



UNITED ARAB EMIRATES  
MINISTRY OF EDUCATION

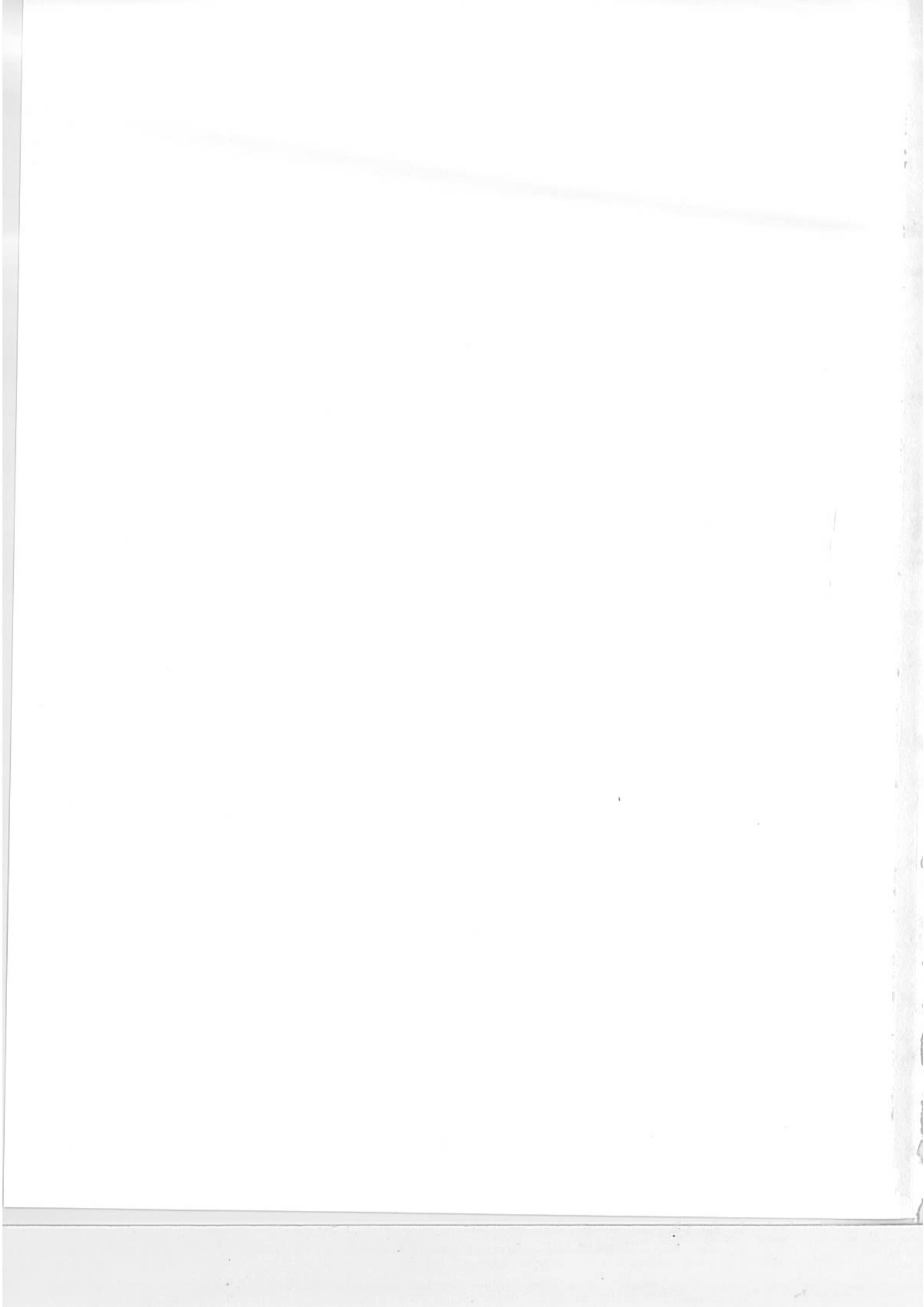


# Islamic Education Grade 10

**Part One**

First Pilot Edition

1438-1439 A.H. / 2017-2018 A.D.







UNITED ARAB EMIRATES  
MINISTRY OF EDUCATION

# Islamic Education

**Grade 10**  
**Student Book**

**Part One**

**First Edition**  
1438-1439 A.H./2017-2018 A.D.

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**Preparation and Development By**

**A Special committee from the Ministry of Education and Department of Education and knowledge in collaboration with the UAE University and the General Authority of Islamic Affairs and Endowments**

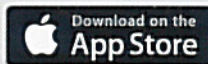
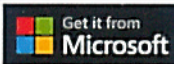


Dear Student,

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“Extensive knowledge and modern science must be acquired. The educational process we see today is in an ongoing and escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves.”

**H.H. Sheikh Khalifa Bin Zayed Al Nahyan**

President of the United Arab Emirates



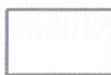


# The Meanings of the United Arab Emirates Flag Colors

The colors of the United Arab Emirates (UAE) flag are inspired by the famous verse of the poet Safiyuddin Al-Hilli:



White are our deeds, Green are our pastures,  
Black are our Battles, Red are our Swords



Symbolizes goodness, welfare and giving, as well as the State's approach of supporting peace and security all over the world.



symbolizes growth, prosperity, green environment, cultural revival in the country.



Symbolizes the strength, staunchness and might of the people of the State, as well as the rejection of injustice and extremism.



symbolizes the sacrifices of the Pre-Union generation, and of the nation's martyrs who sacrificed their lives to protect the homeland's achievements and gains.

# The UAE Vision 2021

## United in Responsibility

- Confident and responsible Emiratis.
- Cohesive and prosperous families.
- Strong and vital social relations.
- Rich and vibrant culture.

## United in Destiny

- Following the example of the Founding Fathers.
- Safety and security of the nation.
- Enhancement of the UAE's status on the international arena.

## United in Knowledge

- Harness full potential of national human capital.
- Sustainable and diversified economy.
- Knowledge-based and highly productive economy.

## United in Prosperity

- Long and healthy life.
- First-class educational system.
- Well-rounded lifestyles.
- Environmental protection.



## Introduction

“Praise be to Allah, Who taught illiterate man (by the pen), taught man that which he knew not (writing) and praise be to Allah the Lord of the worlds and may the blessings and peace of Allah be upon the most honored of messengers our master Muhammad (PBUH- peace be upon him) and upon all his family and Companions”.

This is the text book on Islamic Education, which we present to our dear sons and daughters the students in grade 9, hoping that it proves to be beneficial to them.

