaving this way, suggesting ways to overcome it.

- While one of the teachers was sorting out the students and their seating and assigning them their respective seats in the lecture theatre, one female student vehemently refused to sit in her assigned place; she explained the justification behind her refusal as due to the fact that a student with low grades used to sit in this seat before, and if she sits in her seat she will receive low grades just like her.

The motive for the student's behavior is:

Ways to overcome it:



I cooperate with my classmates and compare

Between the optimist and the pessimist in the following table:



Aspect of Comparison	optimist	pessimist
Mental and physical condition		
Creative and innovative ability		
Ability to uplift and advance society		

The stance of the Messengers of Allah ﷺ toward the Disbelieving Inhabitants of the City:

The Messengers of Allah did not respond to the disbelieving inhabitants of the city in kind by confronting rejection with rejection; rather, they confronted their rejection with patience, admonition and an unwavering determination to carry through their mission of inviting to Allah ﷻ regardless of the difficulties and hardships. The Messengers countered the disbelieving and pessimistic inhabitants of the city and by saying to them that the pessimism that has afflicted them is not because of the Messengers of Allah ﷻ but rather because of their rejection and transgressing the boundaries of disobedience and obstinacy. The rhetorical question that occurs in ﴿أَيْنَ ذُكِّرْتُمْ﴾ "a-'in dhukkirtum" (Is it because you were reminded) is intended as rebuke and rebuff.



I cooperate with my classmates and explain

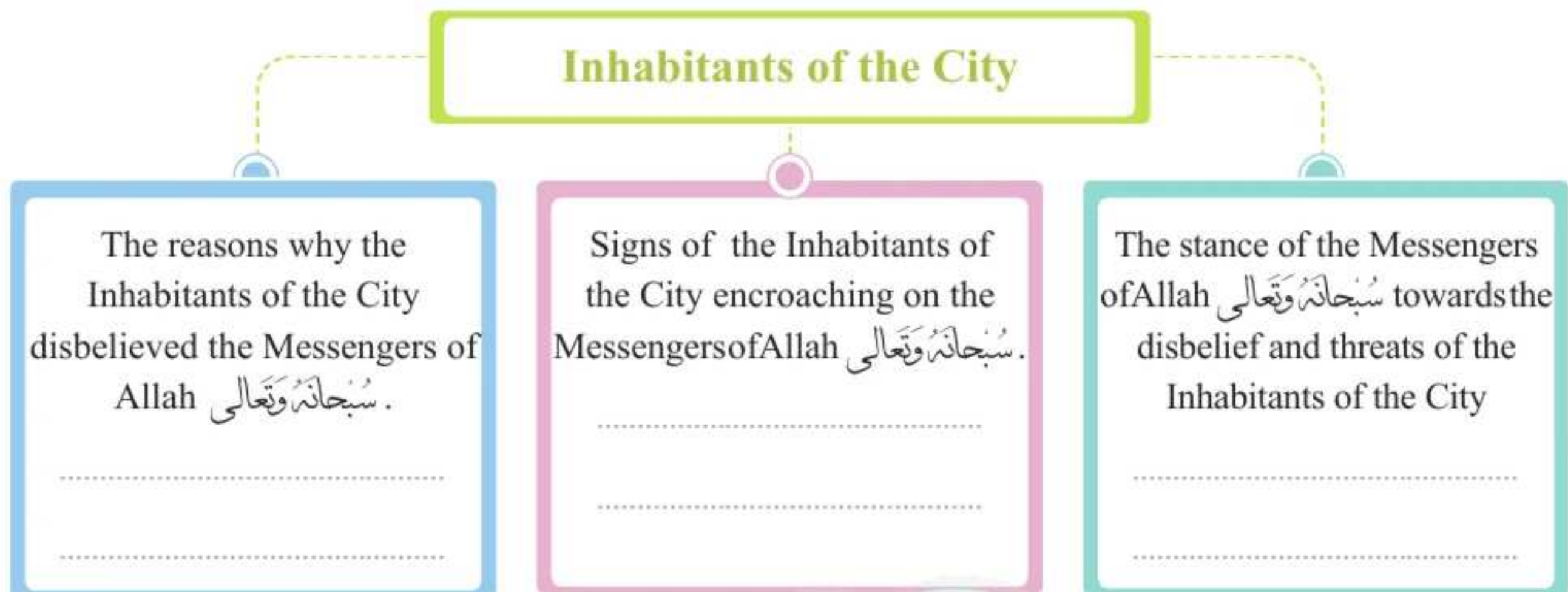
the values that I have learnt from the stance that Messengers ﷺ took vis-à-vis the worldly obstacles that prevent man from doing the right thing, explaining their negative effects and methods for dealing with them.



Moral values	Example	Effect on the individual and society
Teamwork		
Logical persuasion		
Reminding and notification		
Avoiding coercion and violence		

I organize my concepts:

☉ I complete the following chart:



I leave my mark

☉ Write as per the following pattern and style:

I am Muslim. I think positively and I am optimistic always looking for what is good and promising in things.

.....

.....





I answer by myself:

First: how do you explain the following:

1 The pessimism the Inhabitants of the City displayed towards the Messengers of Allah **سُبْحَانَهُ وَتَعَالَى**.

2 sending a third Messenger to the Inhabitants of the City.

Second: describe the state of societies and nations in whom belief in bad omens is deemed one of their characteristic features.

Third: what is the argument used by the Inhabitants of the City for their rejection of the Messengers of Allah **سُبْحَانَهُ وَتَعَالَى**.

Fourth: explain the stance of the Messengers of Allah **سُبْحَانَهُ وَتَعَالَى** towards being rejected as true Messengers of Allah by the Inhabitants of the City.

I enrich my experience:

⦿ Through your study of the story of the Inhabitants of the City show from the verses the trials and tests to which the Messengers **عليه السلام** were subjected using the following:

- 1 rejection and disbelief (takdhīb):
- 2 calling into question and fill with doubt (tashkīk):
- 3 believing something to be a bad omen and a cause of pessimism (taṭayyur and tashā'um):
- 4 threatening to stone (al-tahdīd bil-rajm):
- 5 threatening to punish and torture (al-tahdīd bil-tādhīb):



I assess myself:

S	Area of Assessment	Degree of Commitment		
		Excellent	Average	Low
1	I am optimistic and always looking for what is good and promising in things.			
2	I emulate the Messengers of Allah ﷺ in calling people towards good.			
3	I exercise patience when facing difficulties			
4	I struggle against my soul which incites to evil (al-nafs al-ammārah bil-sū').			
5	I do not confront wrongdoing with a wrongdoing or abuse with abuse.			
6	I make judicious and proper use of social media to disseminate good.			



Lesson Two

Getting Closer to Allah سُبْحَانَهُ وَتَعَالَى

In this lesson I will learn to:

- read the noble ḥadīth in a proper, eloquent, and expressive manner.
- explain the status of the God-fearing believers with Allah سُبْحَانَهُ وَتَعَالَى.
- infer pathways that lead to the love of Allah سُبْحَانَهُ وَتَعَالَى.
- clarify the signs of Allah's love for the righteous believer.
- recite the ḥadīth from memory



I take the initiative to learn

According to Abu Huraira, رَضِيَ اللَّهُ عَنْهُ, the Prophet, ﷺ, said:

”إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوه، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ.“
 “If Allah loves a person, He calls Jibrīl, saying, ‘Allah loves so and so, O Jibrīl love him’ So Jibrīl would love him and then make an announcement in the Heavens: ‘Allah has loved so and so therefore you should love him also.’ So all the inhabitants of the Heavens would love him, and then he is granted acceptance by the people on the earth”.
 [narrated by Al-Bukhari]

I read and specify

- What is the sign that people love Sheikh Zayed ibn Sultan رَحِمَهُ اللَّهُ؟
- By what means did Sheikh Zayed ibn Sultan رَحِمَهُ اللَّهُ become worthy of that love and status among people?
- What aspect of the personality of Sheikh Zayed ibn Sultan رَحِمَهُ اللَّهُ should I follow for people to love me?

I use my skills to learn



I read and memorize

It is reported on the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said:

”إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ...“

“Allah said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My servant comes nearer to Me, is what I have enjoined upon him; and My servant continues to draw closer to Me through performing voluntary worship acts till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks for My protection, I will protect him’. [Narrated by al-Bukhārī]



I think of the meanings of vocabulary:

- 1 **عَادَى** (shows hostility): quarrels and harms.
- 2 **وَلِيًّا** (pious worshipper): every righteous and God-fearing believer who follows the commandments of Allah **سُبْحَانَهُ وَتَعَالَى** and avoids His prohibitions.
- 3 **أَدْنَتْهُ** (I will declare war against him): I will let him know that I am angry with him.
- 4 **أَفْتَرَضْتُ عَلَيْهِ** (I have enjoined upon him): obligatory acts of worship.
- 5 **النَّوَافِل** (voluntary worship acts): acts of worship over and above the obligatory acts of worship.
- 6 **اسْتَعَاذَنِي** (asks for My protection): asks Me for asylum and protection from all things whose evil he fears.

I understand the significations and implications of the noble *ḥadīth*:

The status of pious believers with Allah, **سُبْحَانَهُ وَتَعَالَى**

- ⑦ The pious believer achieves a high status with Allah **سُبْحَانَهُ وَتَعَالَى** to the extent that He defends him and protects him against the evil of every single one who commits aggression against him or harms him in any way. Allah **سُبْحَانَهُ وَتَعَالَى** says: ﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾ (28) **inna llāha yudāfi 'u 'ani lladhīna 'āmanū 'inna llāha lā yuḥibbu kulla khawwānin kafūrin** (Indeed, Allah defends those who believe. Indeed, Allah does not love anyone who treacherous and bereft of gratitude) [Sūrat al-Ḥajj: 38]. Despite that, we find many people who are enticed by their lower selves to harm others through tale-bearing, using abusive language, slandering, hatred, or killing without justification, which puts them at war with Allah and His Messenger without them even realizing it. They act as if they have forgotten the saying of the Prophet ﷺ:

”لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا
الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ التَّقْوَى هَاهُنَا“ وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ ”بِحَسَبِ
أَمْرِي مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعَرْضُهُ“

“Don’t nurse grudge, don’t bid him out for raising the price, don’t nurse aversion or enmity, don’t enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so he pointed towards his chest thrice). It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.”
[Narrated by Muslim].



I recite and compare

- between the allies of Allah and the allies of Satan based on what understand from the Qur'ānic verse in the table below:
- Allah, سُبْحَانَهُ وَتَعَالَى, said:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

“Allāhu waliyyu lladhīna ‘āmanū yukhrijuhum mina ḡ-ḡulumāti ‘ilā n-nūri wa-lladhīna kafarū ‘awliyā’uhumu ṭ-ṭāghūtu yukhrijūnahum mina n-nūri ‘ilā ḡ-ḡulumāti ‘ulā’ika ‘aṣṣḥābu n-nāri hum fīhā khālidūna” (Allah is the Ally (Protecting Guardian) of those who believe. He brings them out from the depths of darkness into light. And those who disbelieve - their allies are Ṭāghūt. They take them out from light into the depths of darkness. Those are the companions of the Fire; they will abide eternally therein) [Sūrat al-Baqarah: 257]

from the point of view of:	Allies of Allah	Allies of Satan
Their faith		
Their attributes		
their retribution (reward or punishment)		
Their effect on society		



I read and explain

- how my relation with others should be in light of my understanding of the following ḥadīth:
The Prophet ﷺ says: "المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ"
“The Muslim is the one from whose tongue and hand people are safe, and the Muhājir (Emigrant) is he who leaves and abandons what Allah has prohibited him from.” [Narrated by Aḥmad]



Ways to get closer to Allah, سُبْحَانَهُ وَتَعَالَى

1 Drawing close to Allah سُبْحَانَهُ وَتَعَالَى by performing obligatory acts of worship (farā'id):

Performing the obligatory acts which Allah سُبْحَانَهُ وَتَعَالَى has made compulsory for His servants is the highest rank of obedience and loyalty to Allah سُبْحَانَهُ وَتَعَالَى, and by virtue of which they draw close to Allah سُبْحَانَهُ وَتَعَالَى in both this life and the Afterlife. The good news is that they will be gathered on the Day of Judgment in company of the prophets, the steadfast affirmers of truth, the martyrs and the righteous, and excellent companions are they; Allah سُبْحَانَهُ وَتَعَالَى said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾
 “wa-man yuṭī‘i llāha wa-r-rasūla fa-‘ulā’ika ma’a lladhīna ‘an’ama llāhu ‘alayhim mina n-nabiyyīna wa-ṣ-ṣiddīqīna wa-sh-shuhadā’i wa-ṣ-ṣāliḥīna wa-ḥasuna ‘ulā’ika rafīqan” (And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent companions are they) [Sūrat al-Nisā’: 69]. It has been reported on the authority of Jābir ibn ‘Abdillāh that a man asked the Messenger of Allah ﷺ saying:

“أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَدْخُلُ الْجَنَّةَ؟ قَالَ: “نَعَمْ” ...”

“Shall I enter Paradise if I perform the prescribed prayers, observe the fast of Ramaḍān, render lawful what is lawful and render unlawful what is unlawful, and do not add anything over and above that? The Prophet replied: ‘Yes’ ...” [Narrated by Muslim].

Regular performance of obligatory acts of worship results in spiritual, psychological, physical and health benefits for the Muslim.

The farḍ (obligatory act of worship) is divided into farḍ ‘ayn (individual obligation) and farḍ kifāyah (communal obligation) in the following way:

- ◎ **farḍ ‘ayn (individual obligation):** is that which the Lawgiver requires – in absolute and categorical terms – to be performed by every member of the category of legally responsible Muslims, such as prayer (ṣalāh), obligatory tax (zakāh), fasting (ṣawm), pilgrimage (ḥajj), honoring parents (birr al-wālidayn), maintaining good relations with one’s kin (ṣilat al-arḥām), etc.
- ◎ **farḍ kifāyah (communal obligation):** is that which the Lawgiver requires to be performed by every by all legally responsible Muslims communally as a group, but not by each and every one of them individually; and if the required number performs it, then it falls away from the rest, but if they don’t, then all are guilty of the sin (of not performing it).



I think and compare

- between the farḍ ‘ayn (individual obligation) and the farḍ kifāyah (communal obligation) in the following table:

Aspect	farḍ ‘ayn	farḍ kifāyah
Concept	that which the Lawgiver requires to be performed by every legally responsible individual.	that which is obligatory on all but whose obligation falls away by at least one person performing it.
Example		
Consequences of not performing it		

2 Drawing close to Allah سُبْحَانَهُ وَتَعَالَى by performing voluntary acts of worship (nawāfil):

- The nāfilah (singular form of nawāfil – voluntary act of worship): is that which the Prophet used to perform regularly over and above the obligatory act of worship (farīdah singular form of farā’id). Performing the nawāfil compensates for any shortcomings that might have occurred in the farā’id. An example of nawāfil is the sunan rawātib (the voluntary prayers associated with the five obligatory prayers) for they compensate for any shortcomings that might have occurred in the five obligatory prayers.



I consider carefully and answer:

The Prophet, ﷺ, said: "وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ..." "and My servant continues to draw closer to Me through performing voluntary acts of worship till I love him ..."

- What is the Prophet's expression "وَمَا يَزَالُ" "and ... continues" signify?
- Why do we need nawāfil (voluntary acts of worship)?
- What is the result of performing nawāfil (voluntary worship acts) regularly?



I collaborate with my classmates and match:

- the following farā'id in column (a) with the corresponding nāfilah in column (b):

(أ)	(ب)
<i>Farīdah</i>	<i>Nāfilah</i>
<i>Hajj</i> (Pilgrimage)	Fasting on the Day of 'Āshūrā' (10th of Muḥarram)
<i>Ṣawm</i> (Fasting)	'Umrah (lesser pilgrimage)
<i>Ṣalāh</i> (Prayer)	<i>Ṣadaqah</i> (giving charity)
<i>Zakāh</i> (Obligatory Tax)	Praying two <i>rak'ahs</i> before the compulsory Fajr prayer
	Feeding a hungry person
	Fasting six days in Shawwal
	Spending <i>Laylat al-Qadr</i> (the Night of Power) in worship

Signs of Allah's Love for His Servant:

By drawing closer to Allah **سُبْحَانَهُ وَتَعَالَى** the pious believer earns His love, and He, in turn, guides the believer towards the kind of deeds which he performs with all of his limbs, such that he only hears and sees what pleases Allah, only uses his hands in what is good and righteous and for what is good and righteous; and only uses his feet to walk to places in which Allah **سُبْحَانَهُ وَتَعَالَى** is obeyed. By embarking upon performing the farā'id and establishing regular performance of the nawāfil, Allah **سُبْحَانَهُ وَتَعَالَى** answers the believers supplications and guides him toward the Path of Felicity both in this world and the Hereafter.



I cooperate with my classmates and illustrate through examples:

how a person can use his limbs to obey Allah **سُبْحَانَهُ وَتَعَالَى** and avoid using them to disobey Allah **سُبْحَانَهُ وَتَعَالَى** as per the follow table:

To obey and please Allah	Limbs	To avoid disobeying and angering Allah
	Hearing	
	Sight	
	Tongue	
	Hand	
	Foot	

I organize My Imprint:

I learnt from this *ḥadīth*:

Concept

A pious believer has a high status with Allah, **سُبْحَانَهُ وَتَعَالَى**

Significance

Showing hostility to pious believers is a major sin

Factors that help achieve it

The *farīdah* (obligatory act of worship) is more dear to Allah than the *nāfilah* (voluntary act of worship)

Effect on the advancement of countries

Allah's orders are of two types: obligatory acts of worship and voluntary worship acts that bring one closer to Allah

I leave my mark



I draw closer to Allah **سُبْحَانَهُ وَتَعَالَى** by performing all obligatory and voluntary acts of worship, and I observe good manners in dealing with others in order to represent my religion and country in the best way possible



I answer by myself:

It was reported on the authority of Ṭalḥah ibn ‘Ubaydillāh رضي الله عنه that a man with dishevelled hair from the inhabitants of Najd came to the Messenger of Allah سُبْحَانَهُ وَتَعَالَى. We heard the humming of his voice but could not fully understand what he was saying, until he drew close to the Messenger of Allah سُبْحَانَهُ وَتَعَالَى, and all of a sudden he was asking about Islam. The Messenger of Allah said: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطُوعَ». فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَصِيَامُ شَهْرِ رَمَضَانَ»، قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطُوعَ»، قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطُوعَ»، فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا، وَلَا أَنْقُصُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْلَحَ إِنْ صَدَقَ».

"There are five obligatory prayers during the day and the night." He said: "Am I obliged to perform any other prayer besides these?" The Messenger of Allah said, "No, but whatever you observe voluntarily," Then added, "There is the fasting of Ramadan." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allah said, "No, but you may observe voluntary fasting." And the Messenger of Allah told him about the Zakat. The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allah said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allah! I will neither make any addition to this nor will I decrease anything from it." Upon hearing this, the Messenger of Allah remarked, "He is successful if he proves truthful in what he is saying." [Narrated by al-Bukhārī]

- ① Enumerate the obligatory acts of worship enjoined by Allah سُبْحَانَهُ وَتَعَالَى as stated in the noble *ḥadīth*.
- ② Adduce in the noble *ḥadīth* evidence for the excellence of performing voluntary acts of worship.
- ③ What good news did the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ give the desert Arab? Is this good news restricted to the desert Arab?





2 Classify the following deeds as per the table below:

(Making the pilgrimage to the Sacred Mosque in Makkah (Ḥajj al-Bayt al-Ḥarām) – Fasting in Ramaḍān (Ṣiyām Ramaḍān) – donating for building a mosque – performing ‘Umrah – Taking a bath (ghusl) for Jum‘ah prayer – performing prayer in the Prophet’s Mosque and greeting the Messenger of Allah – performing Ṣalāt al-Tarāwīḥ with in mosque congregation – paying Zakāh for crops at the time of every harvest – reciting Sūrat al-Fātiḥah in prayer – performing ablution (wuḍu‘) for prayer – adding “wa raḥmatullāhi wa barakātuh” when greeting people with al-salāmu ‘alaykum).

<i>Farīdah</i>	<i>Nāfilah</i>

3 Identify what in the noble ḥadīth indicates the following meanings:

⦿ Allah *سُبْحَانَهُ وَتَعَالَى* defends pious believers.

⦿ The tawfīq (i.e. power, ease and success) that obtains for pious and God-fearing people to perform good deeds and avoid bad deeds is only through the enabling Grace of Allah *سُبْحَانَهُ وَتَعَالَى*.

I enrich my experience:

⦿ Using the internet, research the difference between a prophetic ḥadīth (ḥadīth nabawī) and a sacred ḥadīth (ḥadīth qudsī), write a brief report about it and then present it to your classmates in class.



I assess myself:

S	Area of Assessment	Level Achieved		
		Excellent	Average	Low
1	I take special care to perform my prayers in congregation in a mosque.			
2	I always try to enquire about what is <i>ḥalāl</i> in all my affairs.			
3	I read the recommended invocations (<i>adhkār</i>) after prayer before I leave the mosque.			
4	I make it a regular practice to perform voluntary acts of worship (<i>nawāfil</i>) as much as I can as a means of drawing close to Allah <i>سُبْحَانَهُ وَتَعَالَى</i> .			
5	I memorize the noble <i>ḥadīth</i> well.			