In terms of structure, this book has adopted a unit-based approach. Each unit addresses diverse topics that collectively represent the domains and focal points of the curriculum discussing Divine Revelation, creed, the values and mannerisms of Islam, the rulings of Islam and their purposes, the biography of Prophet Muhammad, prominent Muslim characters, national identity and contemporary issues.

The authors of the book were keen on translating curriculum criteria into comprehensive content; this necessitated identifying the outcome of learning criteria at the beginning of each lesson under the heading ‘I learn from this lesson’. Each Lesson comprises an introduction titled “I take the initiative to learn” and a presentation under the heading “I use my skills to learn” and a conclusion under the heading “I organize my concepts”. This is followed by Student Activities, which has focused on three types: a general activity to all students. This is titled “I answer by myself”. There are enriching activities for distinguished students titled “Enriching my experience” and applied activities titled “I assess myself”.

The book embeds an attempt to strike a balance between religious knowledge and learning activities by introducing the necessary religious knowledge and concepts to students. It has also provided them with a simultaneous gateway to increase and enrich their knowledge via classroom learning activities. The book has also targeted the realization of the characteristics of Emirati students in this age-group and developing those characteristics that peculiarly belong to the 21<sup>st</sup> century, thinking skills and the requirements of sustainable development.

The book has focused on religious knowledge and concepts that are required by students in this age-group and on linking this knowledge and these concepts to contemporary life and its novelties in the light of the principles of Sharia, whose



hallmark is moderation, tolerance, positivity and individual and communal responsibilities. The book has also accorded attention to developing performance skills that relate to Islamic education and has given special emphasis to Islamic values in pursuit of structuring conscious personalities that adhere to religion and contribute to nation building.

Moreover, the book comprises multiple and diverse learning activities that contribute to developing critical thinking in students. This is a contemporaneous requirement that fortifies students against deviant ideas and uninformed imitation. Critical thinking also contributes to developing creative and inventive thinking; this channels into the UAE Vision 2021- “United in Ambition and Resolve”- in which the UAE endeavors to become the one of the best countries in the world. In its scheme, the book also seeks to develop skills of problem solving and making sound decisions in a timely manner and contributes to sharpening the skills of students and raising their awareness by investing in material and human potentialities and preserving and developing the nation’s wealth.

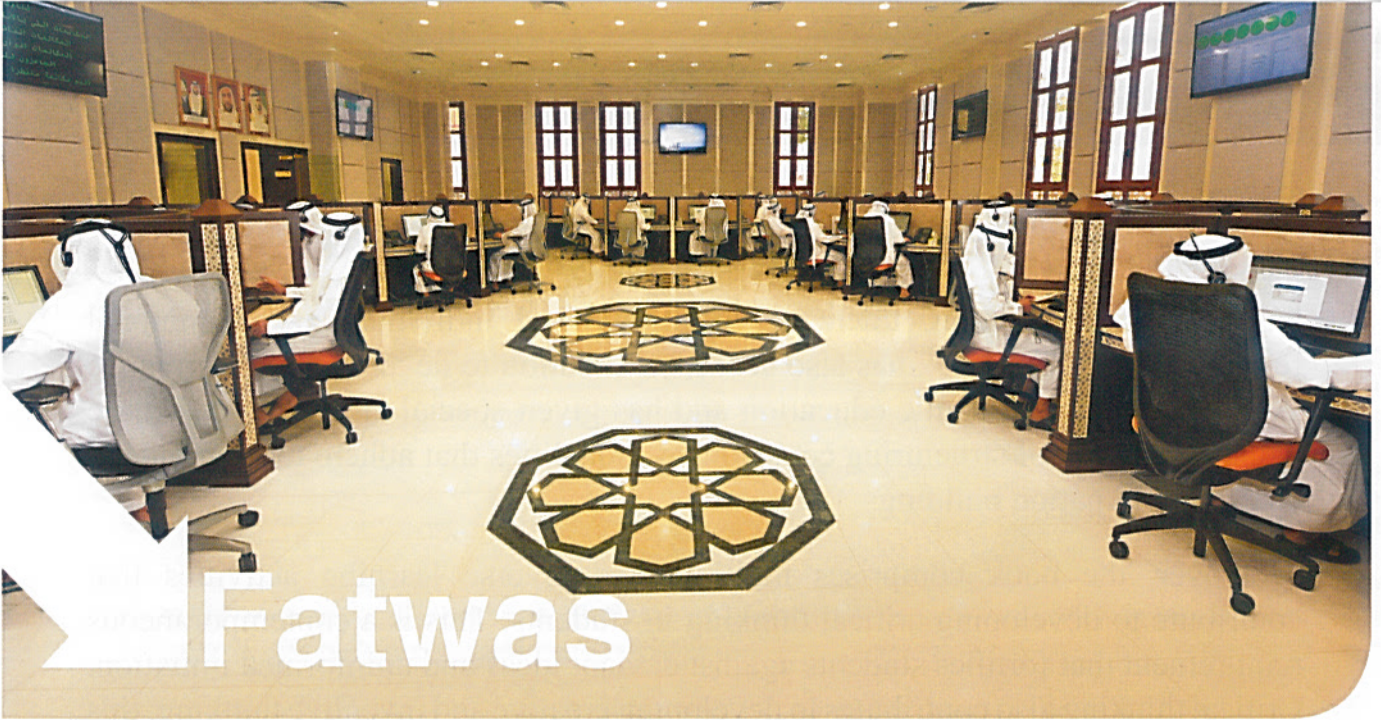
We hope that the method of presenting topics to students aids them in utilizing their innate faculties of learning- observing, thinking, experimenting, applying, self-learning, researching, investigating and deriving conclusions built on evidence and proof.

We present this book to our sons and daughters, the students, hoping that it realizes the benefits perceived at the time of compiling it. These benefits comprise realizing the criteria of learning Islamic Education and developing thinking and performance skills in a persistent endeavor to equip this generation of students with the tools necessary for ingenuity, inventiveness, meeting challenges and achieving supremacy for the homeland.

*Allah knows best the intention behind our deeds.*

**Authors of Islamic Education Curriculum**





# Fatwas

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1

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# Unit One



1



# Unit Contents



No.	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'an and its Sciences	Surat Al-Kahf: 1-8
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## Surat Al-Kahf: 1 - 8

This lesson teaches me to:

1. Recite the holy verses according to 'tajweed' (correct pronunciation)
2. Interpret the meaning of the vocabulary of the holy verses
3. Explain the reasons of revealing 'surat Al-Kahf'
4. Analyze some of the significances of the holy verses
5. Read the holy verses from memory



I take the initiative to learn

Surat Al-Kahf was revealed in Makkah after Quraysh had dispatched An-Nadhr ibn al-Harith and 'Uqbah ibn Abi Mu'et to Madinah. Quraysh said to them: "Ask the Jewish Rabbis in Madinah of Muhammad; describe to them his characteristics and inform them of his saying for they are the people of the Scripture and with them is knowledge of prophets that is not with us."

The delegation of Quraysh set out until reaching Madinah. There they asked the Rabbis of the Jews about the Prophet. The Rabbis said to them: "Ask him about three matters; if he answers you correctly about them, then he is a delegated prophet. If he fails to answer you, then he is a deceitful man. Ask him about youths disappearing in the early era- what is their affair for surely there is an amazing story about them. Ask him about a man whose travels reached the eastern horizon of the earth and the western horizon- what was his story? Ask him about the soul- what is it?"

The delegation of Quraysh returned to Makkah. Upon reaching Makkah, they said: "O kinsfolk of Quraysh! We have come to you with the details of that which is between you and Muhammad." They narrated to them what the Rabbis had told them. Then they went to Allah's Messenger and asked him of the three matters. Surat Al-Kahf was then revealed to answer the questions of Quraysh. Allah, Glorified and Sublime be He, has made it a guiding light to believers. The Messenger, peace be upon him, said: "Whoever reads surat al-Kahf on the day of Jumu'ah (Friday), will have a light that will shine from him from one Friday to the next" (Narrated by Al Hakim).

### Illuminations

be upon him, said: "Whoever memorizes ten verses from the beginning of Surah Al-Kahf will be protected from the False Messiah."

(Narrated by Muslim)

I analyze: I discuss the position of Quraysh taking into account its attendant outcomes.



I use my skills to learn:

- I recite and memorize:

### سورة الكهف

قَالَ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١ قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنَ الْمُؤْمِنِينَ الَّذِينَ يَحْكُمُونَ  
الضَّلِيلَةَ أَن لَّهُمْ أَجْرًا حَسَنًا ۝٢ مَن كَفَرَ فِيهِ أَبَدًا ۝٣ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤ مَا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ  
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ۝٥ فَلَمَّا كَفَرَ بَنِي إِسْرَائِيلَ بِمَا كَفَرُوا بِهَذَا الْكِتَابِ أَصْحَابًا  
إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِيَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝٨﴾



## Surat Al-Kahf

Allah, glory be to Him, says:

1. Al-Ĥamdu Lillāh Al-Ladhī 'Anzala 'Alá 'Abdihi Al-Kitāba Wa Lam Yaj' al Llahu 'Iwajā
2. Qayyimāan Liyundhira Ba'sāan Shadīdāan Min Ladunhu Wa Yubashshira Al-Mu'uminīna Al-Ladhīna Ya'malūna Aṣ-Ṣāliḥāti 'Anna Lahum 'Ajrāan Ḥasanāan
3. Mākithīna Fīhi 'Abadāan
4. Wa Yundhira Al-Ladhīna Qālū Attakhadhā Allāhu Waladāan
5. Mmā Lahum Bihi Min 'Ilmin Wa Lā Li'ābā'ihim Kaburat Kalimatan Takhruju Min 'Afwāhihim 'In Yaqūlūna 'Illā Kadhibāan
6. Fala'allaka Bākhi'un Nafsaka 'Alá 'Āṭhārihim 'In LamYu'uminū Bihadhā Al-Ĥadīthi 'Asafāan
7. 'Innā Ja'alnā Mā 'Alá Al-'Arḍi Zīnatan Lahā Linabluwahum 'Ayyuhum 'Aḥsanu 'Amalāan
8. Wa 'Innā Lajā'ilūna Mā 'Alayhā Ṣa'idāan Juruzāan

1. Praise be to Allah Who has revealed the Scripture unto His slave, and has not placed therein any crookedness,
2. (But has made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward.
3. Wherein they will abide for ever;
4. And to warn those who say: Allah has chosen a son,
5. (A thing) whereof they have no knowledge, nor (had) you fathers. Dreadful is the word that comes out of their mouths. They speak nothing but a lie.
6. Yet it may be, if they believe not in this statement, that you (Muhammad) will torment your soul with grief over their footsteps.
7. Lo! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.
8. And lo! We shall make all that is therein a barren mound.

I study the interpretation of the Qur'anic vocabulary:

Word	Meaning
عَوَجًا Iwajā (crookedness)	forsaking what is right for what is false
قِيَمًا Qayyimāan (straight)	upright, moderate
بِنَجْعٍ (Bākhi'un (will torment	annihilating
أَسْفًا Asafāan (with grief)	experiencing utter sadness
لِنَبْلُوهُمْ Linabluwahum (try them)	to test them
صَعِيدًا Ṣa'idāan (mound)	dust
جُرُزًا Juruzāan (barren)	Arid without plants



## 1 Lesson One



I comprehend the significance of the verses

### Allah is Great and the Qur'an is Holy:

The holy surat begins by praising Allah, Glorified and Sublime be He, in order to teach people to thank Allah in a way appropriate to His sublimity. Praise is for every one of His blessings whereas thankfulness is addressed to a blessing specific to the person thanking Allah. The blessings of Allah, Exalted be He, are countless and therefore thanking Him is a duty on every one of His creations at every moment. One of the greatest blessings of Allah, Glorified and Exalted be He, is sending our Master Muhammad, peace be upon him, out of mercifulness to mankind, as well as the blessing of revealing the Qur'an. Allah, glory be to Him, revealed the Qur'an in a wholesome and straightforward manner without contradictions or confusions. This signifies that the Qur'an is perfect in itself. Allah, Exalted be He, revealed the Qur'an “﴿قَيِّمًا﴾ – Qayyimāan (straight)”, wholesome in matters of detail; it complements other matters and guides mankind to righteousness.

To give precedence to the quality of negating 'insufficiency', Allah, glory be to Him, says: ﴿وَلَمْ يَجْعَلْ لَهُ عِوَجًا﴾ (Wa Lam Yaj'al Llahu 'Iwajā) “and has not placed therein any crookedness”. This is meant to negate what initially occurs to the mind – that the Qur'an is made by man; that it is magic, poetry. Then Allah, glory be to Him, affirmed that the Qur'an is “﴿قَيِّمًا﴾ – Qayyimāan (straight)”, moderate, a straight path between rightness and falsehood; it takes people from the darkness of misguidance, fanaticism and extremism and leads them to moderation, temperateness and happiness. Hence it is a duty on people to thank Allah; the Qur'an has not been revealed to our Master Muhammad, peace be upon him, only; it has been revealed to all people.

**I cooperate:** In cooperation with my group, I discuss the following statement:

'Arabs say 'his opinion suffers "i'wijan- ﴿عِوَجًا﴾" (crookedness) and there is a "awajun- عَوْجٌ" (bend).