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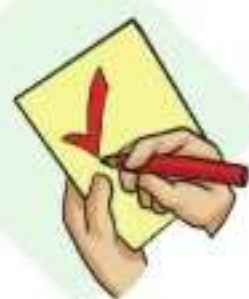


Lesson Three

In this lesson I will learn to:

Belief in Divine Decree and Predestination (al-Qaḍā' wal-Qadr)

- clarify the concept of Divine Decree and Predestination (al-Qaḍā' wal-Qadr).
- infer the importance of belief in Divine Decree and Predestination for the Muslim.
- explain the concept of reliance (tawakkul) on Allah سُبْحَانَهُ وَتَعَالَى.
- deduce the effect of being positive in life.



I take the initiative to learn

It was narrated that 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ set out for the Levant (al-Shām), and on the way there, they informed him that a plague had broken out in the Levant. So, he sought advice from the people in this matter. Some of them said: "you have set out (to the Levant) for a reason, and therefore we do not advise that you go back on your decision." Others said: "we do not advise that you reach them and come in contact with them during this plague." So, when 'Umar changed his mind about going to the Levant, Abū 'Ubaydah (ibn al-Jarrāḥ) رَضِيَ اللَّهُ عَنْهُ said to him: "Are we running from Allah's Decree?" Thereupon 'Umar رَضِيَ اللَّهُ عَنْهُ said: "yes, we are running from Allah's Decree to Allah's Decree. At that point in time, Abdur-Raḥmān ibn 'Awf said: I have some knowledge about this. I heard the Messenger of Allah ﷺ say: "If you learn about the outbreak of a plague in a particular land, you should not enter it; but if it breaks out in a land in which you happen to be, you should not leave so as to run away from it." Thereupon 'Umar ibn al-Khaṭṭāb praised Allah and departed going back to al-Madīnah. [Narrated by al-Bukhārī and Muslim]



I understand and answer:

- Why did Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ refrain from entering the Levant?
.....
.....
- What are the repercussions resulting from a patient's refusal to take medicine under the pretext that what Allah has decreed for him will happen?
.....
.....
- What advice would you give to a student who does not study for the examination under the pretext that what Allah has decreed for him will happen?
.....



I use my skills to learn

The Concept of Divine Decree and Predestination:

The term qadā' (decree), linguistically speaking, means ḥukm (to rule or judge)";

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ “wa-qadā rabbuka ‘allā ta‘budū ‘illā ‘iyyāhu wa-bi-l-wālidayni ‘iḥsānan” (And your Lord has decreed that you not worship except Him) [Sūrat al-‘Isrā’ : 23] So, qadā (decreed) in this verse means ḥakama (ruled) [i.e. And your Lord has ruled that ...]; the qāḍī (judge) is a ḥākim (someone who issues a ruling or rules over a case). The term qadar (predestination) means taqdīr (determination and measurement) and ḥikmah fī al-tadbīr (wise management and administration); ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ “innā kulla shay‘in khalaqnāhu bi-qadarin” (Indeed, We created all things in a determined measure or Indeed, We created all things with predestination) [Sūrat al-Qamar: 49]. Qadā’ wa Qadar (Divine Decree and Predestination) means Allah’s knowledge of things before they happen and His wise and perfect determination of them. The Prophet ﷺ says:

“عَجِبْتُ مِنْ قَضَاءِ اللَّهِ لِلْعَبْدِ الْمُسْلِمِ، إِنَّ كُلَّ مَا قَضَىٰ اللَّهُ لَهُ خَيْرٌ، وَلَيْسَ كُلُّ قَضَاءِ اللَّهِ خَيْرًا إِلَّا لِلْعَبْدِ الْمُسْلِمِ”

“Wondrous is Allah’s Decree regarding the Muslim servant, since everything that Allah has decreed for him is good, and not all of Allah’s Decree is good except for the Muslim servant” [Narrated by al-Ṭabarānī]. Belief in Divine Decree helps the Muslim avoid grieving and despairing over past events, motivates him to work hard, renews hope and ambition, eliminates many psychological and social ills, dispels grudges between people, and fosters a feeling of serenity and safety among them; Allah is just in His judgment between His creatures and wise in His disposal of matters between them.



I think and infer:

- Three benefits of belief in Divine Decree and Predestination:

.....

.....

.....

The status of belief in Divine Decree and Predestination in Islam:

Belief in Divine Decree and Predestination is very important in Islam; it is the cornerstone of belief in Allah. It makes our life free of disorder and uncertainty and implants in us the love of Allah سُبْحَانَهُ وَتَعَالَى and the ability to understand His universal laws and rules. ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ, said: “Predestination (al-Qadar) is the unifying thread that holds Tawḥīd together; whoever upholds the tawḥīd (Oneness) of Allah and believes in Qadar (Predestination) has grasped the firmest and most trusted bond, and whoever does not believe in Qadar, has broken and unravelled (the bond of) tawḥīd” [Narrated by al-Ṭabarānī] Belief in Divine

Decree and Predestination is one of the six pillars of *īmān* (faith) mentioned by the Prophet ﷺ when Jibrīl عليه السلام asked him about *īmān* (faith): “أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ” “It is to believe in Allah, His angels, His Books, His Messengers and the Day of Judgment, and that you believe in Predestination with its good and bad consequences” [Narrated by Muslim].

Predestination is mentioned in the Qur’ān in the statement of Allah سُبحانَهُ وَتَعَالَى:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ “innā kulla shay’ in khalaqnāhu bi-qadarin” (Indeed, We created all things with predestination) [Sūrat al-Qamar: 49], and in His saying: ﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا﴾ “wa-kāna ‘amru llāhi qadaran maqdūran” (And indeed the Command of Allah a predestined ordinance) [Sūrat al-‘Aḥzāb: 38] Belief in Allah سُبحانَهُ وَتَعَالَى is not complete unless one believes in His predestined ordinances (aqdār), both sweet and bitter of what has been foreordained; the Prophet ﷺ says: “لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ” “A servant of Allah shall not be a true believer until he believes in Predestination, both the good and bad thereof” [Narrated by al-Tirmidhī].



I think and search:

🕒 in the Qur’ān for three verses that talk about Divine Decree and Predestination:

	Verse (Āyah)	Qur’ānic Chapter (Sūrah)	Verse number	General meaning
1				
2				
3				

The concept of reliance (tawakkul) on Allah سُبحانَهُ وَتَعَالَى

Reliance on Allah (*tawakkul ‘alā Allāh*) is when one entrusts matters to Allah سُبحانَهُ وَتَعَالَى while at the same time taking the necessary causal means and measures that help in realizing the goal. This meaning is indicated in the *ḥadīth* narrated by Anas رَضِيَ اللَّهُ عَنْهُ when he said: a man (once) said (with reference to his camel): “O Messenger of Allah! Shall I tie it and rely on Allah, or leave it loose and rely on Allah?” He said: “Tie it and rely on Allah” [Narrated by al-Tirmidhī].



I cooperate with my classmates and critically assess:

the following behaviors, explaining the reason:

Behaviour	Criticism	Reason
a person supplicates to Allah profusely for success without making any effort.		
a person visits the doctor, undergoes treatment, and reads the Islamic <i>ruqyah</i> (invocations and supplications for healing and protection) .		
a person does not perform the necessary vehicle inspections and tests and entrusts the matter to Allah and His Decree.		
a person goes fishing and sails far out to sea without checking weather conditions.		

The need for being positive and proactive in life:

Man possesses free will and is responsible for how he acts and behaves in this world and in the Hereafter.

Allah ﷻ says: ﴿وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ۚ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ۚ﴾ (39) wa-’anna sa’yahū sawfa yurā (40)” (and that man can have nothing but what he strives for (39) and that (the fruit of) his striving will soon come in sight) [Sūrat al-Najm: 39-40]. So, he is free within the limited range of his abilities. Thus, he acts, and corrects himself when he errs; he makes effort and exerts himself to the utmost and does not cave in to laziness and slackness in his work; he distinguishes between good and evil, such that he performs good and shuns evil; he benefits people and takes them forward in the process.

These are the meanings of strength that the Prophet ﷺ is giving expression to when he says:

”الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِذْ بِاللَّهِ وَلَا تَعْجزْ، وَإِنْ أَصَابَكَ شَيْءٌ، فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ، فَإِنْ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ“

“A strong believer is better and is more loved by Allah than a weak believer, and there is good in everyone. Be eager for that which benefits you and ask Allah for help and do not lose heart, and if something (bad) befalls you, don’t say: ‘if only I had done (this and that), the result would have such and such’, but say (instead): ‘(It is) Allah’s Decree, and what He wills He does’; for ‘if’ opens the gate for the Devil to operate” [Narrated by Muslim].



 I correct my concepts:

Wrong concept	Right Concept
I always say when making a mistake, “Allah decreed and ordained (it)”	
When something bad happens to me, I become angry and upset.	
I believe that we are not responsible for our actions, because they were decreed and foreordained by Allah <i>سُبْحَانَهُ وَتَعَالَى</i> .	
I do not prepare myself for examinations because success is connected to the Will of Allah <i>سُبْحَانَهُ وَتَعَالَى</i> .	

 I organize my concepts:





I answer by myself:

Complete the following:

The Islamic ruling on belief in Divine Decree and Predestination is
and the evidence for that is

What is your opinion regarding the following situation:

The judge asked the accused: what made you commit this horrible act? He replied: Allah decreed that I should it.

Explain the following providing justification:

2 Man is responsible for his actions in this world and the Hereafter.

2 When a calamity occurs, we say: **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** ('innā li-llāhi wa-'innā 'ilayhi rāji'ūna)
“Indeed we belong to Allah , and indeed to Him we will return.”

Distinguish between the Action of Allah **سُبْحَانَهُ وَتَعَالَى** and the action of man in the following:

Performing prayers	.....
Going to school	.....
Raining	.....
Stealing	.....
Earthquakes	.....

I enrich my experience:

- In collaboration with the General Authority for Islamic Affairs and Endowments (Awqaf), our class prepare a sermon (khuṭbah) discussing Divine Decree and Predestination in which correct negative conceptions of Divine Decree and Predestination.



I assess myself:

S	Area of Assessment	Level of Commitment	
		Strong	Weak
1	My belief in Divine Decree and Predestination.		
2	My belief in the ability of man to build his future.		
3	My dependence on Allah سُبْحَانَهُ وَتَعَالَى in all my actions.		
4	My benefitting from the experiences of others.		
5	My efforts in correcting my religious concepts.		



Lesson Four

Prayers for Certain Occasions

[Eclipse (Kusūf), Requesting Guidance ('Istikhārah) and Requesting Rain ('Istisqā')]

In this lesson I will learn to:

- explain the concept of prayer for eclipse, requesting guidance and requesting rain.
- deduce the wisdom behind the legislation of these superegatory prayers.
- express the benefits of turning and returning to Allah ﷻ at all times.
- explain how to perform the prayer for eclipse, requesting guidance and requesting rain.



I take the initiative to learn

Allah ﷻ says:

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٦٤﴾

“qul man yunajjikum min zulumāti l-barri wa-l-baḥri tad'ūnahū taḍarru'an wa-khufyatan la-'in 'anjānā min hādhihī la-nakūnanna mina sh-shākirīna (63) quli llāhu yunajjikum minhā wa-min kulli karbin thumma 'antum tushrikūna (64)” (Say, “Who rescues you from the darkneses of the land and sea when you call upon Him imploring aloud and privately, ‘If He should save us from this crisis, we will surely be among the thankful.’” (63) Say, “It is Allah who saves you from it and from every distress; then you still associate others with Him”) [Sūrat al-'An'ām: 63-64]

I reflect and differentiate

- between the attitudes of the believer and non-believer in times of hardship and adversity.



I reflect and explain:

how to take refuge with Allah ﷻ in the following cases:

- ⦿ A lunar eclipse occurs in a Muslim country and darkness covers the earth.
- ⦿ It has not been raining in a particular Muslim country and the land has dried up.
- ⦿ A Muslim is confused between which of two options he should decide to specialize in for his university degree.

I use my skills to learn

First: the Prayer for Solar (Kusūf) and Lunar (Khusūf) Eclipse:

Linguistically speaking, eclipse (kusūf and khusūf) means the full or partial obscuring of light coming from the sun or the moon. Muslim jurists (fuqāhā') have agreed to use kusūf for solar eclipse and khusūf for lunar eclipse.

Time of Eclipse Prayer:

From the start until the end of the eclipse. It is Sunnah Mu'akkadah (confirmed sunnah whose omission is worthy of a mild reproach). The wisdom behind this prayer: is to take refuge with Allah سُبْحَانَهُ وَتَعَالَى during times of hardship, because of the ḥadīth narrated on the authority of al-Mughīrah that the Prophet ﷺ said: "The sun and the moon are two signs from the signs of Allah. They do not eclipse because of someone's death or life. So when you see them, invoke Allah and pray till the eclipse has cleared." [Narrated by al-Bukhārī and Muslim].

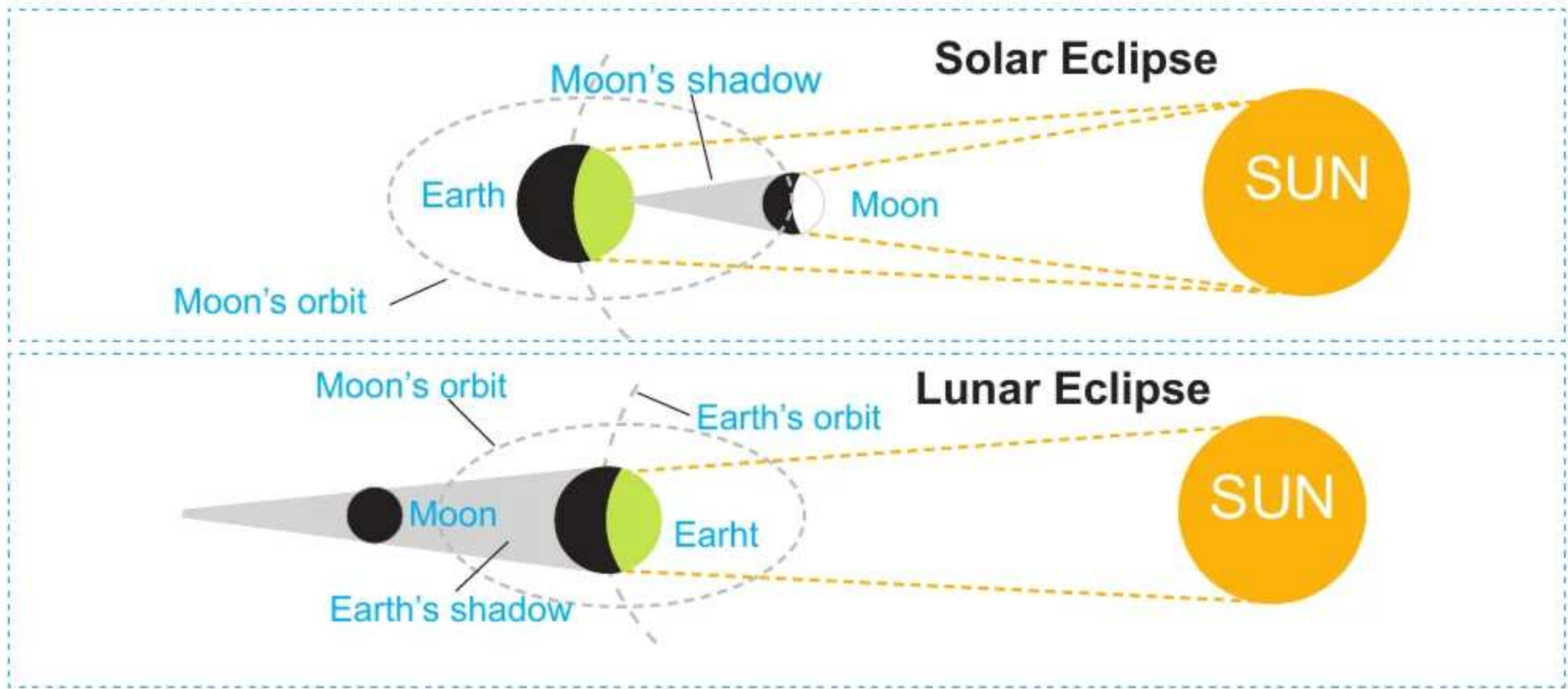


I reflect and determine:

the scientific cause of the solar and lunar eclipses in light of my understanding of the statement by Allah سُبْحَانَهُ وَتَعَالَى:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨) وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩) لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٤٠)

"wa-sh-shamsu tajrī li-mustaqarrin lahā dhālika taqdīru l-'azīzi l-'alīmi (38) wa-l-qamara qaddarnāhu manāzila ḥattā 'āda ka-l-'urjūni l-qadīmi (39) lā sh-shamsu yanbaghī lahā 'an tudrika l-qamara wa-lā l-laylu sābiqun n-nahāri wa-kullun fī falakin yasbaḥūna (40)" (And the sun runs on course toward its stopping point. That is the determination of the Exalted in Might, the Knowing (38) And the moon - We have determined for it phases, until it returns appearing like the old date stalk (39) It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming (40)) [Sūrat Yā Sīn: 38-40].



Cause of solar eclipse (kusūf):

Cause of lunar eclipse (khusūf):



I think and infer:

- the wisdom behind the occurrence of solar eclipse and lunar eclipse from the following ḥadīth: the Messenger of Allah ﷺ said: “The sun and the moon are two signs from the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them.” [Narrated by al-Bukhārī]

Description of Solar Eclipse Prayer (Ṣalāt al-Kusūf):

Eclipse prayer consists of two rak‘ahs and is performed in congregation. Like all prayers, it is not valid unless performed with full cleanliness and with all the conditions and requirements of prayer: such as removal of impurity (najāsah), covering of ‘awrah (intimate parts of the body) and facing the direction of the qiblah.

Each rak‘ah comprises two standings, two readings and two bowings. The rak‘ah is performed in following sequence of steps:



- 1 he says the takbīrat al-iḥrām (raises his hands to his ears and says: “Allāhu akbar”), reads al-Fātiḥah, and then reads another sūrah.
- 2 then performs rukū‘ (bowing).
- 3 then rises up into standing position, repeats al-Fātiḥah and then reads another surah that is shorter than the first one.
- 4 then performs rukū‘ (bowing) a second time.
- 5 then rises up into standing position and says: “sami‘a Allāhu liman ḥamidah, rabbanā wa lakal ḥamd”.
- 6 then performs sujūd (prostration) twice with a sitting in-between.
- 7 stands up for the second rak‘ah and does the same as what he did in the first rak‘ah.

Description of Lunar Eclipse Prayer (Ṣalāt al-Khusūf):

Lunar eclipse prayer consists of two rak‘ahs performed repeatedly like the rest of the voluntary prayers (nawāfil) until the moon is revealed (completely) or sets or until dawn appears. It is recommended that it be performed in houses. It is not to be prayed in congregation but rather individually.



I think and explain:

- ⦿ the difference between solar eclipse prayer (ṣalāt al-kusūf) and other prayers.

- ⦿ the impact and ramifications of advances in meteorology and the possibility of predicting solar eclipse.



I cooperate with my classmates and infer:

what is recommended to be performed at the time of solar eclipse based on the following ḥadīths:

Ḥadīths

On the authority of ‘Abdullāh ibn ‘Amr who said:

”لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نُودِيَ: «إِنَّ الصَّلَاةَ جَامِعَةٌ...»“

“When the sun eclipsed in the lifetime of Allah’s Messenger ﷺ an announcement was made that the prayer was to be offered in congregation” [Narrated by al-Bukhārī and Muslim]

In the ḥadīth narrated by ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ said:

”... فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا“

“... so when you see that (i.e. the eclipse), call upon Allah, magnify (your Lord) and say: Allāhu akbar, offer pray and give charity” [Narrated by al-Bukhārī and Muslim]

What is recommended to be done at the time of solar eclipse

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.....

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Second: ‘Istikhārah (Requesting Guidance) Prayer:

Meaning of ‘Istikhārah:

It means requesting guidance from Allah سُبْحَانَهُ وَتَعَالَى and asking Him to choose what is best for us in (worldly and religious) matters by seeking His assistance and entrusting the matter of choosing what is best to Him, as He knows best what is best for His servant.

Legal Ruling on ‘Istikhārah prayer:

‘Istikhārah prayer is a highly recommended Sunnah. It consists of two rak‘ahs that are not obligatory. It has been reported on the authority of Jābir رَضِيَ اللَّهُ عَنْهُ that he said: the Messenger of Allah ﷺ used to teach us ‘istikhārah (requesting guidance from Allah) in all matters as he would teach us a sūrah of the Qur’ān. He used to say:

”إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ، فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ،



فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ عَاجِلِ أُمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ فِي عَاجِلِ أُمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي ” قَالَ: «وَيُسَمِّي حَاجَتَهُ»“

“When one of you contemplates entering upon an enterprise, let him perform two rak‘ahs that are not obligatory and then supplicate:

“Allāhumma ‘innī astakhīruka bi‘ilmika, wa astaqdiruka biqudratika, wa as‘aluka min faḍlika l-‘azīm. Fāinnaka taqdiru wa lā aqdiru, wa ta‘lamu wa lā a‘lamu, wa Anta ‘allāmu l-ghuyūb. Allāhumma ‘in kunta ta‘lamu anna hādha l-‘amra khayrun lī fī dīnī wa ma‘āshī wa ‘āqibati ‘amrī, (or he said: ‘ājili ‘amrī wa ‘ājilihī), faqdurhu lī wa yassirhu lī, thumma bārik lī fīhi. Wa ‘in kunta ta‘lamu ‘anna hadha l-‘amra (and name what you want to do) sharrun lī fī dīnī wa ma‘āshī wa ‘āqibati ‘amrī, (or he said: ‘ājili ‘amrī wa ‘ājilihī), faṣrifhu ‘annī, waṣrifnī ‘anhu, waqdur liya l- khayra haythu kāna, thumma ‘arḍinī bihī.”

(O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter is good for me in respect of my religion, my livelihood and the consequences of my affairs, (or he said: ‘the sooner or the later of my affairs’), then ordain it for me, make it easy for me, and bless it for me. But if You know this matter to be bad for my religion, my livelihood or the consequences of my affairs, (or he said: ‘the sooner or the later of my affairs’), then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let him specify his need.” [Narrated by al-Bukhārī].

Benefits of ‘Istikhārah:

It is considered one of the ways and means that help a Muslim in what he embarks upon and resolves to do, shows him the path of what is good for him, and directs him to seek refuge with Allah سُبْحَانَهُ وَتَعَالَى in every matter and every condition, and therein lie every Muslim’s welfare and happiness.



I cooperate with my
classmates and explain:

- ① The difference between ‘istikhārah (seeking guidance) and istishārah (seeking advice).

- ② Attributes of the advisor (mustashār) whose advice (mashūrah) can be trusted and acted upon.



Matters for which it valid to perform 'istikhārah:

Istikhārah prayer can be performed for all matters in a Muslim's life which he is confused, hesitant and unsure about. For example, he can ask Allah ﷻ for guidance if he is confused and unsure about closing a particular business deal, buying a car or choosing a house.

Matters for which it is not valid to perform 'istikhārah:

- ⦿ Performing 'istikhārah in relation to acts of worship, such as giving charity, performing 'umrah. These acts he simply embarks upon when he is by the means and the necessary causes and conditions are available.
- ⦿ Performing 'istikhārah in relation to obligatory acts of worship such as fasting in Ramaḍān.

Time of 'Istikhārah:

'Istikhārah prayer has no specific time; it can be performed at all times, day or night, except the times in which it is reprehensible to pray. It is better to choose those times in which one's supplication (du'ā') stands to be answered.

I pass a (legal) judgment:

regarding 'istikhārah prayer in the following cases:

- ⦿ a person performs 'istikhārah prayer after Fajr prayer.
.....
- ⦿ a person performs 'istikhārah prayer as regards marrying a certain woman.
.....
- ⦿ a person performs 'istikhārah prayer as regards performing pilgrimage (ḥajj) this year.
.....
- ⦿ a person performs 'istikhārah prayer as regards breaking relations with his next of kin.
.....

Description of the 'Istikhārah Prayer:

1

Performing ablution (wuḍu') for prayer.

2

Making intention (niyyah) in your heart, and performing prayer in a time other than the times in which it is reprehensible to pray.

3

Performing two rak'ahs. The Sunnah (prophetic practice) is to read Sūrat al-Kāfirūn after al-Fātiḥah in the first rak'ah, and Sūrat al-Ikhlāṣ after al-Fātiḥah in the second rak'ah.

4

After performing salām to exit from the prayer, the worshiper raises his hands in supplication to Allah سُبْحَانَهُ وَبِحَمْدِهِ, appealing to Him, calling to mind His Majesty and Power, and reflecting and pondering over (the meanings of) the du'ā' (supplication) of 'istikhārah.

5

Beginning the du'ā' by praising Allah سُبْحَانَهُ وَبِحَمْدِهِ then invoking blessings on the Prophet ﷺ.

6

Reading the du'ā' of 'istikhārah, (... اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ) (Allāhumma 'innī astakhīruka bi'ilmika, wa astaqdiruka biqudratika ...) "O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, ..." as set out in the ḥadīth above, and specify your need.

7

Invoking blessings on the Prophet ﷺ again.



After performing the 'istikhārah prayer, the mustakhīr (person requesting Allah's guidance) entrusts his affair to Allah سُبْحَانَهُ وَتَعَالَى, placing his reliance totally on Him. When he has finished performing 'istikhārah, then whatever it is his heart is contented with – whether doing it or not doing it – he proceeds in accordance with his heart's desire. It is not necessary that the mustakhīr see a dream that guides him to a decision regarding the matter he sought Allah's guidance in; not every vision seen in a dream can be relied on and drawn upon for guidance.

Third: the 'Istisqā' (Requesting Rain) Prayer:

Istisqā': is requesting water or rain from Allah سُبْحَانَهُ وَتَعَالَى.

Islamic legal ruling on 'Istisqā': Istisqā' is Sunnah Mu'akkadah (confirmed sunnah whose omission is worthy of a mild reproach) when there is a drought and a prolonged absence in rainfall.

Time of 'Istisqā' Prayer: from time of forenoon (ḍuḥā) until midday (zawāl al-shams). It is recommended that people fast, give charity, or do similar deeds before performing 'istisqā' prayer.



Description of 'Istisqā' Prayer:

It is praying two rak'ahs in the muṣallā (open area used for performing 'Īd prayer) without adhān or iqāmah and without any extra takbīrāt in the two rak'ahs. The imām prays it with the māmūmīn (those who follow him in congregation) reciting aloud Sūrat al-Fātiḥah and Sūrat al-'A'lā in the first rak'ah and Sūrat al-Shams after Sūrat al-Fātiḥah in the second rak'ah. The imām will lead the prayer, reading aloud al-Fātiḥah followed by Sūrat al-'A'lā in the first rak'ah, and al-Fātiḥah followed by Sūrat al-Ghāshiyah in the second rak'ah. Then he delivers two sermons thereafter. After he finishes, he turns to face the qiblah and switches his overgarment around, and the people also switch their overgarments around; placing what is on the right side (of the body) on the left side; and they plead to Allah سُبْحَانَهُ وَتَعَالَى saying: "O Allah, give water to Your servants and Your animals, spread Your mercy, and give life to Your dead land." [Narrated by Abū Dāwūd, Mālik and al-Bayhaqī]. It has been reported on the authority of 'Abdullāh ibn Zayd:

”أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى الْمُصَلَّى، فَاسْتَسْقَى، فَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَّبَ رِدَاءَهُ، وَصَلَّى رَكْعَتَيْنِ“

that the Prophet ﷺ went towards the al-muṣallā and performed 'istisqā'. He faced the qiblah and switched his cloak around, and prayed two rak'ahs. [Narrated by al-Bukhārī and Muslim, and the wording is that of al-Bukhārī].





I cooperate with my classmates and compare:



between 'istisqā' prayer and 'īd prayer in the following table:

Aspect	'Istisqā' Prayer	'Īd Prayer
Similarities		
Differences		



I think and Infer:



the etiquette relating to 'istisqā' prayer from the following *ḥadīths*:

- It has been reported on the authority of Ibn 'Abbās:

”أَنَّ النَّبِيَّ ﷺ خَرَجَ لِصَلَاةِ الْإِسْتِسْقَاءِ مُتَبَدِّلًا مُتَوَاضِعًا مُتَضَرِّعًا“

that the Prophet ﷺ went out to perform 'istisqā' prayer wearing plain and modest dress, unpretentious and humble, imploring and appealing (to Allah). [Narrated by Abū Dāwūd, al-Tirmidhī and al-Nasā'ī].

- It has been reported on the authority of 'Abdullāh ibn Zayd:

”أَنَّ النَّبِيَّ ﷺ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللَّهَ قَائِمًا، ثُمَّ تَوَجَّهَ قِبَلَ الْقِبْلَةِ وَحَوَّلَ رِدَاءَهُ فَأَسْفُوا“

that the Prophet ﷺ went out with the people to invoke Allah for rain for them. He stood up and invoked Allah for rain, then faced the qiblah and turned his cloak inside out and it rained. [Narrated by al-Bukhārī].



organize my concepts:

Prayers for Certain Occasions

Kusūf Prayer

(when there is solar eclipse)

Praying two rak'ahs with four bowings (rukū's) and four prostrations (sujūds). It is sunnah to prolong the standing (qiyām), bowing (rukū'), prostration (sujūd) and sitting (julūs). It is performed in congregation.

'Istikhārah Prayer

Praying two rak'ahs and reciting 'istikhārah supplication when intending to embark upon a certain matter. It is performed individually.

'Istisqā' Prayer

(when there is an absence of rain)

Praying two rak'ahs in the muṣallā (open area for praying in congregation). People go out to pray wearing plain and modest dress, showing regret and repentance, and reciting the 'istisqā' supplication. It is performed in congregation.



I leave my mark

I learn the correct rules relating to my acts of ibādah (worship) in order to benefit myself and teach them to the members of my family and society.





I answer by myself:

- 1 What is the wisdom behind the legal ordainment of the solar eclipse prayer (ṣalāt al-kusūf)?

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.....

- 2 Explain the benefits the 'istikhārah prayer holds for the Muslim.

.....

.....

- 3 Explain the reasons behind the imām and the worshippers switching their overgarments around during the 'istisqā' prayer

.....

.....

- 4 Point out what is right and wrong in the following prayers:

Case	Correction
a person recites the 'istikhārah supplication after performing the obligatory prayer.	
a person performs the solar eclipse prayer by doing four bowings (rukū's) in two rak'ahs.	
a person supplicates during 'istisqā' without doing any bowing (rukū').	

I enrich my experience:

- by partnering up with your classmates and searching the internet, design an illustrated presentation on how to perform prayers for certain occasions, and post it on social media.



I assess myself:

To what extent do I apply the values discussed in the lesson?

S	Area of Assessment	Level of Achievement		
		always	sometimes	rarely
1	I make my intentions sincerely for Allah ﷻ when performing my acts of 'ibādah (worship).			
2	I collaborate with my classmates to learn the rules and rulings of the Sharī'ah.			
3	I stay away from sinful acts			
4	I hasten to do repentance when I commit a sin, and appeal to Allah ﷻ to accept my repentance.			
5	I fear the punishment of Allah ﷻ when the signs appear.			



Lesson Five

Al-Shifa' bint Abdullah Al-Adawiya, رَضِيَ اللَّهُ عَنْهَا

In this lesson I will learn to:

- Explain the characteristics of the personality of Al-Shifā' al-'Adawiyyah رَضِيَ اللَّهُ عَنْهَا.
- extract lessons and morals from the life of Al-Shifā' رَضِيَ اللَّهُ عَنْهَا.
- infer the importance of the role of women in the service of society.



I take the initiative to learn

Islam was the first among world civilizations to show respect to women and give them recognition for their competencies and capabilities let alone their status as human beings. Of the favors that Islam bestowed on women is that it honoured them, granted them dignity and stressed their capacity to shoulder the burdens of life and to assume full responsibility alongside men by complementing them in the journey of life; thus, women have a radiant image in the history of Islam and were known for their mental acuity, intellectual astuteness and good decision-making and management ability.



I discuss and explain

- the preeminence of UAE women and their occupying leading positions in the country.
- exemplary women in Islamic history who excelled and stood out prominently in various fields of life.



I use my skills to learn

A brief biography of Al-Shifā' al-'Adawiyyah رَضِيَ اللَّهُ عَنْهَا :

Al-Shifā' is Umm Sulaymān bint 'Abdillāh al-Qurashiyyah al-'Adawiyyah. Her first name was Laylā, but she was more known by the epithet Al-Shifā'. Her mother is Fāṭimah bint Abī Wahb ibn 'Amr ibn 'Ā'idh ibn 'Umar ibn Makhzūm. Her husband is Shuraḥbīl ibn Ḥabīb رَضِيَ اللَّهُ عَنْهُ. She converted to Islam before Hijra (the Migration) and was among the first Emigrants. Muṣ'ab ibn 'Abdillāh al-Zubayrī said: "One of the women of Quraysh who accompanied the Messenger of Allah ﷺ was Al-Shifā' bint 'Abdillāh; she is the mother of Sulaymān ibn Abī Ḥathmah Al-Qurashī and the grandmother of Abū Bakr ibn Sulaymān ibn Abī Ḥathmah" [Narrated by al-Ḥākim in al-Mustadrak]. She mastered reading, writing and medicine, and was a highly honourable and illustrious person in society. She died during the time of 'Umar ibn al-Khaṭṭāb in the year 20 AH.



I read and summarise:

Name and Title:

Mother:

Husband:

Children:

Status:

Attributes:

The Status of Al-Shifā' رَضِيَ اللَّهُ عَنْهَا :

Al-Shifā' counted amongst women notorious for their astuteness and virtue. Allah endowed her with a prudent and acute mind and granted her useful and valuable knowledge. The Messenger of Allah ﷺ used to visit her in a tent designated receiving guests like the Majlis lounge nowadays, and he would spend the time of the siesta (midday nap) there. The Messenger of Allah ﷺ made her a teacher for his wife, Ḥafṣah bint 'Umar ibn al-Khaṭṭāb. He also took care of her and gave her a house in Madīnah to live in. 'Umar used to give precedence to her when it came to advice, as well as endorse her and prefer her over others. He also appointed her as administrator overseeing the affairs of the marketplace and assigned her the responsibility of settling disputes between merchants, as a way of organizing the marketplace and ensuring that it was running smoothly and operating efficiently and thereby fulfilling its socio-economic role as required.



I think and explain why:

- Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ gave precedence to her when it came to advice and consultation and appointed her as administrator overseeing the affairs of the marketplace.

.....

.....



I cooperate with my classmates and deduce:

two distinguishing traits that qualify an individual to assume leading positions, explaining how these traits can be achieved.

Leadership Qualifications

.....

.....

How I will achieve them

.....

.....

Al-Shifā رَضِيَ اللَّهُ عَنْهَا : the Excellent Educator:

Al-Shifā' bint 'Abdillāh al-'Adawiyyah رَضِيَ اللَّهُ عَنْهَا was one of few people who knew how to read and write. The women of Madīnah would come to her to learn how to write, and she taught many Muslim women, including the Mother of the Believers, Ḥafṣah bint 'Umar . Al-Shifā's house was truly the first school in Madīnah, and therefore rightly deserves to be the first female teacher in Islam.



I think and explain:

- the civilizational significance of the Prophet رَضِيَ اللَّهُ عَنْهُ attaching such great importance and magnitude to teaching his wife Ḥafṣah how to read and write.

.....

.....



Her Interest and Concern for the Narration of Ḥadīth:

Al-Shifā' رضي الله عنها, narrated numerous ḥadīths from the Prophet ﷺ and from 'Umar رضي الله عنه.

Those who narrated ḥadīth, in turn, from her were: her son Sulaymān ibn Abī Ḥathmah, his son 'Uthmān, her servant Abū Ishāq, her grandson Abū Bakr ibn Sulaymān ibn Abī Ḥathmah, and the Mother of Believers Ḥafṣah رضي الله عنها. Al-Bukhārī, Abū Dāwūd and al-Nasā'ī all compiled ḥadīths narrated by her.



I search and mention:

- two female companions who were renowned for narrating ḥadīth from the Prophet ﷺ.



Al-Shifā' رضي الله عنها : the Physician:

Before embracing Islam, Al-Shifā' رضي الله عنها, used to treat skin diseases with the available natural medicines. After she became Muslim, she stopped doing that until she requested permission from the Messenger of Allah ﷺ on the matter; she came to him one day and showed him her method of treatment, and he said:

“إِرْقِي بِهَا وَعَلِّمِيهَا حَفْصَةَ” “Use it as an incantation (ruqyah) to treat (people) with and teach it to Ḥafṣah.” She would say: “بِسْمِ اللَّهِ، اللَّهُمَّ اكْشِفِ الْبَاسَ رَبِّ النَّاسِ” “(Bismillāhī, Allāhumma-kshifi l-bās Rabba n-Nās)

“In the Name of Allah; O Allah, Heal the malady, (O) Lord of Humanity”, and use it as an incantation (ruqyah) to treat (people) over a turmeric bulb or root seven times. She would put the turmeric bulb in a clean place, then rub it over a stone with clear vinegar, and then apply it to the location of the skin disease. The companions used to come to her house to receive treatment.



I cooperate with my classmates and explain why:

- she sought permission from the Prophet ﷺ to treat people using the same method that she used to treat people before Islam.
- the Messenger ﷺ requested Al-Shifā' رضي الله عنها, to show him her method of treatment.
- Ḥafṣah was to be taught the method of treatment.
- supplication (du'ā') is performed during treatment.



The Complementary Roles of Men and Women:

Islam came and raised the status of women, made them the co-partners of men, and made men and women equal in terms of responsibilities. The Prophet ﷺ says: “إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ” “women are the co-partners of men” Narrated by Abū Dāwūd]. Women sacrifice and give no less than men for the sake of their religion, society and country, especially if we bear in mind that they constitute half of society, numerically speaking. Their tremendous importance and huge role in building society cannot be denied whether on religious or rational grounds.



I cooperate with my classmates and search:

for national inspirational role models of leading women from the UAE in various fields of life, highlighting the field in which they have excelled.



Name of leading woman	Field in which she excelled



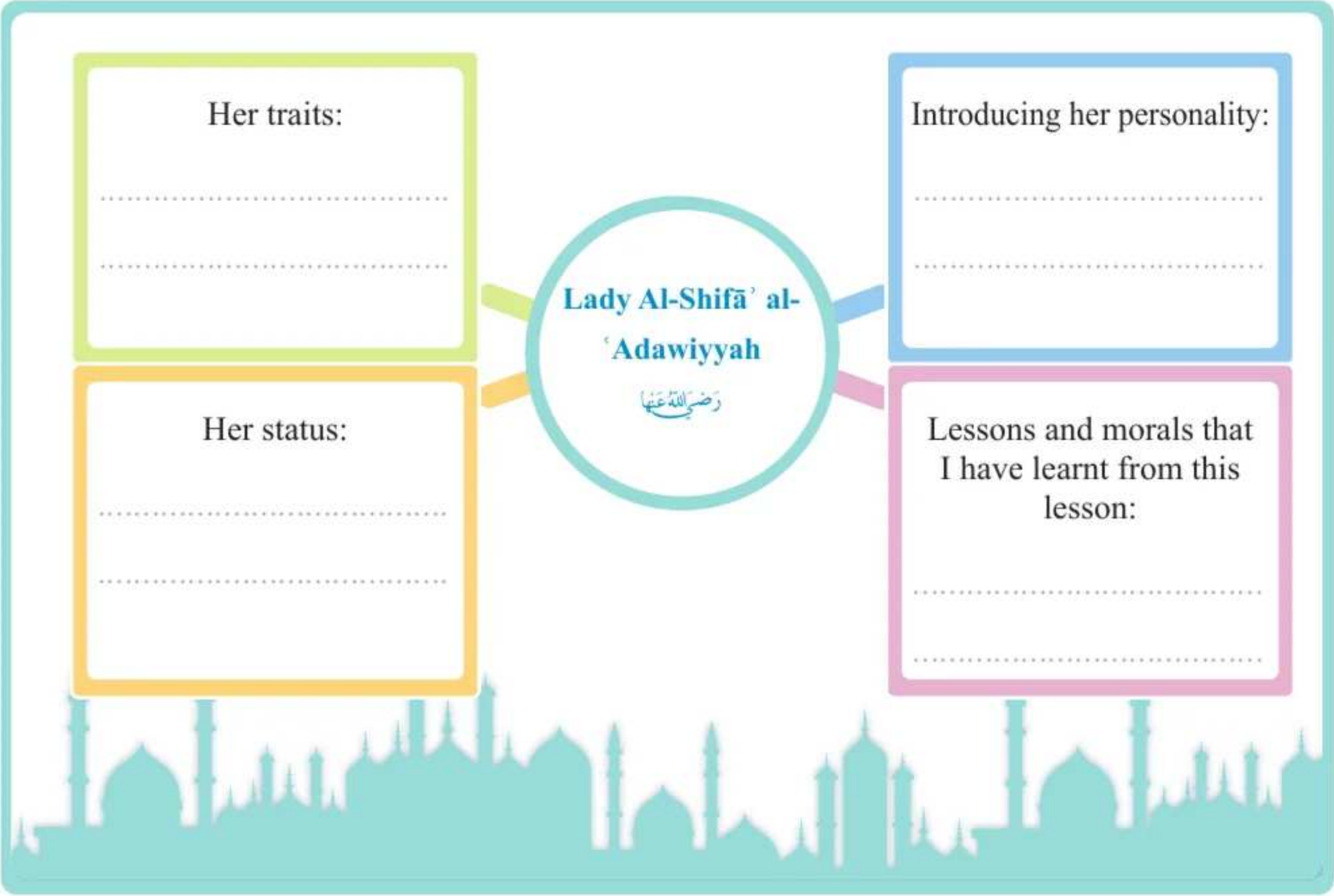
I assume and infer:

- the consequences of effacing the role of women in public life in the following areas:

family	
education	
health	
management	



organize my concepts:



I leave my mark



I cooperate with my classmates to create a specialized library that focuses on the affairs of UAE women to acknowledge, celebrate and salute their achievements.



I answer by myself:

1 Al-Shifā' رَضِيَ اللَّهُ عَنْهَا, possessed traits that qualified her to assume several functions. Mention three of them.

.....
.....
.....

2 'Umar ibn al-Khaṭṭāb commissioned Al-Shifā' رَضِيَ اللَّهُ عَنْهَا, with the task of ḥisbah (maintaining law and order). Define ḥisbah and explain its importance in socio-economic life and its contemporary forms in the UAE.

.....
.....
.....

3 Al-Shifā' رَضِيَ اللَّهُ عَنْهَا, played a leading and pioneering role in teaching and educating society. Give a future projection of the negative aspects in society in the absence of education.