We deduce a rule to justify using the syntax marker (al-kasr- الكسر) in the word ﴿عِوَجًا﴾ in the first verse.

**I explain:** I logically justify the following:

The holy verses mentioned the characteristic ﴿قَيِّمًا﴾ 'straight' of the Qur'an after mentioning the statement ﴿وَلَمْ يَجْعَلْ لَهُ عِوَجًا﴾ (Wa Lam Yaj'al Llahu 'Iwajā) “and has not placed therein any crookedness”.

### A general message: HERE

Allah, glory be to Him, sent a messenger to every nation and sent our Master Muhammad, peace be upon him, to all mankind. He, glory be to Him, made Muhammad, peace be upon him, the 'seal' of prophets and his mission the conclusion of all missions. The mission of Muhammad, peace be upon him, explained what people are entitled to and what is required of them: ﴿لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ﴾ (Liyundhira Ba'sāan Shadīdāan Min Ladunhu Wa Yubashshira Al-Mu'uminīna) “... to give warning of stem punishment from Him, and to bring unto the believers who do good works the news...”. The verse signified the attitude of people towards this mission; there were two parties with respect to this. One party believed in the mission and the other disbelieved in it. Thus, a warning came of serve punishment to be inflicted by Allah, Exalted be He, on the disbelievers so that they might follow guidance after realizing the ultimate outcome. By doing so they would save themselves from that final destiny, become believers in the mission of Allah's Messenger, peace be upon him, and thus receive blessed tidings of eternal bliss and immortality in a paradise where there is no hardship or toil. Here



we find that Allah, glory be to Him, gave precedence to warning people of the punishment so as to demonstrate to us that saving mankind has priority over punishment. **Allah, glory be to Him, says:**

﴿ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴾

147. Mā Yaf'alu Allāhu Bi`adhābikum 'In Shakartum Wa 'Āmantum Wa Kāna Allāhu Shākirāan 'Alīmāan

"What concern has Allah for your punishment if you are thankful (for His mercies) and believe (in Him)? Allah was ever Rewarding, All-Knowing" (Surat An-Nisā': 147)

In spite of this, Allah, glory be to Him, has left it to man to choose his path; no one is to compel another to make a particular choice. **Allah, glory be to Him, says:**

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴾

99. Wa Law Shā'a Rabbuka La`āmana Man Fī Al-'Arđi Kulluhum Jamī`āan 'Afa'anta Tukrihu An-Nāsa Ĥattā Yakūnū Mu'uminīna

And had your Lord willed, all who are in the earth would have believed together. Would you (Muhammad) compel men until they are believers? (Sūrat Yūnis: 99)

### I compare:

On the basis of the above, I complete the comparison according to the table below.

Aspect of comparison	يُنذِرُ unḏhira (give warning)	وَيُبَشِّرُ wa yubashshira (bring the news)
Meaning		
Outcome		

### I deduce:

I reflect of the words of **Allah, glory be to Him:** ﴿الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ﴾ - Al-Mu'uminīna Al-Ladhīna Ya`malūna Aṣ-Ṣāliḥāti) "...the believers who do good works ..." and deduce one of the values of Islam.....

### A false argument:

**Allah, glory be to Him says:**

﴿ وَنُذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴾ (Wa Yunḏhira AlLadhīna Qālū Attakhadha Allāhu Waladāan) "And to warn those who say: "Allah has chosen a son". First the warning came generally; but here there is a matter of special detail. The polytheists used to say "we worship angels and angels are the daughters of God'. Hence, the warning and the response come together, addressed to them and to those who said something similar to this, whether they were the polytheists or those of who lived before them of their forebears. The polytheists adopted this stance in imitation and not out of conviction, without having knowledge, argument or evidence to substantiate this stance. This is sheer lying because the existence of a son is meant to satisfy a moral need like fatherhood or motherhood, or a material need such as being attributed to a particular lineage or extending help to one's parents. On the other hand, need expresses insufficiency on the part of the needy whereas Allah, glory be to Him, is absolutely above insufficiency. **Allah, glory be to Him, says:** ﴿لَمْ يَكِدْ وَلَمْ يُولَدْ﴾ (3. Lam Yalid Wa Lam Yūlad) He begets not nor was begotten (Sūrat Al-'Ikhlāṣ: 3)

The warning is repeated in the verse to demonstrate the enormity of what they say and the danger attendant on what they choose for themselves.



# 1 Lesson One

## I reflect and find a link:

- In the first warning Allah, glory be to Him, explained what the warning consists in. Mention what is involved in the second warning.

- Allah, glory be to Him, says: ﴿كَبُرَتْ كَلِمَةً﴾ (Kaburat Kalimatan) "...Dreadful is the word...", that is to say it is a grievous word, the utmost expression of infidelity that deserves severe punishment. What is this word? ..... In which other surat in the Holy Qur'an does it occur? .....

## The Prophet: a harbinger of mercy:

Allah, glory be to Him, says: ﴿فَلَعَلَّكَ بَدِيعٌ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾

Fala`allaka Bākhī`un Nafsaka `Alā `Āthārihim `In LamYu`uminū Bihadhā Al-Ĥadīthi `Asafāa  
 " Yet it may be, if they believe not in this statement, that you (Muhammad) will torment your soul with grief over their footsteps."

Allah, glory be to Him, addresses His Messenger, peace be upon him, saying "Muhammad you are, as it were, going to kill yourself because your folks have not believed your da'wah". Allah, glory be to Him, has likened His Prophet to one who brings all the good in the world and in the Hereafter to all people. Yet his folks have shunned him and, as a result, he has become like someone whose loved ones have left him. Following this he has become extremely sad for their having gone away and because he fears that they might perish; he loves for them the things he loves for himself. Someone who has never harbored any evil towards his folks and continues to plead for Allah to bring forth their progeny predisposed to believe in the wahdaniya (oneness) of Allah. This was in fact the state of the Messenger, peace be upon him, throughout twenty-three years and his commandment to his Companions and his ummah (nation) as to all people till the Day of Resurrection. The verses here indicate the importance of the psychological side in the human being. He should not allow his grief, or anger, or despair to take the upper hand on him in order not to annihilate himself whether by death or because of a bad reaction.

### I find a solution

Someone experienced a huge loss and succumbed to sadness, utter despair and lost his appetite. He says that his life is over. Find an orderly solution to this problem

I identify the problem	I identify the causes	I identify the priorities	I specify the solutions

## I infer:

aspects of the Prophet's love for people.





## Worldly life is a test

**Allah, glory be to Him, says:** ﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾

7. 'Innā Ja`alnā Mā `Alá Al-'Ardī Zīnatan Lahā Linabluwahum 'Ayyuhum 'Aḥsanu `Amalāa

“Lo! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.”