.....
.....
.....

I enrich my experience:

Sheikh Zayed, رَضِيَ اللَّهُ عَنْهُ, said: “Women are full partners of men in all walks of life; there is no difference between a man and a woman except in terms of the work they put in.”

- Cooperate with your outstanding classmates and prepare a fully illustrated presentation that shows the efforts of the UAE in preparing leading cadres and the roles of women in public life, then present to your classmates in class.



I assess myself:

To what extent do I apply the values discussed in the lesson?

S	Area of Assessment	Level of Achievement		
		always	sometimes	rarely
1	my eagerness to learn about prominent Islamic personalities.			
2	benefiting from the other people's experiences.			
3	talking about the importance of the work done by women.			
4	the respect I show to women and the appreciation I have for their efforts in society.			
5	my contribution towards correcting misconceptions about women.			



Unit 3:

Allah, سُبْحَانَهُ وَتَعَالَى, said:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

{ wa-'an laysa li-l-'insāni 'illā mā sa'ā }

{ And that man shall have nothing but what he strives for }

No.	Lesson	Subject	Field
1	The Story of the the Believer of the Family of Yā Sīn (Sūrat Yā Sīn: 20-32)	Holy Qur'ān	Divine Revelation (Waḥy)
2	The Holiest Mosques	Noble Ḥadīth	Divine Revelation (Waḥy)
3	The Conquest of Makkah	Life of the Prophet (Sīrah)	Life of the Prophet (Sīrah) and Prominent Muslim Personalities
4	Travel Manners	Islamic Manners (Ādāb)	Islamic Values and Manners (Qiyam wa Ādāb)
5	Rules and Rites Pertaining to 'Umrah	Rulings Pertaining to the Acts of Worship (Aḥkām-'Ibādāt)	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)



No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation (Wahy)	Holy Qur'ān	The Story of the the Believer of the Family of Yā Sīn (Sūrat Yā Sīn: 20-32)	- I recite the verses while observing the rules of proper recitation. - I explain the meanings of the relevant Qur'ānic vocabulary. - I explain the overall meaning of the Qur'ānic verses. - I explain the stance of the Inhabitants of the City toward the da'wah (call) of the righteous man. - I compare between the destiny of the righteous believer and the destiny of the disbeliever in Allah <i>سُبْحَانَهُ وَتَعَالَى</i>. - I read the verses properly and perfectly from memory.
2	Divine Revelation (Wahy)	Noble Ḥadīth	The Holiest Mosques	- I read the noble ḥadīth properly. - I explain the noble ḥadīth. - I deduce the qualities of the three mosques. - I explain the manners that must be observed by the Muslim in the three mosques. - I read the ḥadīth properly by heart.
3	Life of the Prophet (Sīrah) and Prominent Muslim Personalities	Life of the Prophet (Sīrah)	The Conquest of Makkah	- I explain the religious value of Makkah. - I enumerate the conditions of Al-Hudaibiya Treaty. - I deduce the importance of trust in Allah <i>سُبْحَانَهُ وَتَعَالَى</i> from the events of the conquest of Makkah. - I infer the relation between forgiveness and civilizational advancement of society.
4	Islamic Values and Manners (Qiyam wa) (Ādāb)	Islamic Manners (Ādāb)	Travel Manners	- I explain the benefits of travel in Islam. - I explain travel manners. - I deduce the benefits of observing travel manners. - I read recommended travel supplications by heart.
5	Islamic Rulings and their Higher Purposes (Aḥkām wa) (Maqāṣid)	Rulings Pertaining to the Acts of Worship (Aḥkām-'Ibādāt)	Rules and Rites Pertaining to 'Umrah	- I explain the meaning of 'Umrah. - I express the excellence of 'Umrah. - I explain how to perform the rites and rituals of the 'Umrah and the rules pertaining to it.

Lesson One

The Story of the the Believer of the Family of *Yā Sīn* (*Sūrat Yā Sīn*: 20-32)

In this lesson I will learn to:

- recite the verses while observing the rules of proper recitation.
- explain the meanings of the relevant Qur'ānic vocabulary.
- explain the overall meaning of the Qur'ānic verses.
- explain the stance of the Inhabitants of the City toward the da'wah (call) of the righteous man.
- compare between the destiny of the righteous believer and the destiny of the disbeliever in Allah *سُبْحَانَهُ وَتَعَالَى*
- read the verses properly and perfectly from memory.



I take the initiative to learn

On the authority of Ibn Mas'ūd *رضي الله عنه* that the Messenger of Allah *ﷺ* said: “مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ”
“Whoever guides to something good will get a reward similar to that of its doer” [Narrated by Muslim].



I reflect and answer

- Give examples of the channels of righteousness and benevolence layed down by Islam.
.....
.....
- Deduce from the previous ḥadīth the virtue and excellence of the one who guides others towards doing righteous works.
.....
- What would you do if you have learnt a new method that makes it easy to memorize the Holy Qur'ān, but your classmates have no knowledge of it??
.....





I use my skills to learn



I recite and memorize



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ تَعَالَى: ﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقُومِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا
مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ
مِنْ دُونِهِ إِلَهًا إِنَّ إِلَهًا لَإِنْ يُرِيدَنَّ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنَّي
إِذَا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي
يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ
مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَحْسَرَةُ عَلَى الْعِبَادِ
مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ
لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾

Bismi Allāhi Ar-Rahmāni Ar-Rahīm



﴿wa-jā'a min 'aqṣā l-madīnati rajulun yas'ā qāla yā-qawmi ttabi'ū l-mursalīna ﴿٢٠﴾
ittabi'ū man lā yas'alukum 'ajran wa-hum muhtadūna ﴿٢١﴾ wa-mā liya lā 'a'budu
lladhī faṭaranī wa-'ilayhi turja'ūna ﴿٢٢﴾ 'a-'attakhidhu min dūnihī 'ālihatan 'in yuridni
r-raḥmānu bi-ḍurrin lā tughni 'annī shafā'atuhum shay'an wa-lā yunqidhūni ﴿٢٣﴾ 'innī
'idhan la-fī ḍalālin mubīnin ﴿٢٤﴾ 'innī 'āmantu bi-rabbikum fa-sma'ūni ﴿٢٥﴾ qīla dkhuli
l-jannata qāla yā-layta qawmī ya'lamūna ﴿٢٦﴾ bi-mā ghafara lī rabbī wa-ja'alanī
mina l-mukramīna ﴿٢٧﴾ wa-mā 'anzalnā 'alā qawmihī min ba'dihī min jundin mina
s-samā'i wa-mā kunnā munzilīna ﴿٢٨﴾ 'in kānat 'illā ṣayḥatan wāḥidatan fa-'idhā
hum khāmidūna ﴿٢٩﴾ yā-ḥasratan 'alā l-'ibādi mā yātīhim min rasūlin 'illā kānū bihī
yastahzi'ūna ﴿٣٠﴾ 'a-lam yaraw kam 'ahlaknā qablahum mina l-qurūni 'annahum
'ilayhim lā yarji'ūna ﴿٣١﴾ wa-'in kullun lammā jamī'un ladaynā muḥḍarūna ﴿٣٢﴾﴾



In the Name of Allah, the Most Gracious, the Most Merciful

﴿And there came from the farthest end of the city a man, rushing. He said, "O my people, follow the messengers ﴿20﴾ Follow those who do not ask of you [any] payment, and they are rightly guided ﴿21﴾ And why should I not worship He who created me and to whom you will be returned? ﴿22﴾ Should I take other than Him false deities while, if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? ﴿23﴾ Indeed, I would then be in manifest error ﴿24﴾ Indeed, I have believed in your Lord, so listen to me." ﴿25﴾ It was said, "Enter Paradise." He said, "I wish my people could know ﴿26﴾ Of how my Lord has forgiven me and placed me among the honored" ﴿27﴾ And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so ﴿28﴾ It was not but one shout, and immediately they were extinguished. ﴿29﴾ How regretful for the servants. There did not come to them any messenger except that they used to ridicule him. ﴿30﴾ Have they not considered how many generations We destroyed before them - that they to them will not return? ﴿31﴾ And indeed, all of them will yet be brought present before Us. ﴿32﴾﴾

I think of the meanings of Qur'ānic vocabulary

- 1 من أَقْصَى الْمَدِينَةِ "min 'aqṣā l-madīnati" (from the farthest end of the city): from the outskirts of the city.
- 2 يَسْعَى "yas'ā" (rushing): hastening his walking.
- 3 فَطَرَنِي "faṭaranī" (created me): produced me and originated me.
- 4 لَا تُغْنِي عَنِّي "lā tughni 'annī" (will not avail me): will not ward off from me.
- 5 صَيْحَةً وَاحِدَةً "ṣayḥatan wāḥidatan" (one shout): a destructive sound from the sky.
- 6 خَامِدُونَ "khāmidūna" (extinguished): dead, just like a fire that has been extinguished.
- 7 يَا حَسْرَةً "yā ḥasratān" (how regretful): how remorseful.



8 كَمْ أَهْلَكْنَا "kam 'ahlaknā" (how many ... We destroyed): many have We destroyed.

9 الْقُرُونِ "mina l-qurūni" (generations): past communities.

10 لَمَّا جَمِيعٌ "lammā jamī'un" (save be together): except be brought together.



I understand the signification and implication of the verses

The righteous man's endeavours to ensure his people follow the right path:

When the Inhabitants of the City plotted to kill their three Messengers, a righteous man from the outskirts of the city came running quickly intending to lend them help and support; he started counselling the Inhabitants of the City advising them to follow the Messengers of Allah ﷻ who are calling them to worship Allah ﷻ alone. This is always the attitude of the believer; he loves what is good for himself and for others. This is the model that the United Arab Emirates follow; it devotes itself to planting the seeds of good all over the world so that this good can spread to others.



I think and explain

the Holy Qur'ān did not reveal the identity of this man.

the righteous man repeated the phrase
﴿ اتَّبِعُوا ﴾ "ittabi'ū" (follow)



I cooperate with my classmates
and deduce:



From the saying of Allah, **سُبْحَانَهُ وَتَعَالَى**: ﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى﴾

“wa-jā’a min ‘aqsā l-madīnati rajulun yas‘ā” (And there came from the farthest end of the city a man, rushing) three attributes that I will abide by in order to be a good citizen contributing to the service of my beloved country.

.....

.....

The stance of the Inhabitants of the City toward the Da‘wah (Call) of the righteous man:

The righteous man used the method persuasion in his dialogue and communication with his people; and demonstrated the honesty and sincerity of the Messengers of Allah **سُبْحَانَهُ وَتَعَالَى** by pointing out that they were not asking for any material compensation in return for their da‘wah, and that they were on clear evidence and sure guidance in what they called towards is regards the Absolute Unity of Allah **سُبْحَانَهُ وَتَعَالَى** and worshipping Him alone. When his people asked him: are you following their religion? He replied: and what prevents me from worshipping Allah Who created me and to Whom you will all return on the Day of Resurrection such that He will take you to account for your deeds. He explained them that it is totally impossible for him to go back to worshipping anything other than Allah **سُبْحَانَهُ وَتَعَالَى** stressing that the fact that if he were to believe in other deities, then he would indeed be wronging himself; man should worship only the One Who created him, Who is Allah **سُبْحَانَهُ وَتَعَالَى**. Anyone who substitutes the worship of Allah **سُبْحَانَهُ وَتَعَالَى** with the worship of other than Him will most certainly be in a clear and manifest state of loss.



I recite and explain



the pragmatic and rhetorical signification of the question in the Statement of Allah **سُبْحَانَهُ وَتَعَالَى**:

﴿أَتَأْخِذُ مِنْ دُونِهِ ۚ إِلَهَ إِلَّا أَنْ يَرِدَ الْرَحْمَنُ بِضُرٍّ لَا تَغْنِي عَنْكَ شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ﴾

“a-’attakhidhu min dūnihī ‘ālihatan ‘in yuridni r-raḥmānu bi-ḍurrin lā tughni ‘annī shafā’atuhum shay’an wa-lā yunqidhūni” (Should I take other than Him false deities while, if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me).



I read and find

- the verse that indicates one reason for accepting the advice and admonition of those who call to Allah **سُبْحَانَهُ وَتَعَالَى**.

Condition of the righteous man after his death:

The righteous man announced publicly to the Inhabitants of the City that he had embraced Islam after he had advised them to believe the Messengers. As a result, they attacked him and killed him. After his death, Allah granted him Paradise, and when he saw the joy and bliss of Paradise, he wished that his people knew about the beauty and splendor of his final return so that they can believe in Allah **سُبْحَانَهُ وَتَعَالَى**, and thereby showing the most excellent of examples of gracious forgiveness and desiring good for others.



I think and draw a comparison:

between the righteous man's stance towards the Inhabitants of the City during his life and his stance towards them after his death, explaining the position of the Inhabitants of the City toward him.

the stance of the righteous man towards his people during his life

.....

.....

the stance of the righteous man towards his people after his death

.....

.....



I reflect and explain:

- through a practical example the moral values I learnt from the righteous man's stance during his life and his stance after his death, highlighting their impact on the individual and society in the table below:

Moral Values	Practical example	Impact on the Individual and Society
Courage		
Gracious Forgiveness		
Desiring Good for Others		
Being Positive		

Disastrous Outcome:

The Inhabitants of the City continued their transgression and rejection of the Messengers of Allah ﷻ. Allah ﷻ did not send down upon them many of His armies of angels to destroy them and retaliate against them. Instead, He punished them with a single blast (ṣayḥah wāḥidah) that destroyed all of them. This is the Way of Allah ﷻ (Sunnat Allāh ﷻ) in dealing with disbelieving communities, and they will feel overwhelmingly distressed and deeply regretful on the Day of Resurrection because of their disbelief, denial and transgression.



I search and mention:

five communities whom Allah ﷻ destroyed because of their transgression, clarifying the type of punishment they received.

Past Disbelieving Communities	Type of punishment
The people of Nūḥ (Noah)	Drowned by the flood
.....	
.....	
.....	
.....	
.....	



I think and specify:

from the two verses two fixed and immutable rules operating in the universe that do not change:

1 Destruction of disbelieving communities.

2



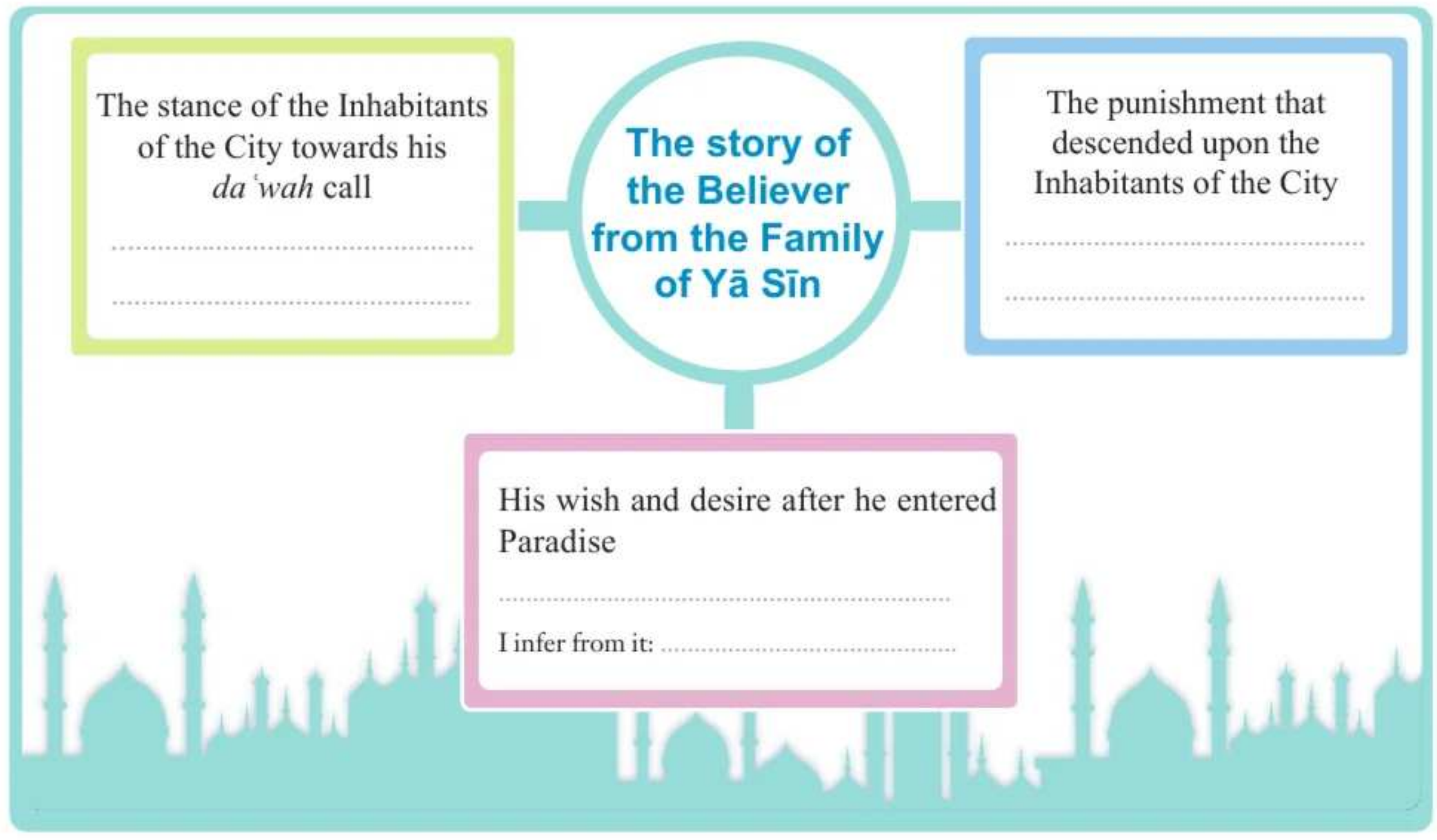
I cooperate with my classmates and write:

⦿ a list of actions that I must perform to make the balance of my good deeds greater and heavier on the Day of Judgment.

.....
.....



 I organize my concepts:



 I leave my mark



I take initiative to perform useful and beneficial work, rise above personal grudges, and desire good for others like I desire it for myself, in order to be a model representative of my religion and my country.

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I answer by myself:

- 1 Adduce evidence based on the events of the story of the believing and virtuous man showing that he loved his people and was eager for them to be guided (to Islam).
.....
- 2 Explain the Way of Allah سُبْحَانَهُ وَتَعَالَى (Sunnat Allāh سُبْحَانَهُ وَتَعَالَى) in dealing with those who disbelieved and rejected His Messengers.
.....
- 3 Extrapolate from the Holy Qur'ānic verses that which conveys the following meanings:
 - ☞ The believer hastens in his efforts and endeavors to disseminate good.
.....
 - ☞ It is an obligation that man worship and serve the One Who created him.
.....
- 4 Extrapolate from the story of the righteous man three lessons and morals that will benefit you in your life.
 ☞

 ☞

 ☞



I assess myself::

S	Aspect of Assessment	Level of achievement		
		Medium	Good	Excellent
1	I desire for others what I desire for myself.			
2	I endeavor to disseminate and convey good to others.			
3	I train and discipline myself to obey Allah ﷻ			
4	I prepare for the Day of Resurrection by performing good deeds			
5	I confront ill-treatment by others with kind-treatment.			
6	I endure hardship to achieve my noble goals.			
7	I work sincerely to benefit myself and serve my country.			

Lesson Two

In this lesson I will learn to:

- read the noble ḥadīth properly.
- explain the noble ḥadīth.
- deduce the qualities of the three mosques.
- explain the manners that must be observed by the Muslim in the three mosques.
- read the ḥadīth properly by heart

I Uphold the Sanctity of the Houses of Allah

I take the initiative to learn

Allah ﷻ said:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (36) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (37)﴾

“fī buyūtin ‘adhina llāhu ‘an turfa‘a wa-yudhkara fihā smuhū yusabbiḥu lahū fihā bi-l-ghuduwwi wa-l-‘āṣālī (36) rijālun lā tulhīhim tijāratun wa-lā bay‘un ‘an dhikri llāhi wa-‘iqāmi ṣ-ṣalāti wa-‘itā‘i z-zakāti yakhāfūna yawman tataqallabu fihī l-qulūbu wa-l-‘abṣāru (37)” ([Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings (36) are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will fearfully turn about) [Sūrat al-Nūr: (36-37)].

I reflect and answer

- The verse indicates that mosques are sacred and holy place. Explain.
- Enumerate the manners that a Muslim must observe when he is in the mosque. ...



Mosques are the houses of Allah, *سُبْحَانَهُ وَتَعَالَى*, on earth. Therefore, they are special for Muslims; they are highly sacred, solemn and respected, and Muslim may not enter them unless they are pure. In mosques, a Muslim will find psychological and spiritual peace, learn the Holy Qur'ān and noble ḥadīth, and get acquainted with righteous people.

I use my skills to learn:



I read and memorize:

According to Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ the Messenger of Allah ﷺ said: "لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى" "Riding animals are not used for travel except to three mosques: this Mosque of mine [in Madīnah], the Holy Mosque [of Makkah] and al-Aqṣā Mosque (in Jerusalem)" [Narrated by al-Bukhārī and Muslim]

1

لَا تُشَدُّ (lā tushaddu) not used for travel: not used to travel to mosques to fulfil a vow or perform acts of worship.

1

الرَّحَالُ (al-riḥāl) riding animals: plural form of رَحْل (raḥl) which is a means of transport.

I understand the significance of the Prophetic ḥadīth:

Mosques vary in their status:

The Messenger of Allah ﷺ tells us in this noble ḥadīth about the most sacred of Allah's Houses to which one may travel for worship, given their great status. As for other mosques, they are of equal status. If one vows to pray two rak'ahs in the Holy Mosque of Makkah, he must travel there to perform that prayer in fulfilment of his vow. However, if one vows to pray two rak'ahs in, for example, Al-Qairawan mosque, he is not obliged to travel there to fulfil his vow, and it will suffice him to pray those two rak'ahs in any other mosque.



Let's learn about these three mosques and their merits:

1. The Holy Mosque

The Holy Mosque is located in Makkah, in the Kingdom of Saudi Arabia. It is the most excellent of all mosques, with the noblest status and highest rank. Allah made it the direction of prayer and a safe place to which people return. It is the place where the Final Prophet ﷺ was born, and where the revelation took place. Allah ﷻ made visiting this mosque one of the pillars of Islam. In its centre is the Holy Ka'bah, the qiblah of all Muslims. It was first built by Ādam, عليه السلام and gradually deteriorated with the passage of time. Then Allah ﷻ ordered His Prophet Ibrāhīm al-Khalīl عليه السلام to construct it, raise its walls, and call the people to make pilgrimage to it. Allah ﷻ said:

﴿إِن أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِمَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾﴾ [آل عمران]

"inna 'awwala baytin wuḍi'a lilnāsi lalladhī bibakkata mubārakāan wa hudan lil'ālamīn (96) fīhi 'āyātun bayyinātun maqāmu 'ibrāhīma wa man dakhalahu kāna 'āmināan wa lillāhi 'alā an-nāsi ḥijju al-bayti mani astaṭā'a 'ilayhi sabīlāan wa man kafara fa'inna allāha ghanīyun 'ani al-'ālamīn (97)" (Indeed, the first House of worship established for mankind was that at Makkah - blessed and a guidance for the worlds. (96) In it are clear signs such as the standing place of Ibrāhīm. And whoever enters it shall be safe. And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds. (97)) [Sūrat 'Āl 'Imrān: 96-97]



I discuss and answer:

- 1 Why was the Holy Mosque called by this name?
- 2 Which house was first established on earth for worshipping Allah ﷻ ?
- 3 There is one pillar of Islam that is connected with the Holy Ka'bah. What is it?





I cooperate with my classmates
and deduce:

Merits of the Holy Mosque based on the following evidence:

Evidence	Merit
Allah, سُبْحَانَهُ وَتَعَالَى , said: فِيهِ آيَاتٌ بَيِّنَاتٌ "fīhi 'āyātun bayyinat" (In it are clear signs)" [Sūrat 'Al 'Imrān: 97]	The standing place of Ibrahim, عليه السلام , is inside it
Allah, سُبْحَانَهُ وَتَعَالَى , said: وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ وَإِنَّهُ لَالحَقُّ مِنْ رَبِّكَ "wa min haythu kharajta fawalli wajhaka shaṭra al-masjidi al-ḥarāmi wa 'innahu lalḥaqqu min rabbik" (So from wherever you go out for prayer, O Muhammad turn your face toward al- Masjid al-ḥarām, and indeed, it is the truth from your Lord.) [Sūrat al-Baqarah: 149].	Qibla of Muslims
The Prophet, ﷺ , said: "ماء زمزم لما شرب له" "The water of Zamzam is for whatever [intention] it is drunk for." [Narrated by Ibn Mājah]	
The Prophet, ﷺ , said: "وَصَلَاةُ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِي سِوَاهُ" "One prayer in the Holy Mosque is better than one hundred thousand prayers elsewhere." Narrated by Aḥmad]	
Allah, سُبْحَانَهُ وَتَعَالَى , said: أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ "uḥillat lakum bahīmatu al-'an āmi 'illā mā yutlā 'alaykum ghayra muḥillī aṣ-Ṣaydi wa 'antum ḥurumun 'inna Allāha yaḥkumu mā yurīd" (Lawful for you are the animals of grazing livestock except for that which is recited to you in this Qur'ān - hunting not being permitted while you are in the state of iuram. Indeed, Allah ordains what He intends.) [Sūrat al-Mā'idah: 1]	
Allah, سُبْحَانَهُ وَتَعَالَى , said: وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ "wa lā yajrimannakum shana'ānu qawmin 'an ṣaddūkum 'anī al-masjidi al-ḥarāmi 'an ta'tadū wa ta'āwanū 'alā al-birri wa at-taqwā wa lā ta'āwanū 'alā al-'ithmi wa al-'udwāni wa attaqu allaha 'inna allāha shadīdu al-'lqāb" (And do not let the hatred of a people for having obstructed you from al-Masjid al-ḥarām lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression.) [Sūrat al-Mā'idah: 2]	



The Prophet, ﷺ said: "Allah made Makkah a sanctuary ... no one is allowed to uproot its thorny shrubs, cut down its trees, chase its game or pick up its fallen things except a person who would announce it publicly." [Narrated by al-Bukhārī]

Allah, سُبْحَانَهُ وَتَعَالَى, said:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ "inna aṣ-Ṣafā wa al-marwata min sha'ā'iri Allāhi faman ḥajja al-bayta 'aw a'tamara falā junāḥa 'alayhi 'an yaṭṭawwafa bihimā" (Indeed, al-Ṣafa and al-Marwah are among the symbols of Allah. So whoever makes Ḥajj to the House or performs 'umrah - there is no blame upon him for walking between them.) [Sūrat al-Baqarah: 158]



Construction of the Holy Mosque:

The Holy Mosque has received much care and attention over the years from various Muslim rulers and has undergone several expansions and improvements.



I notice and talk about:



- ⦿ The efforts made by the Kingdom of Saudi Arabia to serve the Holy Mosques and its visitors in the past and present.
- ⦿ The duty of a Muslim toward the Holy Mosque.
- ⦿ Punishment of anyone who violates its sanctity and sacredness..

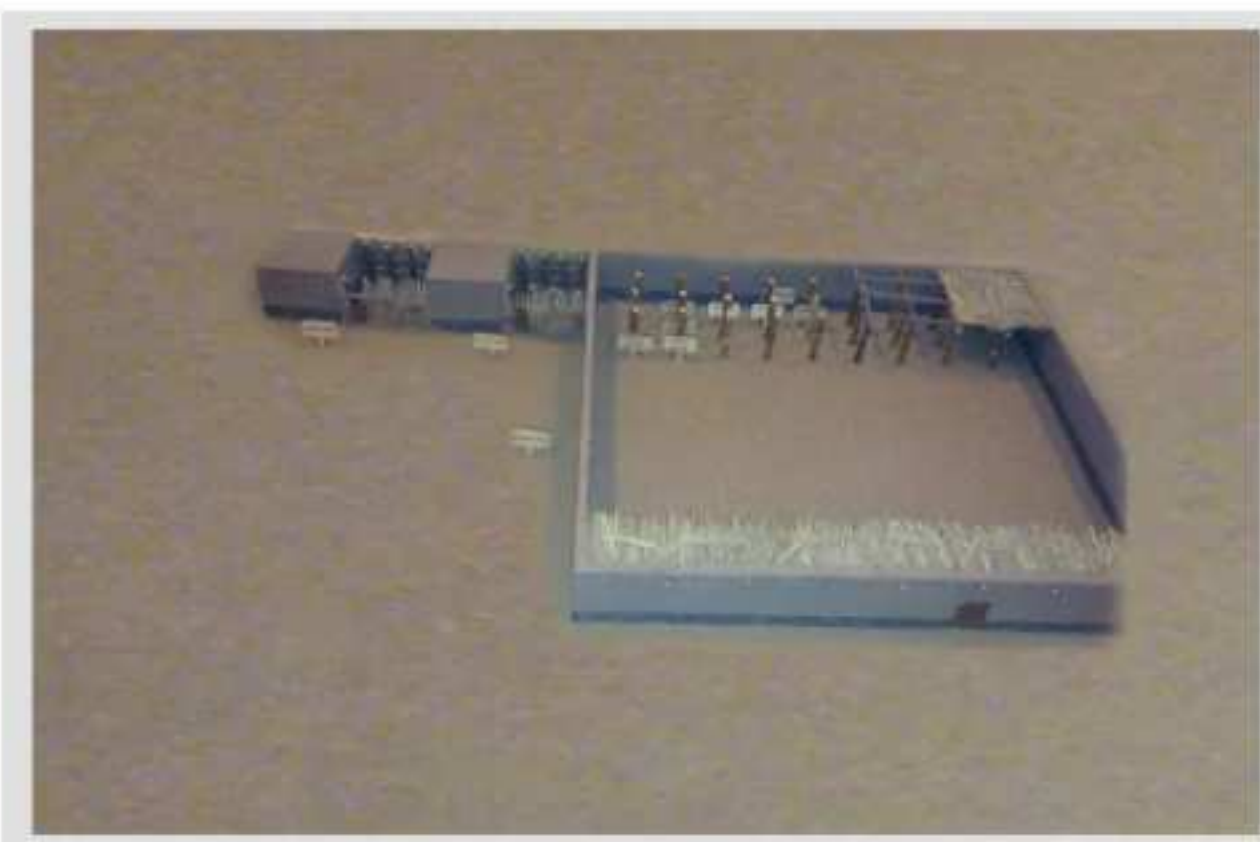
2. The Prophet's Mosque

Prophet ﷺ build the mosque immediately after his emigration from Makkah to Yathrib, whose name was changed to "al-Madīnah al-Munawwarah" after his arrival. The choice of the mosque's location- the place where the she-camel of the Prophet ﷺ stopped- was inspired by Allah ﷻ. According to al-Ṭabarānī and Sa'īd ibn Manṣūr in his Sunan, 'Abdullāh ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ arrived in Madīnah and his camel sat between the house of Ja'far ibn Muḥammad ibn 'Alī and the house of al-Ḥasan ibn Zayd. People came and said: "O Messenger of Allah, stay with us!". But the camel stood up and he ﷺ said: "Leave her; for indeed she is commanded". The camel went on, arriving with him at the door of Abū Ayūb al-Anṣarī رَضِيَ اللَّهُ عَنْهُ and sat there.

People came and said: "O Messenger of Allah, stay with us!" The camel stood up again and he ﷺ said: "Leave her; for indeed she is commanded". The camel continued until she arrived at the location of the minbar and sat there. The land was an area used for drying dates, owned by two orphans, Sahl and Suhail, the sons of 'Amr, who wanted to offer the land as a gift for Allah and His Messenger ﷺ. However, the Messenger of Allah ﷺ refused and bought the land from them for ten dinars, paid for from the wealth of Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Construction works started, using mudbricks for the walls, palm leaves for the ceiling, and palm trunks as pillars. The qiblah faced northward, in the direction of Al-Aqṣā Mosque. The Muhājirūn (Emigrants) and the Anṣār (Helpers) worked diligently together, along with the participation of the Prophet ﷺ. They repeated over and over the poetry verse by 'Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ:

O Allah! Indeed the reward is that of the Hereafter (i.e. the Muhājirūn)!

so, have mercy on the Anṣār and the Muhājirah





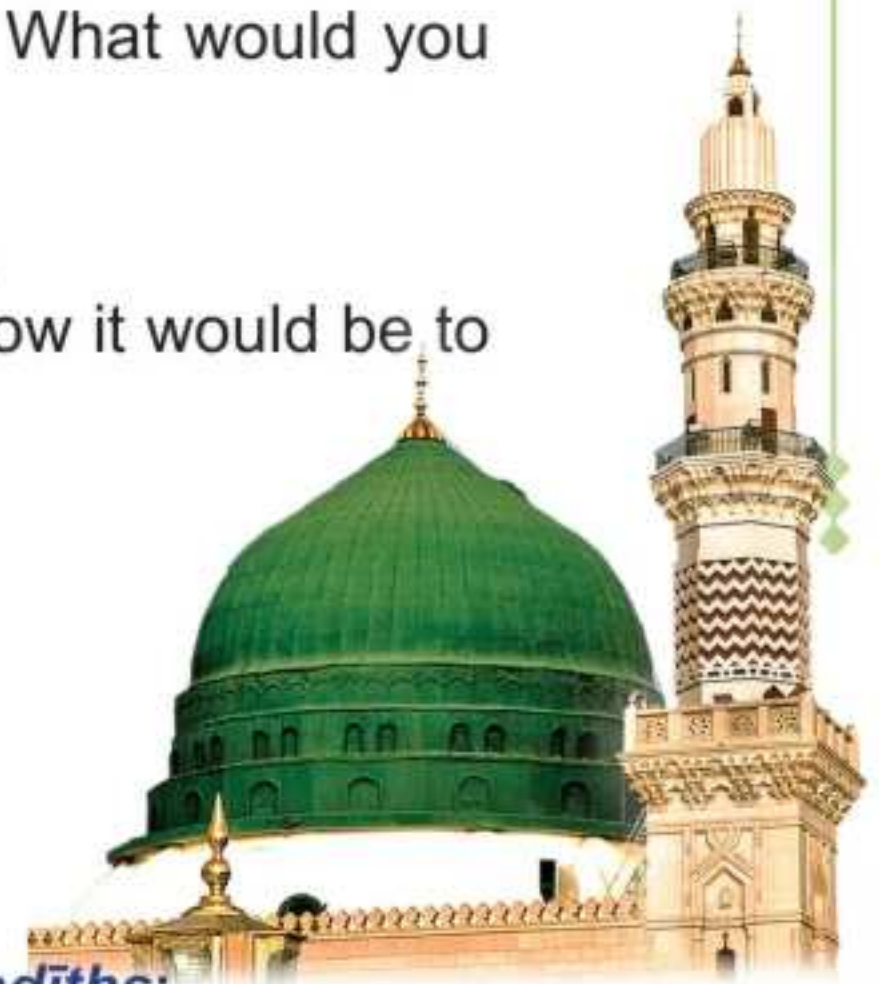
I describe and compare:

The features of the Prophet's Mosque in the past and in the present in the table below:

Feature	Prophet's Mosque in the past	Prophet's Mosque in the present
Building materials		
Size		
Islamic architecture		

I imagine and infer:

- ① The Prophet's Mosque is adorned with a big green dome. What would you imagine if you saw it?
- ② The manners of the Muslim in the Prophet's Mosque and how it would be to greet the Messenger of Allah ﷺ.



I reflect and infer

Other merits of the Prophet's Mosque based on the following *ḥadīths*:

- ① According to Abū Hurayrah رضي الله عنه the Prophet ﷺ said:
 "مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي."
 "The area between my house and my minbar is one of the meadows of Paradise, and my minbar is on my fountain (حَوْضِي)." [Narrated by al-Bukhārī and Muslim].
- ② According to Abū Hurayrah رضي الله عنه the Messenger of Allah ﷺ said:
 "مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي." "Offering prayer in my mosque (in Madīnah) is better than one thousand prayers elsewhere, save for those offered in the Holy Mosque (in Makkah)." [Narrated by al-Bukhārī and Muslim]
- ③ Abū Hurayrah رضي الله عنه said: I heard the Messenger of Allah ﷺ saying:
 "مَنْ جَاءَ مَسْجِدِي هَذَا لَمْ يَأْتِهِ إِلَّا لِحَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ فَهُوَ بِمَنْزِلَةِ الْمَجَاهِدِ فِي سَبِيلِ اللَّهِ"
 "Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in Jihad in the cause of Allah." [Narrated by Aḥmad and Ibn Mājah]

3. Al-Aqṣā Mosque

Al-Aqṣā Mosque is an enclosed, sacred complex containing the entire wall of the mosque, the prayer hall and the Dome of the Rock. It is located on Mount Moriah in south eastern Old Jerusalem, now in Occupied Palestine. It is the place where the Messenger of Allah ﷺ was taken on his night journey and where he met with other Messengers, عَلَيْهِمُ السَّلَامُ, leading them in prayer before ascending to heaven the same night. Allah ﷻ said:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ لِلزَّيْنِ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾
 “subḥāna al-ladhī ‘asrā bi‘abdihi laylāan mina al-masjidi al-ḥarāmi ‘ilā al-masjidi al-‘Aqṣ’ al-ladhī bāraknā ḥawlahu linuriyahu min ‘āyātinā ‘innahu huwa as-samī‘u al-baṣīr”
 (Exalted is He who took His Servant by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing) [Sūrat al-Isrā’: 1].

One of its merits is that it is recommended to start Iḥrām for pilgrimage and ‘Umrah from Al-Aqṣā Mosque, as Umm Salamah ", said: the Messenger of Allah ﷺ said:

"مَنْ أَهْلَ بِحَجَّةٍ أَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ". أَوْ "وَجِبَتْ لَهُ الْجَنَّةُ"

"If anyone puts on Iḥrām for pilgrimage or ‘Umrah from Al-Aqṣā Mosque to the Holy Mosque, his former and latter sins will be forgiven, or he will be guaranteed Paradise"

[Narrated by Abū Dāwūd].

A number of Companions and Followers did that, such as Ibn ‘Umar, Mu‘ādh ibn Jabal, Ka‘ab al-Khayr, ‘Abdullāh ibn Abī Ammar, Wakī‘ ibn al-Jarrāḥ, and Umm Ḥakīm bint ‘Umayya ibn al-Akhnas !.

I reflect and enumerate:

Other merits of Al-Aqsa Mosque from the following texts:

◎ Other merits of Al-Aqṣā Mosque from the following texts:

◎ Allah ﷻ said:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ لِلزَّيْنِ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

“subḥāna al-ladhī ‘asrā bi‘abdihi laylāan mina al-masjidi al-ḥarāmi ‘ilā al-masjidi al-‘aqṣā al-ladhī bāraknā ḥawlahu linuriyahu min ‘āyātinā ‘innahu huwa as-samī‘u al-baṣīr” (Exalted is He who took His Servant by night from al-Masjid al-ḥarām to al-Masjid al-Aqṣa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the All-Hearing, the All-Seeing) [Sūrat al-Isrā’: 1].





The place where the Messenger of Allah ﷺ was taken on his night journey

- Abū al-Dardā' رضي الله عنه said: the Messenger of Allah ﷺ said: "Offering one prayer in the Holy Mosque is equal to offering one hundred thousand prayers elsewhere, and offering one prayer in Al-Aqṣā Mosque is equal to offering five hundred prayers elsewhere" [Narrated by al-Ṭabarānī].

- According to Maymūnah رضي الله عنها, the servant of the Prophet ﷺ she said: O Messenger of Allah, tell us about Al-Aqṣā Mosque. So he said: "go there and pray in it. If you cannot do that, send oil to be lighted in its lamps" [Narrated by Abū Dāwūd].

"قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ . قَالَ انْثُوهُ فَصَلُّوا فِيهِ" "فَإِنْ لَمْ تَأْتُوهُ وَتُصَلُّوا فِيهِ، فَأَبْعَثُوا بِرَبِيبٍ يُسْرِجُ فِي قَنَادِيلِهِ"



I search and talk about:

- The efforts made by the United Arab Emirates in relation to Al-Aqṣā Mosque.



The Muslim's duty in relation to holy mosques:

Generally speaking, all mosques are the houses of Allah سبحانه وتعالى on earth. A Muslim must recognize their status, sanctity and sacredness and protect them from any act or speech that would desecrate or damage them. If this applies to mosques in general, how must we consider the state of the three holy mosques that were mentioned by Allah سبحانه وتعالى in his Holy Book, and also by His noble Messenger ﷺ. Allah سبحانه وتعالى clarified the sanctity of the Holy Mosque by saying:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾





"wa 'idh bawwānā li'ibrāhīma makāna al-bayti 'an lā tushrik bī shay'āan wa ṭahhir baytiya lilṭṭā'ifina wa al-qā'imīna wa ar-rukka'ī as-sujūd" (And mention, O Muhammad, when We designated for Ibrāhīm the site of the House, saying, "Do not associate anything with Me and purify My House for those who perform Ṭawāf and those who stand in prayer and those who bow and prostrate) [Sūrat al-Ḥajj: 26].