Allah, Glorified and Sublime be He, demonstrates that worldly life is a state in which people are tested and that He created the earth and what is on earth of animals, plants, water and air as ornaments. People are meant to enjoy the beauty of earth with its attendant means of living without having these ornaments distract them from the goal of creating them- **Allah, glory be to him, says:**

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ 56. Wa Mā Khalaqtu Al-Jinna Wa Al-'Insa 'Illā Liya`budūni

I created the jinn and humankind only that they might worship Me (Sūrat Adh-Dhāriyāt: 56).

Hence the test shows who is better in terms of trust in, and obedience to, Allah, glory be to Him, with respect to what Allah has created for them in worldly life. Those who are better will benefit from these ornaments according to the commandment of Allah, Exalted be He; that is, without excessiveness or extravagance out of obedience to Allah. They will engage in construction of earth (emarat al ard) and in developing it. Everything on earth has been created by Allah, glory be to Him, and made serviceable to mankind and on the Day of Resurrection the earth will be smooth and even without life on it. This is an admission of the fact that Allah, glory be to Him, is the creator (الخالق- Al Khaaliq ), provider (الرازق- Ar Razzaaq), giver of life (المحيي- Al Muhyi ), bringer of death (المميت- Al Mumit ) and that everything is in His hands.





## 1 Lesson One

### I investigate:

The word 'adornment' is mentioned in His words, **glory be to Him:** ﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا ﴾ ("Innā Ja`alnā Mā `Alá Al-'Arđi Zīnatan Lahā) "We have placed all that is in the earth as an ornament thereof..." In cooperation with my classmates and under the supervision of the teacher, I mention the different meanings of the word 'adornment' (زينة – zīnat) and their significances.

Meaning	Significance



I reflect:

Which one of the significances above applies to the holy verse?

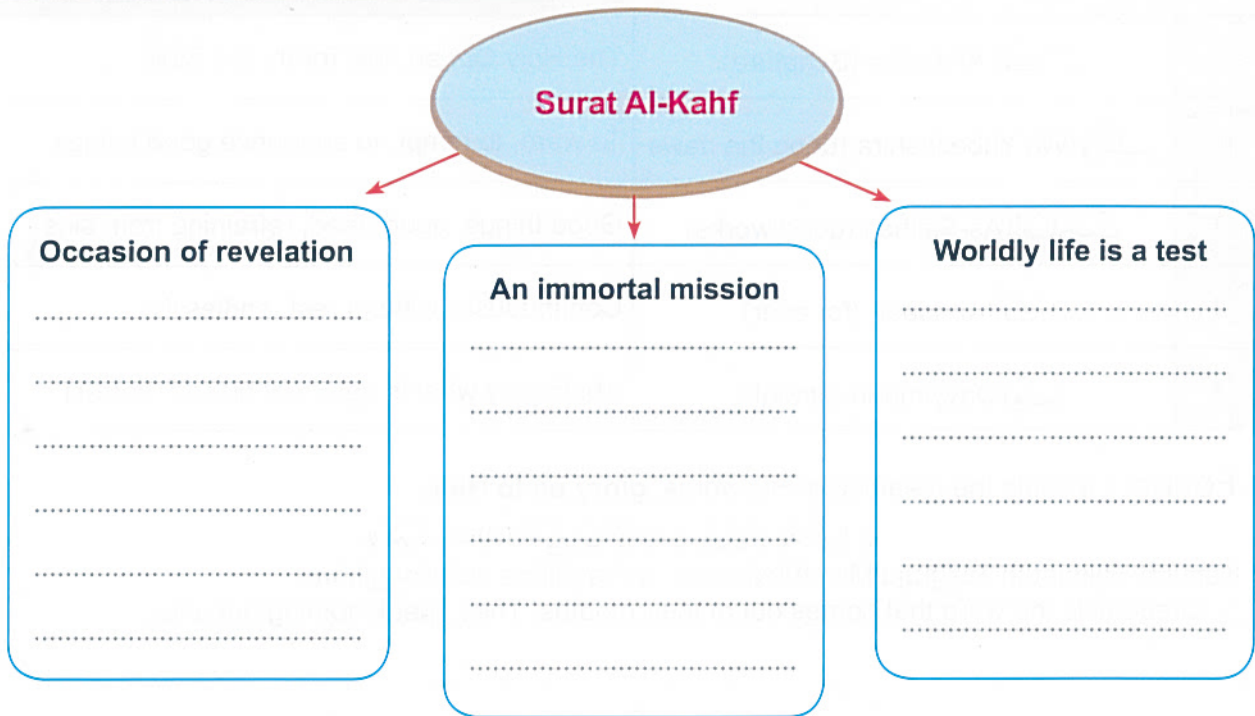
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I express myself:

In front of my fellow students, I specify the aspects of beauty in one natural element explaining how the greatness of the Creator is embodied in the element I have chosen.



I organize my concepts





# 1 Lesson One

## Student Activities

### I answer by myself:

- ◆ **First:** I summarize the cause of revealing Surat Al-Kahf.
- ◆ **Second:** I say what is meant by the words of Allah, **glory be to Him:** ﴿لِنَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ (Linabluwahum 'Ayyuhum 'Aḥsanu `Amalān) "...that we may try them: which of them is best in conduct".
- ◆ **Third:** I choose the word nearest in meaning to the Qur'anic vocabulary by underlining it:

	Word	Meaning
1	الْكِتَابِ Al-Kitāba (Scripture)	The Holy Qur'an, the Torah, the Bible
2	وَيُبَشِّرَ (Wa Yubashshira (bring the news	To warn, to tempt, to announce good tidings
3	الصَّالِحَاتِ Aṣ-Ṣāliḥāti (good works)	Good things, good deed, refraining from sins
4	أَبَدًا 'Abadāan (for ever)	Continuously, without rest, endlessly
5	قِيَمًا (Qayyimāan (straight	Abiding by what is right, not biased, correct

- ◆ **Fourth:** I explain the meaning of His words, **glory be to Him:**

﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا﴾

Kaburat Kalimatan Takhruju Min 'Afwāhihim 'In Yaqūlūna 'Illā Kadhibāan

"...Dreadful is the word that comes out of their mouths. They speak nothing but a lie."

- ◆ **Fifth:** I find in the first verse the following rules of recitation:

Actual concealment (ikhfa' haqiqiyan) إخفاء حقيقي	
labial 'clarity' of pronunciation (izharn shafawiyan) إظهار شفوي	
Assimilation with nasalization (Idgham with ghunnah) إدغام بغنة	
assimilation without nasalization (Idgham without ghunnah) إدغام بغير غنة	





### Enriching my experience

Some say each prophet who conducts his mission in the language of his people is specifically sent to them. To this, the answer is 'but if he conducts his mission in a language different from the language of his people will his people understand him? The answer to this is 'No'. Therefore, they are not going to believe in him. But if his people do not believe in him others will not believe in him, too. Hence a prophet is not necessarily sent specifically to his people.