Furthermore, Allah, **سُبْحَانَهُ وَتَعَالَى** warned anyone who ill-treats it:

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَكْفُ فِيهِ وَالْبَادُ وَمَنْ يُرِدْ فِيهِ بِالْحَكَاكِ يُظْلَمِ نَذِقْهُ مِنْ عَذَابِ أَلِيمٍ﴾

"inna al-ladhīna kafarū wa yaṣuddūna 'an sabīli Allāhi wa al-masjidi al-ḥarāmi al-ladhī ja'alnāhu lilnnāsi sawā'an al-'ākifu fīhi wa al-bādi wa man yurid fīhi bi'ilḥādin biḥulmin nudhiqhu min 'adhābin 'alīm" (Indeed, those who have disbelieved and avert people from the way of Allah and from al-Masjid al-ḥarām, which We made for the people - equal are the resident therein and one from outside; and also whoever intends a deed therein of deviation in religion or wrongdoing - We will make him taste of a painful punishment) [Sūrat al-Ḥajj: 25]

I give my opinion:

on the following wrong manners or practices using the evidence above:

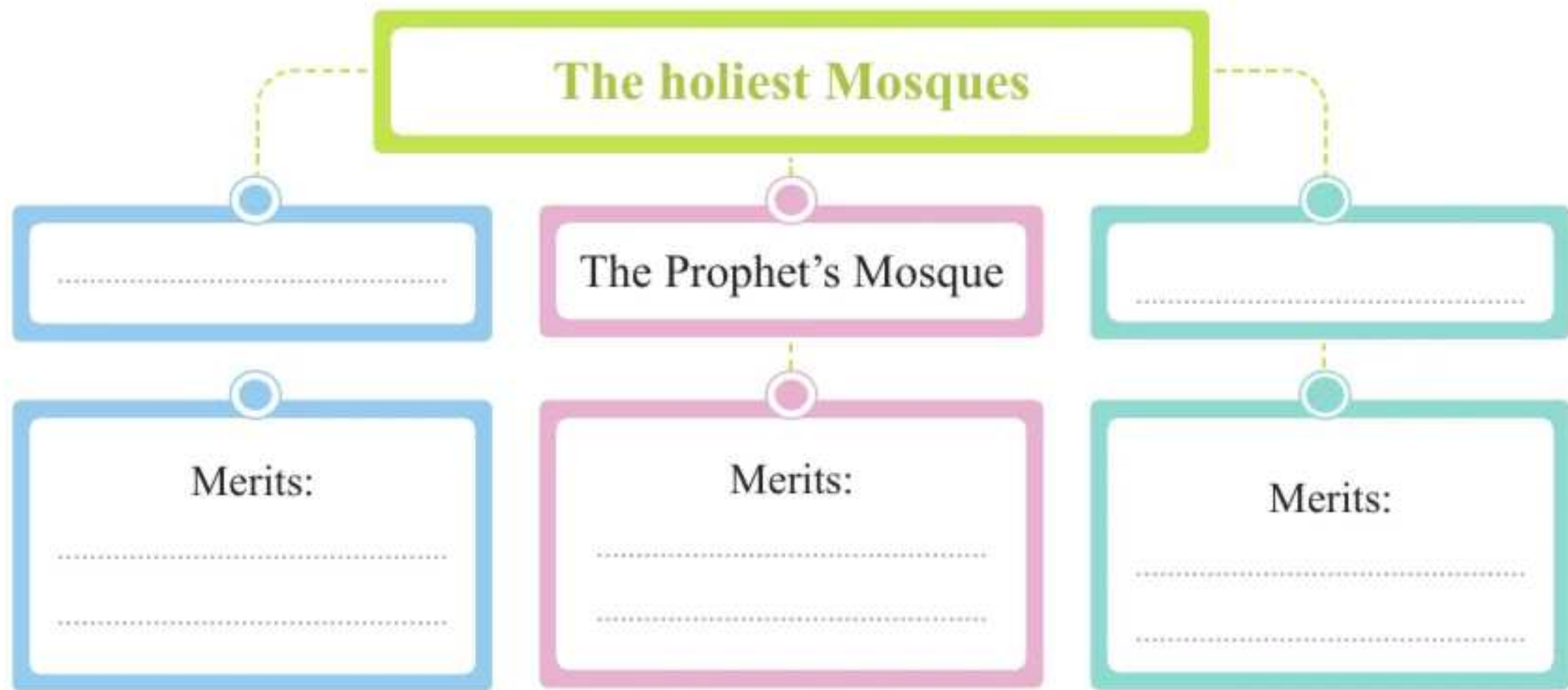
Situation	My opinion
Someone drank Zamzam water and then threw the empty cup on the ground.	
Someone pushed an old man to the ground in the precincts of the Holy Mosque in order to try to touch the Black Stone.	
Someone performed Ṭawāf (circumambulation) on the second floor of the Holy Mosque to avoid the crowds.	
Someone saw Palestinian youths in occupied Jerusalem keen on performing prayers in Al-Aqṣā Mosque.	
Someone some distance away raised his hand [in greeting] towards the direction of the grave of the Messenger of Allah ﷺ to avoid pushing people [who were closer to it].	
Someone prayed eight rak'ahs in al-Rawḍah al-Sharīfah, then sat to read the Qur'ān.	
Someone saw a thief stealing the wallet of someone performing 'Umrah in the yard of the Holy Mosque in Makkah.	



I organize my concepts:



- I complete the following conceptual chart:



I leave my mark



I respect
the houses of Allah,
سُبْحَانَهُ وَتَعَالَى, which are spread
around the world, observe the
required manners in them, and
ensure my society is aware of
the sanctity and merits of the
two Holy Mosques.



I answer by myself:

- 1 I list the world's holiest mosques, indicating the location of each one and the merits of praying in it.

Mosque	Location	Merit of praying in it

- 2 Why was Makkah described as the Holy City?

- 3 Put (✓) next to the true statement and (✗) next to the false one:

- ⦿ The Prophet, ﷺ, participated with the Emigrants and the Ansar in building the Prophet's Mosque. ()
- ⦿ The Holy Mosque had two minarets during the lifetime of the Prophet, ﷺ. ()
- ⦿ Mudbricks were used to build the walls of the Prophet's Mosque, and palm trunks were used as its pillars. ()
- ⦿ The Dome of the Rock Mosque in Jerusalem was built by the Umayyad Caliph al-Walīd ibn 'Abd al-Malik رَضِيَ اللهُ عَنْهُ. ()
- ⦿ Al-Aqṣā Mosque was built one thousand years after the Holy Mosque. ()

I enrich my experience:

- ⦿ Complete the following table:

The United Arab Emirates has given much care and attention to mosques. The Cabinet Resolution No. 39/2012 set several duties and prohibitions to maintain the sanctity of mosques, such as not eating, drinking, speaking loudly or begging in them.



Cabinet Resolution No. 39/2012 concerning the Sanctity of Mosques in the UAE	Duties	Prohibitions
		
		
		

I assess myself:

S	Feature	Level of application		
		always	sometimes	rarely
1	I express my love of the three mosques.			
2	I am keen on maintaining the sanctity and sacredness of the two Holy Mosques when I visit them.			
3	I urge my father to take me to perform 'Umrah and visit the grave of the Prophet ﷺ.			
4	I supplicate to Allah, سُبْحَانَهُ وَتَعَالَى, to enable me to pray in the three mosques, if Allah wills.			
5	supplicate to Allah سُبْحَانَهُ وَتَعَالَى for the liberation of Al-Aqṣā Mosque.			
6	I defend my Islamic sanctities against any evil or damage to them.			
7	I observe mosque manners in my country and respect their sanctity.			
8	I maintain mosques in my country and do not interfere with their contents.			

Lesson Three

The Conquest of Makkah

In this lesson I will learn to:

- 📖 Explain the religious status of Makkah.
- 📖 list the conditions of the treaty of Al-Hudaybiya.
- 📖 deduce the importance of trust in Allah ﷻ from the events of the conquest of Makkah.
- 📖 infer the relation between forgiveness and civilizational advancement of society.

I take the initiative to learn

Allah, ﷻ, said:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحًا قَرِيبًا

“la-qad şadaqa llāhu rasūlahu r-ru'yā bi-l-ḥaqqi la-tadkhulunna l-masjida l-ḥarāma 'in shā'a llāhu 'āminīna muḥalliqīna ru'ūsakum wa-muqaşşirīna lā takhāfūna fa-'alima mā lam ta'lamū fa-ja'ala min dūni dhālika fathān qarīban” (Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-ḥarām, if Allah wills, in safety, with your heads shaved and hair shortened, not fearing anyone. He knew what you did not know and has arranged before that a conquest near (at hand.) [Sūrat al-Fath: 27]

I think and explain:



- 🕒 This verse carries good news from Allah ﷻ to His Prophet ﷺ. What is it? t.
- 🕒 Many people depend on visions and dreams and build their futures on them. What would you advise them?





I use my skills to learn:

The importance of Makkah

Makkah (or Umm Al-Qurā) is the holiest city in Islam. The Holy Mosque is located in its heart and in the middle of this mosque is the *Ka'bah*, the direction for Muslims in their prayers and their destination for their pilgrimage. The *Ka'bah* was built by Ibrāhīm al-Khalīl and his son Isma'īl. Makkah has also several important religious landmarks, such as the well of Zamzam, 'Arafat, Muzdalifa, Minā, al-Nūr Mountain, Thawr Mountain and Ḥirā' Cave, in which revelation came to the Prophet Muhammad ﷺ. From Makkah, Islam spread to the world. It is the city in which Ādam and Eve, as well as many Prophets and Messengers, lived. The Prophet Muhammad ﷺ was born in there, emigrated from it to Madīnah, and return to it in conquest.



I enumerate and classify:

- Landmarks of Makkah in the following table:

Religious landmarks	Historical landmarks	Geographical landmarks
.....		
.....		
.....		



I read and infer:

- According to Ibn 'Abbās, رَضِيَ اللَّهُ عَنْهُ, the Messenger of Allah ﷺ said to Makkah (when emigrating from it): "مَا أَطْيَبُكَ مِنْ بَلَدٍ، وَأَحَبُّكَ إِلَيَّ، وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ"
"There is no land sweeter than you, or more beloved to me. If it were not that my people expelled me from you, I would not have lived anywhere else [Narrated by al-Tirmidhī].
- The reason why the Prophet ﷺ was so attached to Makkah.
.....
- The national value which the Prophet ﷺ emphasised in this ḥadīth.
.....



The Treaty of al-Ḥudaybiyah paved the way for the conquest of Makkah

The Treaty of al-Ḥudaybiyah was made in the month of Dhul Qa‘dah, in the sixth year after migration. The treaty was agreed upon by the Muslims and Quraysh at a place called al-Ḥudaybiyah, on the outskirts of Makkah, when the Muslims went to perform ‘Umrah but were prevented by the polytheists of Makkah from doing so.

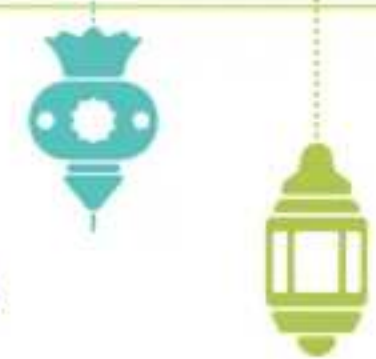
Key terms of the treaty:

- The two sides agreed on a truce to stop fighting for a period of ten years.
- The Muslims will not enter Makkah, but will return to it the following year to perform ‘Umrah.

The treaty gave other Arab tribes the freedom to join either of the two parties: the Muslims or Quraysh. It provided that any person from Quraysh who converts to Islam and comes to the Messenger ﷺ shall be returned to Quraysh, and any person from the side of the Messenger ﷺ who joins Quraysh shall be accepted. The treaty formed a suitable framework for spreading Islam amongst the tribes, enhancing the strength of the Muslims and limiting wars and fighting.



I cooperate with my classmates and determine:



The fields of reconciliation that are encouraged in the following verses, and indicate their positive results:

Verse	Fields of settlement	Positive results
Allah, ﷻ, said: ﴿وَالصُّلْحُ خَيْرٌ﴾ “ <i>wa-ṣ-ṣulḥu khayrun</i> ” (and settlement is best) [Sūrat al-Nisā’: 128]		
Allah, ﷻ, said: ﴿فَاَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾ “ <i>fa-aṣliḥū bayna ‘akhawaykum</i> ” (so make settlement between your brothers) [Sūrat al-Hujurāt: 10]		
Allah, ﷻ, said: ﴿إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا﴾ “ <i>in yurīdā ‘iṣlāḥan yuwaffiqi llāhu baynahumā</i> ” (If they both desire reconciliation, Allah will cause it between them) [Sūrat al-Nisā’: 35]		
Allah, ﷻ, said: ﴿فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾ “ <i>fa-ttaqū llāha wa-aṣliḥū dhāta baynikum</i> ” (So fear Allah and amend that which is between you) [Sūrat al-‘Anfāl: 1]		



Trust in Allah and making necessary efforts

The Prophet ﷺ set out to conquer Makkah in Ramadan in the eighth year after migration. He and the Muslims accompanying him were fasting. On their way, he and the Muslims accompanying him broke their fast and remained in that state until they entered Makkah. The Prophet r maintained full secrecy while marching; he kept the destination of the army secret from everybody. When he ﷺ set out he supplicated to his Lord saying: "O Allah! Deprive Quraysh of surveillance and information so that we surprise them in their territory". So Quraysh did not know anything about the Muslims and their goals.



I analyze and explain:

- One of the factors of success in tasks is combining trust in Allah and making the necessary efforts. Explain this in the case of the conquest of Makkah.

Trust in Allah

.....

.....

.....

Taking the required steps

.....

.....

.....

Forgiveness and tolerance

Ibn Ishaq said that the Messenger of Allah ﷺ stood at the door of Ka'bah and said: "O Quraysh! What do you think I will do with you?" They said: "Something good. You are a good brother and a good nephew." He r said: "Go, for you are free" [The Prophet's Biography by Ibn Hishām]

This is the perfect example of forgiveness, tolerance and having mercy on others who have transgressed. One of the effects of the Prophetic policy of forgiveness is that the people felt safe, entered the religion of Allah in multitudes and Islam became stronger. Allah ﷻ referred to this in the Holy Qur'ān when He said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (٣)﴾

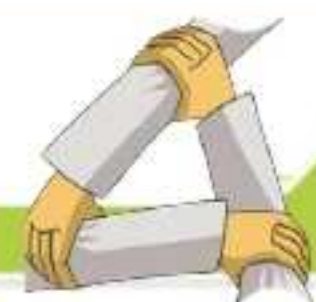
"idhā jā' a naṣru llāhi wa-l-fathu (1) wa-rāayta n-nāsa yadkhulūna fī dīni llāhi 'afwājan (2) fa-sabbiḥ bi-ḥamdī rabbika wa-staghfirhu 'innahū kāna tawwāban (3)" (When the victory of Allah has come and the conquest, (1) And you see the people entering into the religion of Allah in multitudes, (2) Then exalt Him with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance. (3)) [Sūrat al-Naṣr: 1-3]



I think and infer:

The civilizational values of the sayings of the Prophet ﷺ on the day of the conquest of Makkah:

Saying	Civilizational value
Today is the day of mercy.	
Go, for you are free.	
Whoever enters the house of Abū Sufiān will be safe.	
Whoever enters his house will be safe.	



I cooperate with my classmates and give an example:

for each of the following positive values, explaining their positive effects in the table below:

Moral value	Practical example	Positive effects
Forgiveness		
Tolerance between family members		
Tolerance toward non-Muslims		



Treating people according to their status

One of the qualities of good character is to treat people according to their status and rank. 'Ā'ishah رضي الله عنها, said: "The Messenger of Allah ﷺ ordered us to treat people according to their status" [Narrated by Muslim]. This was demonstrated at the time of the conquest of Makkah when Abū Bakr رضي الله عنه brought his father, Abū Quḥāfah. When the Messenger of Allah ﷺ saw him he said: "Couldn't you leave the old man in his house until I come to him?" Another example is when the Messenger of Allah ﷺ observed the status of Abū Sufyān, leader of Quraysh, by saying: "Whoever enters the house of Abū Sufyān will be safe".



I cooperate with my classmates
and write down

Next to each person the appropriate way to observe their status:



The ruler

A person of high status
(e.g. minister)

Scholar

Old man

Mother



I organize my concepts:

The conquest of
Makkah in the
year

Relation between forgiveness
and civilizational advancement:

Importance of trust in Allah,
سُبْحَانَكَ وَتَعَالَى:

Terms of the treaty of al-
Hudaybiyyah:

Religious importance of Makkah:



I leave my mark

Sheikh Zayed, رَحِمَهُ اللهُ، says: "The believer must be merciful and tolerant. We must be tolerant towards each other. Tolerance is mercy, and without tolerance there is no life."





I answer by myself:

1 Reconciliation has several benefits. State two benefits of the Treaty of al-Hudaybiyyah.

.....

.....

2 How would you explain the acceptance by the Messenger ﷺ of the terms of the Treaty of al-Hudaybiyyah despite their injustice towards Muslims?

.....

.....

3 Prior preparation for any task is one of the factors of success. How did the Prophet ﷺ prepare for the conquest of Makkah?

.....

.....

4 The Messenger of Allah ﷺ said "ما زاد الله عبدًا بعفو إلا عزًا" "Allah increases the honour of him who forgives" [Narrated by Muslim]

Explain the benefits of forgiveness in the following fields

Family	
Professional level	
Social relations	
Relations between nations	



I enrich my experience:

- Cooperate with your classmates to extract the Qur'ānic verses that talk about the conquest of Makkah. Write a full report about this historic event and then publish it on social media.

I assess myself:

S	Aspect	I apply it		
		always	sometimes	rarely
1	I am interested in the events in Islamic history.			
2	I follow the lead of the Prophet ﷺ in all my behavior.			
3	I forgive those who wronged me.			
4	I respect people who are older than me and honour people of higher rank.			
5	respect the opinions of others without bias towards my own opinion.			

Lesson Four

Travel Manners

In this lesson I will learn to:

- Explain the benefits of travel in Islam.
- Explain travel manners.
- Deduce the benefits of observing travel manners.
- Read recommended travel supplications by heart.



I take the initiative to learn

It has been noticed that during air travel, some children interfere with the contents of the plane, stand in the aisles for no reason, and speak loudly during the flight.



I think and Infer:



- What is your opinion of this behaviour?
- What must the Muslim observe while travelling?





I use my skills to learn:

Travel in Islam:

Linguistically speaking, travel is the opposite of staying in one's country. It means moving by land, air or sea from one's place of residence to another place to gain a benefit that is permitted by Allah ﷻ. Allah ﷻ ordered people to move around the expanse of the earth to fulfill their various needs, such as work, education, medical treatment, trade, tourism and more. Allah ﷻ said:



﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ﴾. "huwa lladhī ja'ala lakumu l-'arḍa dhalūlan fa-mshū fī manākibihā wa-kulū min rizqihī wa-'ilayhi n-nushūru" (It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection) [Sūrat al-Mulk: 15]. Throughout his journey, the traveller will think of the wonders created by Allah ﷻ thereby increasing his belief in Him. Allah ﷻ said:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ﴾. "qul sīrū fī l-'arḍi fa-nzurū kayfa badaa l-khalq" (Say, O Muhammad, "Travel through the land and observe how He began creation") [Sūrat al-'Ankabūt: 20].

Travel services and infrastructure are thought to be a reflection of the prosperity of the people and the advanced development of countries. We in the United Arab Emirates live under wise leadership that strives to ensure the welfare and happiness of its people and continued cross-cultural communication with the world. Therefore, the UAE has paid much attention to travel services, building world-class airports, providing modern airplanes equipped with the latest services, and holding the highest global rankings in the fields of travel and tourism several times over.



I search and describe:

The services offered by airports in the UAE to ensure the comfort of airline passengers in the following areas:

Area	Services
Ticketing and reservation	
Completing travel procedures in the airport	
Provision of conveniences and amenities in the airport	



I read and infer:

Other benefits of travel from the following ḥadīths:

- ① The Messenger of Allah ﷺ said:

"ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ"

"Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of a parent against their child." [Narrated by al-Tirmidhī].

- ② The Messenger of Allah ﷺ said:

"أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْسَلَهُ اللَّهُ لَهُ عَلَى مَذْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ؟ قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ. قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتُهُ فِيهِ."

"A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah ﷻ." Thereupon the angel said, "I am a messenger to you from Allah to inform you that Allah loves you as you love him for His sake" [Narrated by Muslim]



I think and criticise:

The following behaviours, explaining their positive and negative aspects:.

- ① Someone borrows money from the bank to travel with his family during his annual leave.

.....

.....

.....

- ② Someone travels with his friends for tourism without the knowledge of his parents.

.....

.....

.....



The etiquettes of travel:

Before travelling, a Muslim must observe the following manners:

- ① Have a righteous intention. A Muslim should make his travel a means for getting closer to Allah **سُبْحَانَهُ وَتَعَالَى**.
The Messenger of Allah **ﷺ** said: " **إنما الأعمال بالنيات وإنما لكل امرئ ما نوى** "
"Acts are judged only by intentions and a man will have only what he intended." [Narrated by al-Bukhārī and Muslim].
- ② Leave sufficient money and provision for his family. The Messenger of Allah **ﷺ** said:
" **كفى بالمرء إثماً أن يضيع من يقوت** " "It is sufficient as a sin that a man neglects who he is obliged to maintain." [Narrated by Aḥmad and Abū Dāwūd].
- ③ Choose a good travel companion who will remind him of Allah **سُبْحَانَهُ وَتَعَالَى**, help him obey Him, and guide him to good things. The Prophet **ﷺ** said:
" **لا تصاحب إلا مؤمناً ولا يأكل طعامك إلا تقي** " "Keep only a believer for a companion and let only the pious eat your food" [Narrated by Abū Dāwūd and al-Tirmidhī].
- ④ Check that he has all the required identification documents before leaving the house.
- ④ Read and observe the instructions on the back of the travel ticket.
- ④ Observe the time of the flight.
- ④ Depending on the time available to him, assist other passengers who require help with using electronic equipment at the airport to complete smart travel procedures or otherwise.

I reflect and explain:

The two types of travel indicated in the following ḥadīth, giving one example for each and stating my position towards them.

The Messenger of Allah **ﷺ** said:

" **مَا مِنْ خَارِجٍ يَخْرُجُ إِلَّا بِنَايِهِ رَايَتَانِ: رَايَةٌ بِيَدِ مَلَكٍ، وَرَايَةٌ بِيَدِ شَيْطَانٍ، فَإِنْ خَرَجَ بِمَا يُحِبُّ اللَّهُ اتَّبَعَهُ الْمَلَكُ بِرَايَتِهِ، فَلَا يَزَالُ تَحْتَ رَايَةِ الْمَلَكِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ، وَإِنْ خَرَجَ بِمَا يُسَخِطُ اللَّهَ اتَّبَعَهُ الشَّيْطَانُ بِرَايَتِهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ** "

"anyone who leaves his house will have two flags at his door; one flag carried by an angel and one flag carried by a devil. If he is out to do something that pleases Allah, the angel will follow him with his flag, and he will remain under the flag of the angel until returning home. If he is out to do something that angers Allah, the devil will follow him with his flag, and he will remain under the flag of the devil until returning home."