### I assess myself

SN	Aspect of learning	Degree of achievement		
		Average	Good	Excellent
1	Good (according to the rules of tajweed) recitation of the Qur'anic verses.			
2	Memorizing the Qur'anic. verses			
3	Meaning of vocabulary items			
4	Overall meaning.			
5	Rulings mentioned in the verses.			



### My Imprint

I memorize surat Al-Kahf and recite it continuously, especially on Fridays.



## Makkan and Madinan Qur'an

This lesson teaches me to:

1. Explain the wisdom behind revealing the Qur'an piecemeal (munjaman).
2. Define Makkan and Madinan Qur'an.
3. Explain the distinctive features of the Makkan and Madinan Qur'an.
4. Summarize the benefit of recognizing Makkan and Madinan Qur'an.



### I take the initiative to learn

The Holy Qur'an was revealed to our Prophet Muhammad, peace be upon him, separately over approximately twenty-three years. This means it was revealed in Makkah and Al Madina Al Munawarah (the radiant city) in accordance with the movement of the Prophet, peace be upon him. Locality was reflected on the Qur'anic surahs, whether in terms of classification, characteristics or subsequent scholarly studies of these surahs as was subsequently shown in the studious efforts of scholars.

The fact that the Qur'an was revealed piecemeal gave rise to a number of questions among some people at the time of revelation- why was not the Holy Qur'an sent to the Prophet, peace be upon him, at once in one book. The Holy Qur'an answered this question instantly; **Allah, glory be to Him, says:**

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ﴾

32. Wa Qāla Al-Ladhīna Kafarū Lawlā Nuzzila `Alayhi Al-Qur`ānu Jumlatan Wāhidatan Kadhālika Linuthabbita BihiFu`uādaka Wa Rattalnāhu Tartīlāan

33. Wa Lā Ya`tūnaka Bimathālin `Illā Ji`nāka Bil-Ḥaqqi Wa `Aḥsana Tafsīrāan

32. And those who disbelieve say: Why is the Quran not revealed unto him all at once? (It is revealed) thus that We may strengthen your heart therewith; and We have arranged it in right order.

33. And they bring you no similitude but We bring you the Truth (as against it), and better (than their similitude) as argument (Sūrat Al-Furqān)

### I cooperate and infer:

- In cooperation with my group, I specify the wisdom behind revealing the Qur'an piecemeal with reference to the above two verses.

.....

.....

### I imagine and specify:

geographically the places of revealing the Holy Qur'an in terms of location and nature.

.....

.....





I use my skills to learn:

### The definition Makkan and Madinan Qur'an

Scholars agreed that the Qur'an is divided into Makkan and Madinan surahs:

**Makkan surahs:** surahs revealed before the emigration even if revealed at a place other than Makkah.

**Madinan Surahs:** surahs revealed after the emigration of the Prophet, peace be upon him, (Hijrah), even if revealed at Makkah.

### Characteristics of Makkan and Madinan Surahs:

The interest of Muslim scholars in Makkan and Madinan surahs of the Holy Qur'an began in the age of the righteous successors of the Prophet's Companions (at-Tabi'oon) owing to the importance of this science to the rest of the scholarly studies of the Qur'an, such as abrogating and abrogated verses (al-nasikh wa al-mansukh), causes of revelation (asbāb al-nuzūl) and the Procedure and Methodology of Interpretation ('ulum al-Tafsir). The studious efforts of scholars, may Allah have mercy on them, continued in this scholarly interest until it became an independent science having its own sources and prominent figures. Among those who authored in this field of study were Al Dahak Bin Muzahim (الضحاك بن مزاحم), may Allah have mercy on him, and Ibn Shihab al-Zuhri (ابن شهاب الزهري), may Allah have mercy on him, in his book **Tanzil al-Qur'an**.

The efforts of scholars continue in this science up to today. Scientific theses on the characteristics of the Makkan and Madinan surahs are being written to obtain master and doctoral degrees.

It should not occur to one's mind that there is a difference between Makkan and Madinan surahs as to the obligation of acting according to their rulings or to their having been confirmed. Both are the words of Allah revealed unto our Messenger, Muhammad, peace be upon him. They are narrated through numerous confirmed chains of transmitters from the Prophet, peace be upon him, their recitation is an act of devotion, and they are contained within the covers of the Holy Qur'an (al-mushaf). However, every stage of the mission had had its nature and circumstances and, consequently, its subjects and styles.

These studies and researches have specified the characteristics of Makkan and Madinan surahs in the following way:

#### Makkan verses

1. focus on the following matters:
  - call to the belief in the oneness of Allah (tawheed) and worshipping Allah, mention the Day of Judgement, Paradise and Hell, argue with polytheists and call to adhering to ethical virtues.
2. contain numerous stories of prophets whose messages were not believed by their folks, to give examples and reprimand and to entertain the Messenger, peace be upon him.
3. short verse-final pauses (fawāsil) eloquent words, brief expressions and elegant style.
4. The vocative form is mostly **يَا أَيُّهَا النَّاسُ** (Yā 'Ayyuhā An-Nāsu) "O mankind!"; at the same time, they do not contain **يَا أَيُّهَا الَّذِينَ آمَنُوا** (Yā 'Ayyuhā Al-Ladhīna 'Āmanū) "O you who believe!"
5. They include the verses where the word **كَلَّا** (Kallā) "Nay" is mentioned.
6. Include verses containing 'sajdah' (سجدة) 'prostration'.

#### Madinan verses

1. focus on explaining the following matters:
  - practical legislations and detailed rulings as to acts of devotion, transactions, Sharia penalties, jihad, peace, war, the family system, rules of governance and methods of legislation.
2. address Ahl al-Kitab (People of the Book) and call on them to embrace Islam.
3. include lengthy sections and verses in a style that determines the rules and objectives of legislation
4. the vocative form in them is mostly **يَا أَيُّهَا الَّذِينَ آمَنُوا** (Yā 'Ayyuhā Al-Ladhīna 'Āmanū) "O you who believe!"
5. Uncover the behavior of the hypocrites and explain the danger they represent to Islam.



## 2 Lesson Two

### I cooperate and apply:

- In cooperation with my group, I distinguish between Makkan and Madinan verses and give explanation in each case:

Qur'anic verses	Style	Reason
<p><b>Allah, glory be to Him, says:</b>                      ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾ (البقرة: 278)</p> <p>278. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allaha Wa Dharū Mā Baqiya Mina Ar-Ribā 'In Kuntum Mu'uminīna                      "O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (usury) (from now onward), if you are (really) believers" ( Sūrat Al-Baqarah: 278).</p>		
<p><b>Allah, glory be to Him, says:</b>                      ﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (لقمان: 13)</p> <p>13. Wa 'Idh Qāla Luqmānu Liābnihi Wa Huwa Ya'izuhu Yā Bunayya Lā Tushrik Billāhi~ 'Inna Ash-Shirka Lažulmun `Aẓīmun                      "And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great Zūlm (wrong) indeed" (Sūrat Luqmān: 13).</p>		
<p><b>Allah, glory be to Him, says:</b>                      ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَٰكُمْ تَقُونَ﴾ (البقرة: 183)</p> <p>183. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kutiba `Alaykumu Aṣ-Ṣiyāmu Kamā Kutiba `Alā Al-Ladhīna Min Qablikum La'allakum Tattaqūna                      "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious)" ( Sūrat Al-Baqarah: 183)</p>		
<p><b>Allah, glory be to Him, says:</b>                      ﴿كَلَّا إِنَّهَا لَذِكْرَةٌ ﴿١١﴾ مِن شَأْنٍ ذَكَرَهُ﴾ (عبس: 11-12)</p> <p>11. Kallā 'Innahā Tadhkiratun                      12. Faman Shā'a Dhakarahu                      11. Nay, (do not do like this), indeed it (these Verses of this Qur'ān) are an admonition,                      12. So whoever wills, let him pay attention to it (Sūrat `Abasa)</p>		

### I analyze:

- In cooperation with my group, I explain the requirements and causes that led to changing the subjects of vocative discourse in the Holy Qur'an after the emigration to Madinah.

.....

.....

.....





**I express a view:**

- In cooperation with my group and another group, we specify the appropriate subjects of discourse in the era we live in today.



**Benefits of having knowledge of Makkan and Madinan Surahs:**

1. It helps to follow up the biography of the Messenger, peace be upon him, through the Qur'anic verses. The revelation of the Qur'an took twenty-three years in synchrony with the events experienced by the Prophet, peace be upon him. Hence understanding the classification into Makkan and Madinan surahs was an ancillary and complementary branch of the science of the Prophet's Sirah (biography) scholarship.
2. The styles of the Qur'an take into consideration the state of the addressee; They are also beneficial in learning the style of the call (da'wah) to Allah, glory be to Him, through wisdom and fair exhortation.  
It was reported that Aisha, may Allah be pleased with her, said: "In fact, the first verses to be revealed were in a chapter from Al-Mufasssal (i.e. short verses in the Qur'an), in which is mentioned Paradise and Hellfire in detail. When the people embraced Islam, the verses regarding the lawful and unlawful were revealed. If the first verse to be revealed was not to drink wine, they would have said: we will not stop drinking. And if it had been revealed not to commit adultery, they would have said: we will never stop committing adultery" (Narrated by Al-Bukhari)
3. This classification assists in grasping the history of legislation and identifying the wisdom of Allah, glory be to Him, in the formative style adopted in legislation. This formative style comprised establishing mental and psychological foundations and then constructing rulings, commands and prohibitions on these foundations. This had had a great effect on the way people embraced Islam and complied with its precepts.
4. The classification assists in knowing the time of revealing the Qur'an.

**I conduct a search in order to provide additional information:**

With the help of a source of learning, I look for other benefits of understanding the Makkan-Madinan classification:

- » .....
- » .....

I express my duty towards the Holy Qur'an

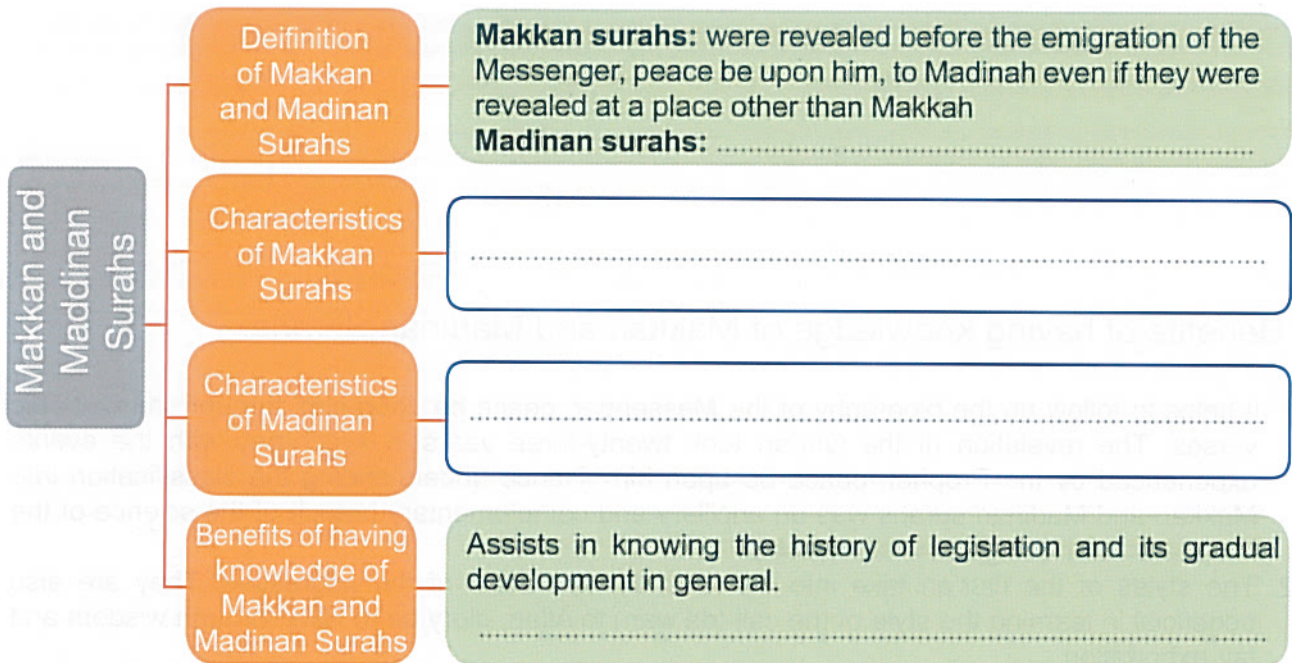
- » .....
- » .....





I organize my concepts

- I complete the following conceptual diagram:



Student Activities

First: I answer by myself:

1) I explain the following:

- the fact that the verses focus on matters of creed.