[Narrated by Aḥmad and Al-Ṭabarānī]

Two types
of travel

My position
towards them

One example
for each type

- ① Someone travels for tourism and enjoyment without leaving sufficient money to cover his family's expenses during the period of his travel.



I discuss and assess:



I cooperate with my classmates and plan:



A fun and beneficial family trip during the summer holiday:

Destination

.....

Means of travel

.....

Tourist places

.....

Necessary luggage

.....

Trip budget

.....

Second: A Muslims's manners during travel:

☉ Travellers must choose someone from their group as their leader to supervise and organize accommodation, transportation and other needs. The Messenger of Allah ﷺ said:

"إذا كان ثلاثة في سفر فليؤمهم أحدهم" "When three persons set out on a journey, they should appoint one of them as their leader." [Narrated by Abū Dāwūd].

☉ Reading the travel supplication when one gets in his car, on the plane or uses other means of travel. The travel supplication is:

"سبحان الذي سخر لنا هذا وما كنا له مقرنين ، وإنا إلى ربنا لمنقلبون ، اللهم إنا نسألك في سفرنا هذا البر والتقوى ومن العمل ما ترضى ، اللهم هون علينا سفرنا هذا ، واطو عنا بعده ، اللهم أنت الصاحب في السفر ، والخليفة في الأهل ، اللهم إني أعوذ بك من وعاء السفر ، وكآبة المنظر ، وسوء المنقلب ، في المال والأهل "

"**Glory** be to Him Who subjected for us this (ride) as we are not powerful enough to subjugate it for ourselves. Indeed we are going to return to our Lord. O Allah, we seek virtue and piety from You in this journey of ours and acts that please you. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are our companion during the journey, and guardian of our family. O Allah, I seek refuge in You from hardships of the journey, gloomy scenes, and from finding evil changes in my property and family upon returning." [Narrated by Muslim].



⦿ Performing religious duties, maintaining the daily prayers and wearing modest clothing. A Muslim must avoid all kinds of sins, not harm anyone by words or acts, backbiting, tale-bearing, telling lies or other sins. Rather, he must show excellence to people through his words and actions. The Prophet ﷺ said:

"مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى"

"The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever" [Narrated by al-Bukhārī and Muslim].

⦿ Observing safety and security instructions while on the plane.



I cooperate with my classmates and explain:

Things that I must observe while traveling to be a good representative of my religion and country.

At the airport

.....
.....
.....
.....

In the transport vehicle

.....
.....
.....
.....

At the destination

.....
.....
.....
.....



I think and enumerate:

⦿ In cooperation with my classmates some good deeds through which I can utilise my time during the journey.

.....

.....

.....



I reflect and explain:

☉ I criticise and explain the following:



Situation	Opinion	Explanation
Stopping to have an off-road break during land travel.		
Smoking in the transport vehicle.		
Jostling when getting on and off the means of travel.		
Dealing politely with the flight attendant on the plane.		
Using the mobile phone while driving on a road trip.		
Not observing road and traffic laws while driving on a road trip.		



I make a judgment:

With the assistance of the Official Fatwa Centre in the UAE regarding the following case:

- ☉ Women travelling abroad on an official mission for the purpose of studying or serving the country in contemporary times.

.....

.....

.....



Third: upon return from travel:

Upon returning, there are several things a Muslim must not forget. These include:

- ④ Reading the supplication for returning from travel, which is to repeat the travel supplication with the following words at its end: "أَيُّون تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ"
"We are returning in safety, repenting, worshipping our Lord and praising Him"
[Narrated by Muslim].
- ④ Informing the family in advance about one's arrival so they can prepare to meet him.
- ④ Observing the permitted weight of luggage.



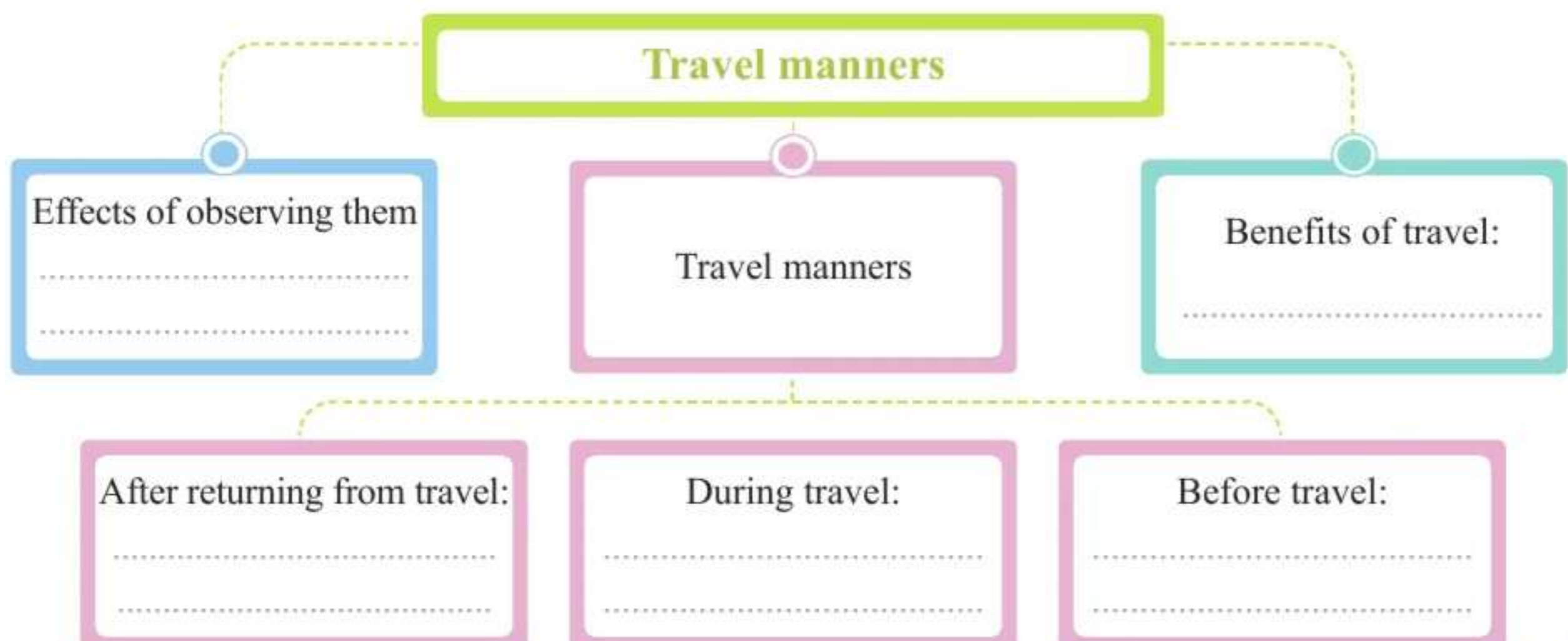
I think and expect:

The positive effects of observing travel manners on the individual and society.

Effect on the individual	Effect on society
Love of Allah, سُبْحَانَهُ وَتَعَالَى, and His Messenger	Spread of good will between individuals in society
.....	
.....	

I organize my concepts:

- ④ I complete the following conceptual chart:





I leave my mark



I design a practical plan to raise awareness amongst my family, neighbors and school students about the importance of observing travel manners in order to become good representatives of our religion and our country.



I answer by myself:

- 1 Indicate your opinion of the following situations by putting (✓) and explaining:

Situation	Agree	Disagree	Reason
Someone travelled for enjoyment, leaving his ill mother alone at home.			
A woman does not wear her Islamic headscarf when travelling abroad.			
Excessive movement in the bus aisle while traveling.			
Smiling at everyone a person meets when travelling.			
Orderly completion of travel procedures using smart equipment at the airport.			

- 2 List some things you can do when you enter the airport and sit waiting for the departure time of your flight:

- ⊙
- ⊙
- ⊙



3 Classify the following actions in the table below:

(saying the travel supplication - throwing tissues around in the airport - speaking softly on the plane - speaking loudly at the airport - interfering with the equipment on the plane - keeping the place where you are located clean - greeting a group you pass by - dealing politely with staff at the airport - jostling when entering a travel vehicle - standing in the aisles of the vehicle - not observing the laws of other countries - saying goodbye to family and relatives - being kind in dealing with people)

Travel manners	Violations of travel manners
.....	
.....	
.....	
.....	
.....	
.....	
.....	
.....	

I enrich my experience:

- ⦿ In cooperation with your classmates, prepare an educational leaflet with photos on travel manners, and then show it to your classmates.
- ⦿ Design an e-leaflet with photos on safety and security measures that travellers must observe when traveling by land or by air.



I assess myself:

- ☉ To what extent do I apply the values discussed in the lesson?

S	Area	I apply it		
		always	sometimes	rarely
1	I observe the appropriate manners for entering a travel vehicle.			
2	I greet all people I meet.			
3	I plan my travel in advance to utilize time in a useful way.			
4	I observe good general manners while sitting in the travel vehicle.			
5	I am keen on remembering Allah, سُبْحَانَهُ وَتَعَالَى, during my travel.			
6	I wear decent clothes to be a good representative of my religion and my country.			
7	I politely engage with others through my words and actions.			
8	I say the travel supplication at the beginning of the trip.			
9	I avoid laughing or speaking loudly out of my respect of others.			

Lesson Five

The Rulings pertaining to 'Umrah

In this lesson I will learn to:

- Explain the concept of 'Umrah.
- express the merits of 'Umrah.
- explain how to perform the rituals of 'Umrah along with the associated rulings.



I take the initiative to learn

Allah, **سُبْحَانَهُ وَتَعَالَى**, said:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ "wa-'atimmū l-ḥajja wa-l-'umrata li-llāhi" (And complete the Hajj and 'Umrah for Allah.) [Sūrat al-Baqarah: 196]

The Messenger of Allah, **ﷺ**, said:

"الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ"

"The performance of 'Umrah is an expiation for the sins committed between it and the previous 'Umrah; and the reward of an accepted pilgrimage is nothing but Paradise." [Narrated by al-Bukhārī]



I reflect and infer

- One religious obligation imposed on us by Allah **سُبْحَانَهُ وَتَعَالَى** and one voluntary act of worship by which we get closer to Allah **سُبْحَانَهُ وَتَعَالَى**
- The significance of the fact that pilgrimage and 'Umrah are mentioned together in the Holy Qur'ān and the Prophet's *ḥadīth*.
- The merits of both the pilgrimage and 'Umrah according to the noble *ḥadīth*.

All right

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I use my skills to learn:

Definition of 'Umrah:

Umrah: Its lexical meaning is “to visit”. A person has “visited” if he has performed the rites of the 'Umrah. Helping someone “visit” means to assist in their performance of the 'Umrah.

Status: it is a confirmed *Sunnah* to be performed once in one's lifetime. It can be performed on any day of the year, except for the days of *Tashrīq* for someone performing the pilgrimage. Repeating 'Umrah is considered a great opportunity for effacing sins.

I read and deduce:

..... merits of 'Umrah from the following *ḥadīths*:

Ḥadīths

The Messenger of Allah ﷺ said:

”تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ، كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ“

“Perform pilgrimage and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron, gold and silver, and the reward of an accepted pilgrimage is nothing but Paradise.” [Narrated by al-Nasā'ī]

The Messenger of Allah ﷺ said:

”الْحُجَّاجُ وَالْعُمْرَارُ وَقَدْ لَهِىَ اللَّهُ إِنْ دَعَوْهُ أَجَابَهُمْ وَإِنْ وَسَلَوْهُ فَأَعْطَاهُمْ“

“The pilgrims performing pilgrimage and 'Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them.” [Narrated by Ibn Mājah]

Merits of 'Umrah

⦿ Social benefits of 'Umrah:



Places from which to don the *Iḥram* for 'Umrah (*Mīqāts*):

Assuming the state of *Iḥrām* from the *Mīqāt* is one of the duties of 'Umrah; if one fails to do so, they must offer a sacrifice. *Mīqāts* are the points specified by the Messenger of Allah ﷺ for starting *Iḥrām*. Ibn 'Abbās said:

"أَنَّ النَّبِيَّ ﷺ وَقَّعَ لِأَهْلِ الْمَدِينَةِ: ذَا الْخَلِيفَةِ، وَلِأَهْلِ الشَّامِ: الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ: قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ: يَلَمْلَمَ، هُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أُنْشِأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ "

"the Messenger of Allah ﷺ made Dhul-Ḥulayfah as the *Mīqāt* for the people of Madīnah; Al-Juhfah for the people of al-Shām (the Levant); Qarn al-Manāzil for the people of Najd; and Yalamlam for the people of Yemen; and these *Mīqāts* are for the people at those very places as well as for those who come through those places with the intention of performing pilgrimage and 'Umrah; and whoever is living within these boundaries can assume *Iḥrām* from the place he starts, and the people of Makkah can assume *Iḥrām* from Makkah." [Narrated by al-Bukhārī and Muslim]. So, pilgrims must assume the state of *Iḥrām* when they reach those *Mīqāts*, and may not cross them without assuming it. Those traveling by air can wear *Iḥrām* clothes before the plane flies over *Mīqāt*, so that when it reaches above it, they assume the state of *Iḥrām* while on the plane.

Residents of Makkah shall assume the state of *Iḥrām* from the nearest point outside the boundaries of the Holy City; they then cross the boundaries and start *Iḥrām*. Those coming from outside Makkah shall start *Iḥrām* from the *Mīqāt* point as specified by the Messenger ﷺ in the previous *ḥadīth*.

I reflect and specify:

The places for starting *Iḥrām* for people coming from the countries shown on the map:

<i>Mīqāt</i>	For people coming from the direction of
.....	
.....	
.....	
.....	
.....	





- ⦿ The *Mīqāt* for people coming from the United Arab Emirates by **land** is:
- ⦿ The *Mīqāt* for people coming from the United Arab Emirates by **air** is:
- ⦿ The *Mīqāt* for people who go first to Madīnah to visit the Prophet ﷺ and then want to perform 'Umrah is

How to Perform 'Umrah:

The pillars of 'Umrah, without which its performance would not be valid are: *Iḥrām*, *Ṭawāf* around *Ka'bah*, and *Sa'y* between al-*Şafā* and al-Marwah. The steps for performing 'Umrah are explained below:

First: *Iḥrām*: *Iḥrām* is the intention to perform 'Umrah. Anyone who wants to assume the state of *Iḥrām* and has already reached the *Mīqāt* must intend in his heart, or even pronounce by his tongue, the intention to perform 'Umrah. Before starting *Iḥrām*, men must remove all stitched clothing that covers the body [and don the two white robes of *Iḥrām*]. It is also Sunnah to perform a full purificatory bath before *Iḥrām* and pray two rak'ahs. Once the pilgrim assumes the state of *Iḥrām*, he must recite the Talbiyah by saying "*Labbayka-llāhumma Labbayk, Labbayka Lā Sharīka Laka Labbayk, Innal-Ḥamda Wan-Ni'mata Laka Wal-Mulk, Lā Sharīka Lak*", and continue repeating it until he enters Makkah.



I think and discuss:

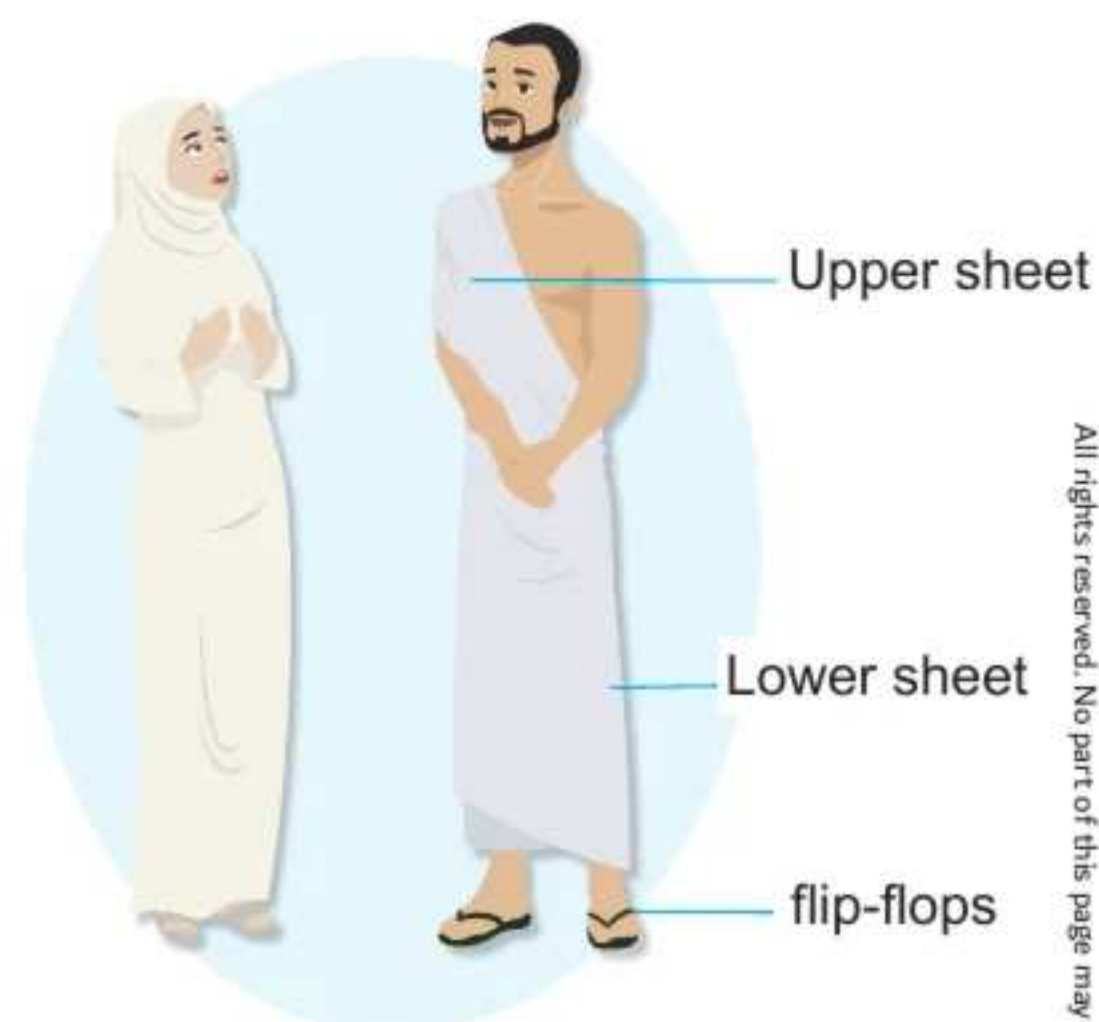
- ⦿ Someone intended to perform 'Umrah. He left his country and crossed the *Mīqāt* while on the plane without assuming *Iḥrām* for 'Umrah.

.....

I notice and compare:

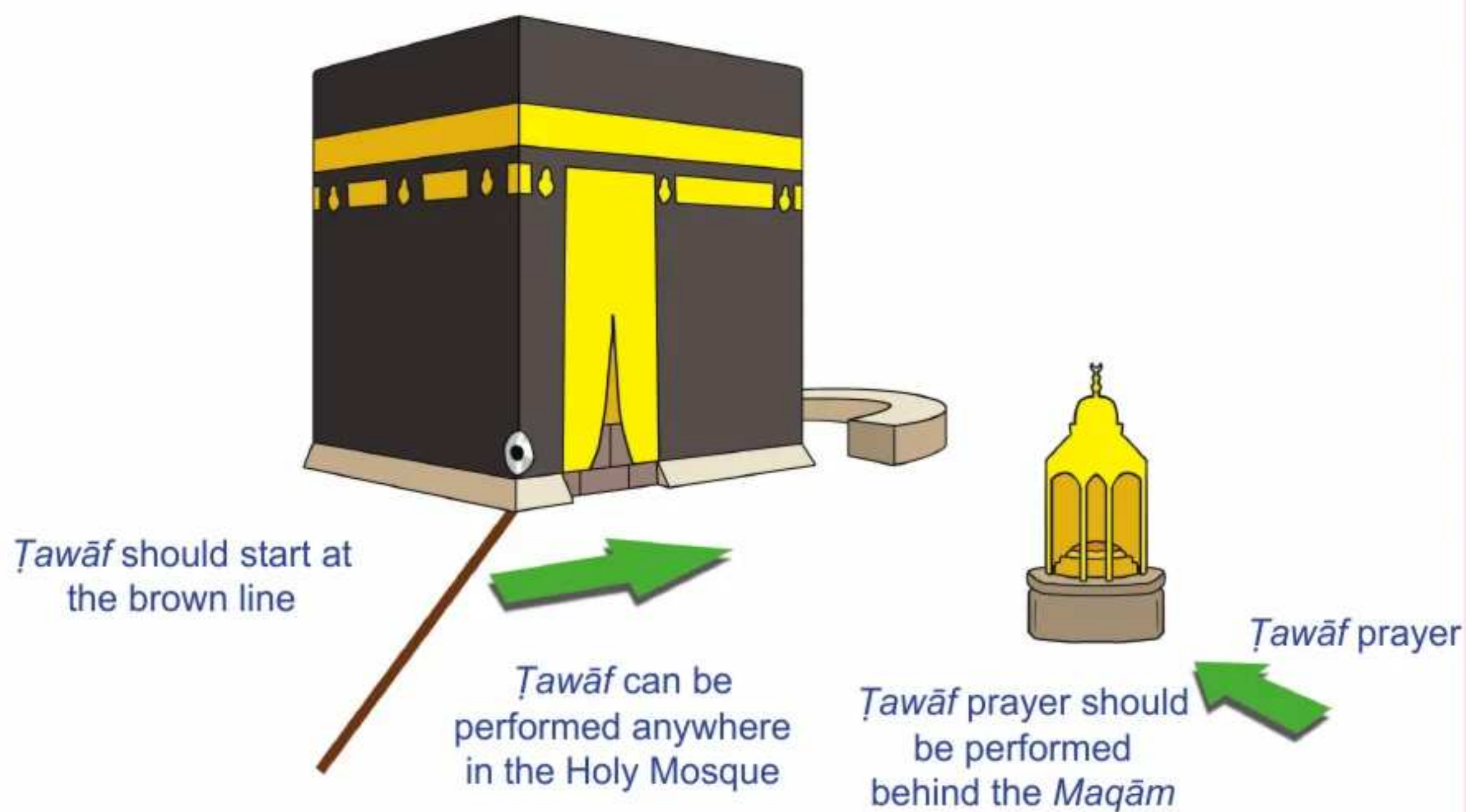
The differences in the *Ihrām* clothes for men and women for 'Umrah and explain the wisdom behind that:

Comparison	<i>Ihrām</i> clothes for men	<i>Ihrām</i> clothes for women
Description		
Wisdom behind it		



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Second: *Tawāf* around the Ka'bah:





The *Ṭawāf* consists of circumambulating the *Ka'bah* seven times. Each round begins and ends at the Black Stone. The *Ṭawāf* cannot be performed inside the *Hijr* of Isma'īl عليه السلام.

It is Sunnah to do the following actions during *Ṭawāf*:

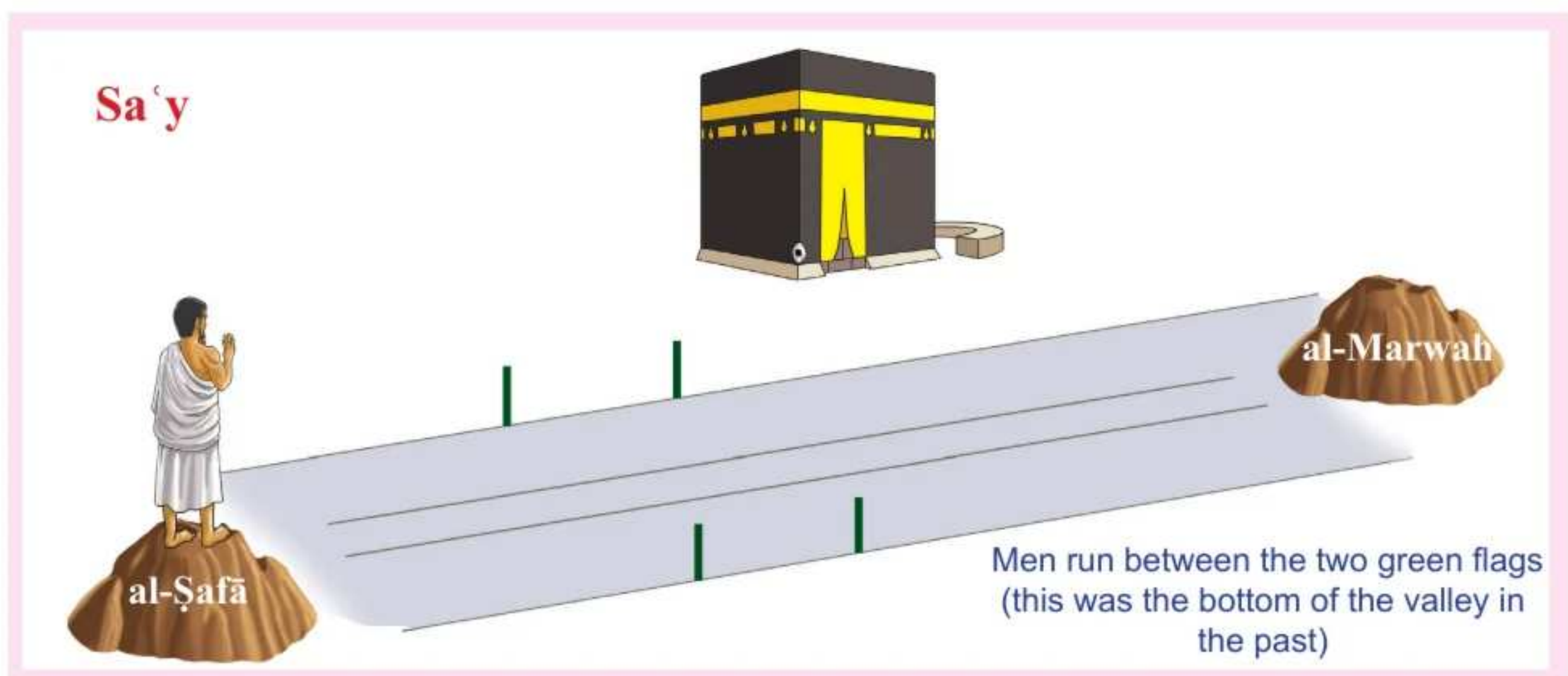
- ① To kiss the Black Stone, unless this contributes to overcrowding in the area.
- ① **Ramal**: Walking at an increased pace in the first three rounds. This is only for men.
- ① **Reciting abundant dhikr and supplications**: It is recommended to repeat whilst walking between the Yemeni Corner and the Black Stone:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ "rabbanā 'ātinā fī d-dunyā ḥasanatan wa-fī l-'āakhirati ḥasanatan wa-qinā 'adhāba n-nāri" (Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.)

[Sūrat al-Baqarah: 201]

- ① **Praying two rak'ahs after the completion of the *Ṭawāf* behind the *Maqām* of Ibrāhīm**, as Allah سُبْحَانَهُ وَتَعَالَى said: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ "a-ttakhidhū min maqāmi 'ibrāhīma muṣallan" (And take, O believers, from the standing place of Ibrāhīm a place of prayer.) [Al-Baqarah: 125] It is also valid to pray these rak'ahs at any place in the Holy Mosque.

Third: Performing seven rounds of Sa'y between al-Ṣafā and al-Marwah:



Allah, سُبْحَانَهُ وَتَعَالَى, said:



﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

"inna ş-şafā wa-l-marwata min sha'ā'iri llāhi fa-man ḥajja l-bayta 'awi 'tamara fa-lā junāḥa 'alayhi 'an yaṭṭawwafa bihimā wa-man taṭawwa'a khayran fa-'inna llāha shākirun 'alīmun" (Indeed, al-Şafā and al-Marwah are among the symbols of Allah. So whoever makes Ḥajj to the House or performs 'Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.)

[Sūrat al-Baqarah: 158]

The pilgrim starts the Sa'y from al-Şafā, as the Prophet ﷺ said: "We start with the one which Allah started with", reciting supplications, running (for men) between the two green flags, and saying much Dhikr.

Shaving the head or shortening the hair is one of the duties to perform after the completion of the Sa'y. If the pilgrim omits to do it, he must offer a sacrifice.

Prohibitions of Ihram include:

Shaving the head, removing hair from any part of the body, cutting fingernails, applying any kind of oils to any part of the body, wearing perfume, and wearing stitched clothing (for men only).



I make a judgment:

- With the assistance of the Official Fatwa Centre in the UAE regarding the following case: Someone performed Sa'y between al-Şafā and al-Marwah, but did not run between the two green flags.

- Someone jostles with people during Tawāf to reach the Black Stone.

- Someone used perfume after he assumed the state of Ihram for 'Umrah.



- Someone recites the supplications aloud while performing *Tawāf* around the *Ka'bah*.



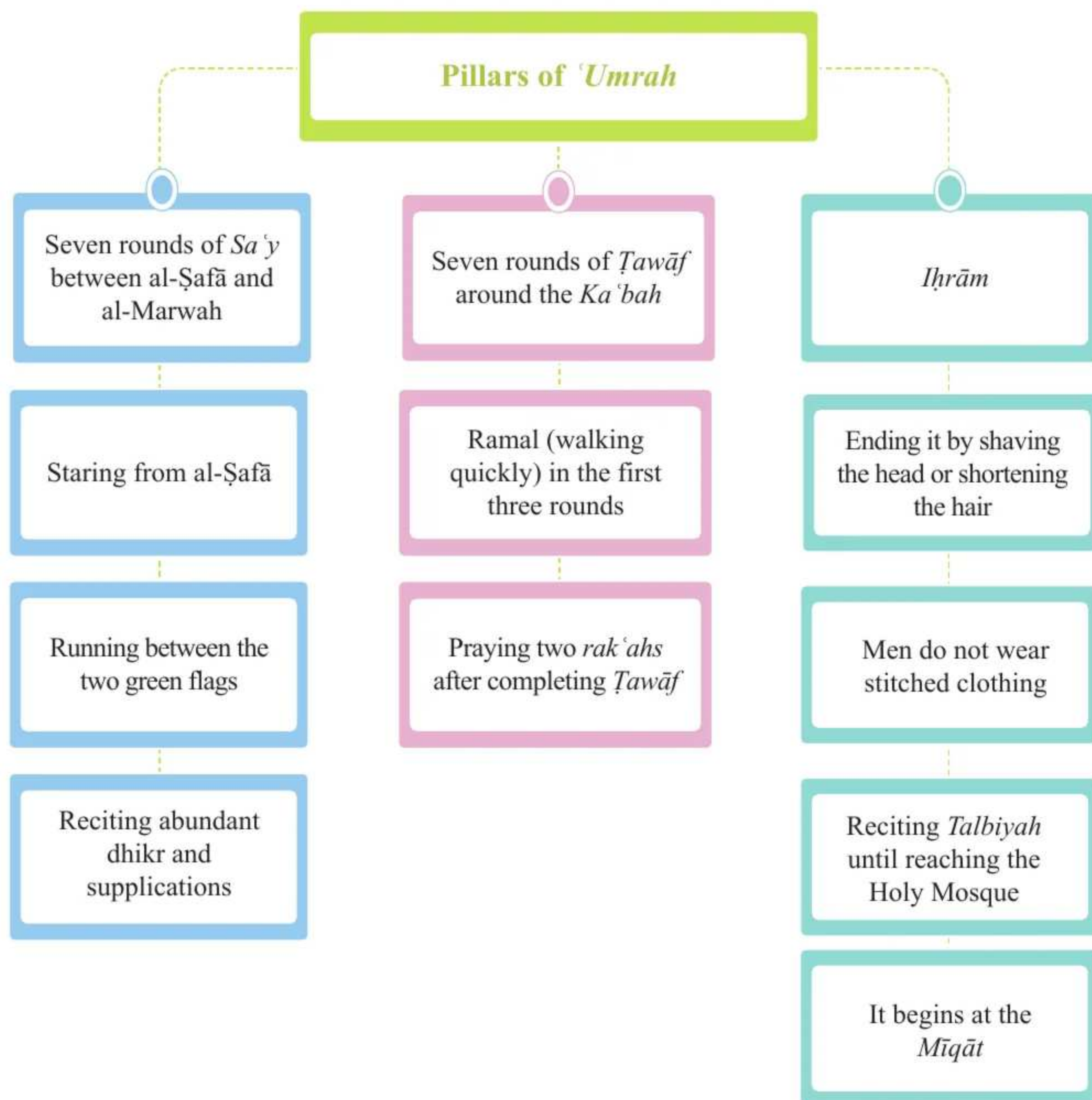
I cooperate with my classmates
and contrast:

The differences between 'Umrah and the daily ritual prayer in the following table:



Differences	'Umrah	Prayer
Status		
Legal Ruling		
Time		
Place		

I organize my concepts:





I leave my mark

I prepare
a table explaining how
to perform 'Umrah and
stating its pillars, duties,
recommendations and
prohibitions so that all
students can benefit
from it





I answer by myself:

- 1 What is the wisdom behind the ordinance of 'Umrah?

.....

.....

- 2 Organize the following acts of 'Umrah chronologically according to the order of their performance, explaining their status and the result of their omission in the table below:
Ṭawāf – *Iḥrām* – praying two rak'ah behind the *Maqām* – shaving the head or shortening the hair – *Sa'y* between al-Ṣafā and al-Marwah – performing full ablution and wearing perfume.

Acts of 'Umrah in chronological order						
Legal Ruling						
Result if omitted						

- 3 Indicate what is wrong in the following situations and correct it:

Case	Correction
A pilgrim from Morocco waited until the plane landed in Jeddah to assume the state of <i>Iḥrām</i> .	
Someone assumed the state of <i>Iḥrām</i> while wearing a shirt and trousers.	
Someone stood in Arafah while performing 'Umrah	

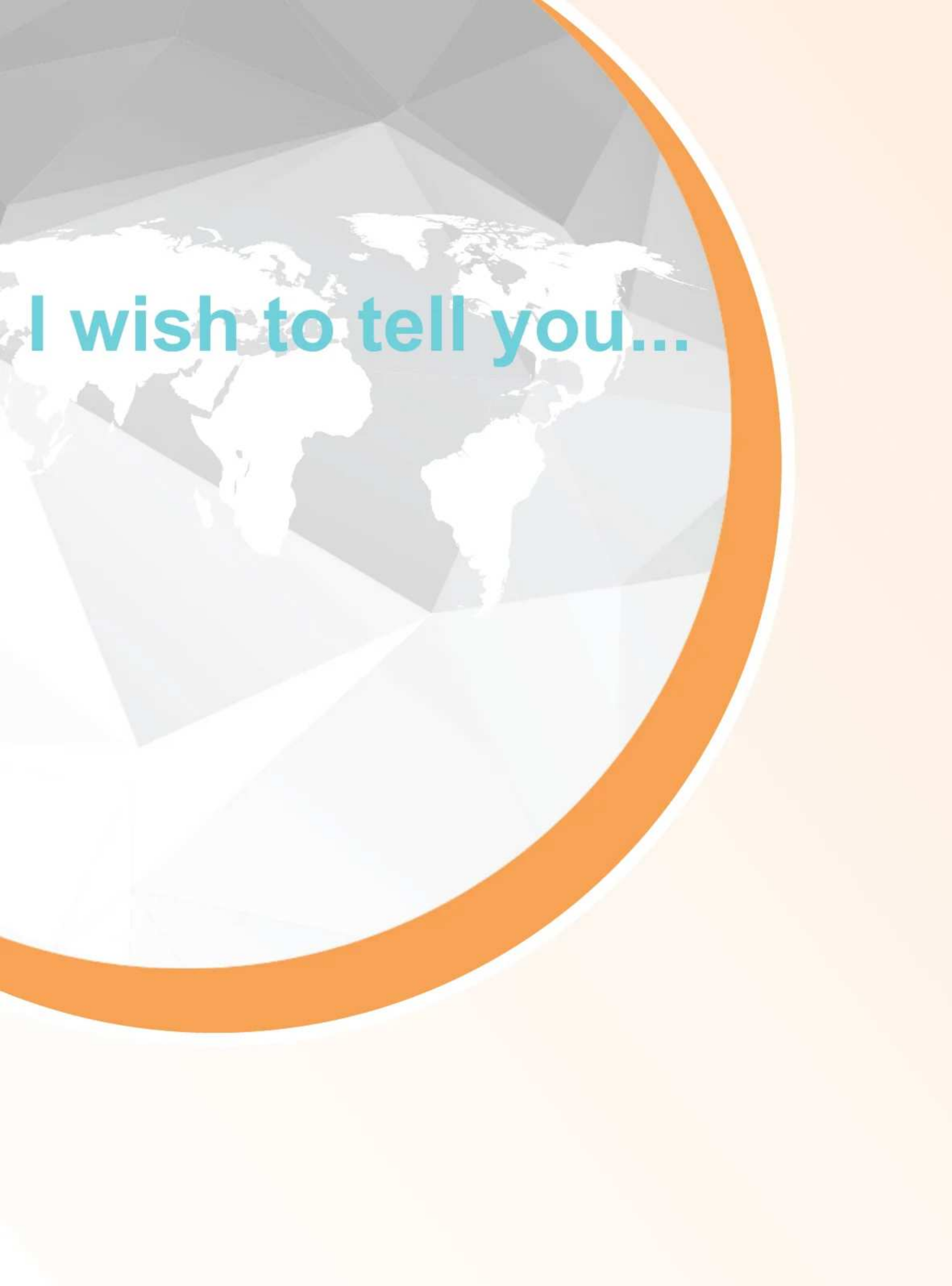


I enrich my experience:

- Search the internet for situations in 'Umrah in which the pilgrim must offer sacrifice, then write a brief report about them and present it to your classmates.

I assess myself:

S	Area	Level achieved		
		Medium	Good	Excellent
1	I make my intention sincere for the sake of Allah ﷻ in all my acts of worship.			
2	I cooperate with my classmates to learn the rules of 'Umrah.			
3	I express my desire to visit the sacred places.			
4	I save some of my daily pocket money in order to go for 'Umrah.			
5	I supplicate to Allah to maintain safety and security in the country of the two Holy Mosques.			



I wish to tell you...



This space is dedicated to you ..

**Write down the most important
things you have seen or
experienced today.**

This year



This month



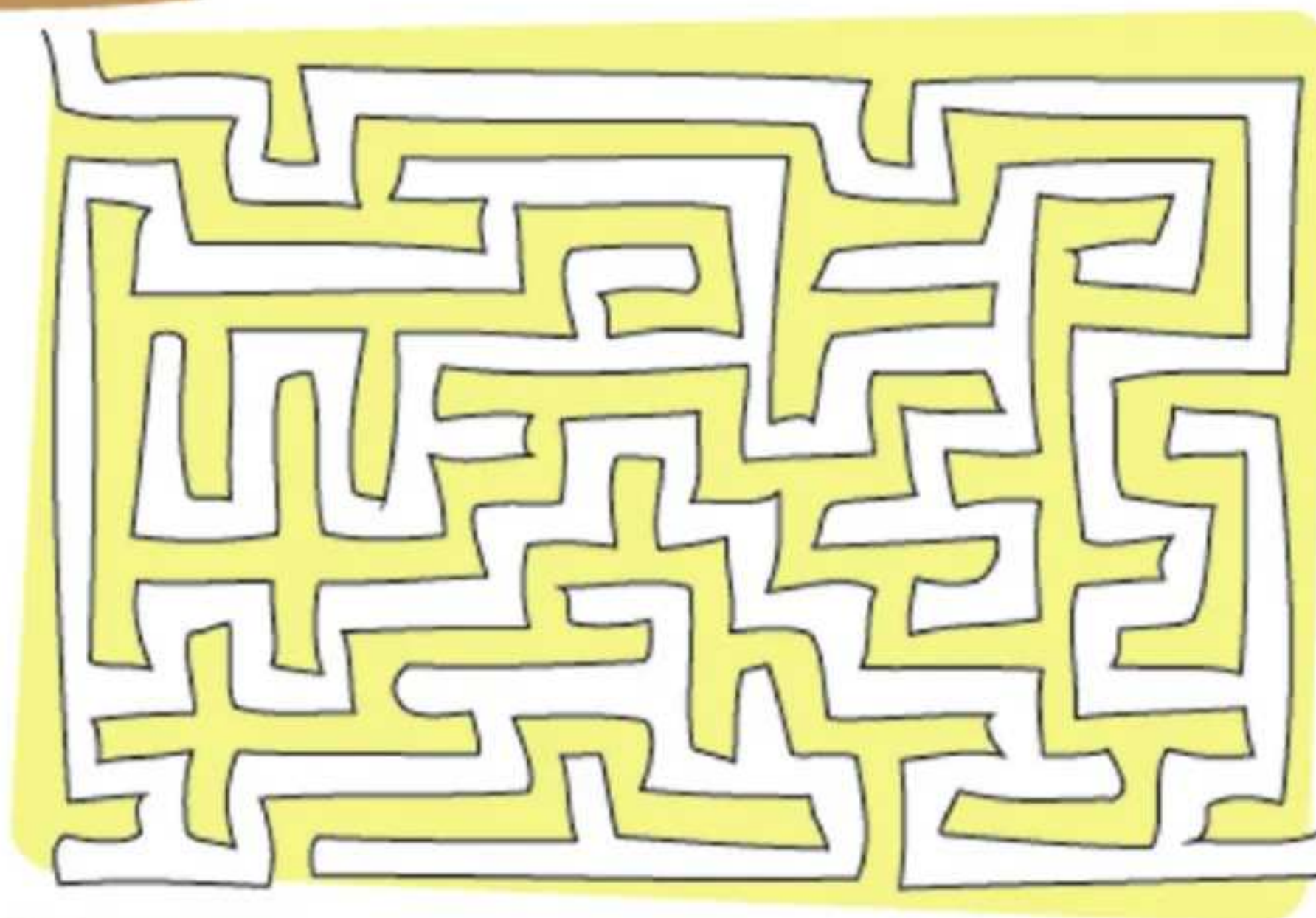


Enrichment Activities

Help me!



I help my grandmother to reach her home:



Put the right word in the right place:

- have mercy upon
- respect

The Allah's Messenger, peace be upon him,
said: "He is not one of us who does not
..... our elders and does not
..... our young."

How can I
help elderly people?





Fatwas

Answered by:



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