2) I compare Makkan to Madinan verses in terms of the subjects addressed by each of the two and explain the wisdom behind the difference of subject between Makkan and Madinan surahs:

Subjects addressed by Makkan verses	Subjects addressed by Madinan verses
.....	.....
Wisdom behind the difference between Makkan and Madinan surahs in terms of the subjects addressed by the verses of each: .....	





**Second: enriching my experience:**

- 1- The longest verse in the Qur'an is verse number: ..... in surat .....
- Style: ..... because: ..... and .....
- 2- I search in the Holy Mus'haf for a verse revealed in Madinah and specify its number and the name of the surah it is mentioned in.
- » .....
- » .....

**I assess myself**

I mention how far I have attained the learning outcomes in this lesson:

SN	Aspect of learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the wisdom behind revealing the Holy Qur'an piecemeal.			
2	I define Makkan and Madinan Qur'an			
3	I identify the Makkan and Madinan verses when reciting the Qur'an.			
4	I compare the distinctive characteristics of the Makkan Qur'an to those of the Madinan Qur'an.			
5	I summarize the benefits of knowing Makkan and Madinan surahs			

**My Imprint**

- I read the following statement and make a similar statement.
- » I specify a time on a daily basis to artistically appreciate the style of the Holy Qur'an in order to enrich my vocabulary and become an eloquent speaker and an intelligent conversationalist, who represents his country as a journalist, writer or orator.
- « .....



## The Mind in Islam



This lesson teaches me to:

1. Deduce aspects of honoring the mind in Islam.
2. Explain the absence of controversy between Sharia and the mind.
3. Infer the effect of reading on mind development.



I take the initiative to learn

Scientists estimate that if ten pieces of information were saved every second in the memory of a human being throughout his life span, only half this memory might be filled up. So, what is the size of this memory? What is science going to discover of the secrets of this part of the human body? Is the brain the same as the mind?

Some use the word mind in reference to the brain. The fact is that the mind is one thing and the brain is another. Scientists maintain the view that the mind is a form of consciousness that emanates from the brain. The brain is the tool of the mind whereas the mind is the ability of understanding, perceiving and knowing the characteristics of things in terms of beauty, ugliness and perfection.

I compare:

I find other differences between the mind and the brain.



I use my skills to learn:

Allah, glory be to Him, has distinguished man from the rest of the Creation by the mind; He has singled man out by this great blessing. Many great things became attendant on this advantage such as will, thinking and other things. No doubt there is a profound wisdom behind this, which becomes evident when identifying the goal for which man has been created. **Allah, glory be to Him, says:**

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ﴾ [الذاريات: 56]

56. Wa Mā Khalaqtu Al-Jinna Wa Al-'Insa 'Illā Liya`budūni

I created the jinn and humankind only that they might worship Me (Sūrat Adh-Dhāriyāt: 56).

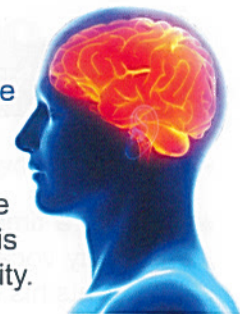
Realizing servitude to Allah, Exalted be He, requires realizing succession on earth and construction of the earth (emarat al ard). Allah, glory be to Him, says:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَائِلٌ فِي الْأَرْضِ خَلِّفَةً ﴾

30. Wa 'Idh Qāla Rabbuka Lilmalā'ikati 'Innī Jā`ilun Fī Al-'Ardī Khalīfatan

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth" ( Sūrat Al-Baqarah: 30).

This requires arrangement, reasoning, knowledge and awareness. Allah, glory be to Him, gave man the blessing of the mind so that he would become capable of performing his task in life. If man fails in performing this task, the reason for this failure will be deficiency, negligence, recklessness or lack of a sense of responsibility.



I investigate:

In cooperation with my group, we identify the factors that assist man in performing his task in life.



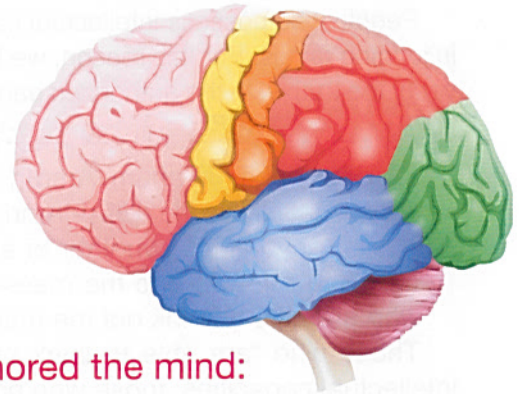
I conduct a search and infer:

I refer to **al-Mu'jam al-Mufahras li Alfaaz al-Quran** (المعجم المفهرس لألفاظ القرآن الكريم) (The Indexed Dictionary of the Vocabulary of the Holy Qur'an) or an electronic program on the Holy Qur'an and investigate the number of times of the Qur'anic words in the table below recur.

Qur'anic word	Number of recurrence in the Qur'an
تتفكروا tatafakru (you think, plural) تتفكرون tatafakrun (you think, plural) يتفكروا yatafakru (they think, plural) يتفكرون yatafakrun (they think, plural)	
تعقلون ta'qaluun (you understand, plural)	
يفقهون yafqahuun (they understand, plural)	

I discover:

the significance of the recurrence of the Qur'anic words in the table above.



**Manifestations of the way in which Islam has honored the mind:**

Islam has honored the mind. This honoring has several manifestations, including:

**First: the mind is a prerequisite for obligation (taklif):**

Islam made the matter of obliging man with Sharia rulings dependent on the mind and on whether man is sane or insane so far as the mind is concerned. A sane person is obliged by the rulings of Islam, responsible and accountable for his behavior because he is capable of understanding these rulings and of complying with them. However, if he loses his sanity for a reason out of his control, Sharia obligation does not apply to him, and hence he will not be accountable for what he intentionally or unintentionally does or neglects to do. A person who loses his sanity becomes entitled to preservation and care. His responsibilities (those pertaining to matters of giving guarantee and being liable for his actions) are transferred to others; he becomes unaccountable. The Messenger, peace be upon him, said: "The Pen is lifted from three (i.e., their deeds are not recorded): a person who is asleep until he wakes up; a child until he reaches puberty; and an insane person until he comes to his senses." (Narrated by an-Nasā'ī)

The mind is a great blessing, and when this blessing is missing or caused by another agent to be missing life becomes disorderly without a pattern or stability.



**Second: those who possess intellectual capacities are higher in rank:**

Islam has given people who possess intellectual capacities a great rank. They earn this because they pursue learning and knowledge and persistently endeavor to attain the truth. They also devote their knowledge and effort to serve mankind and realize happiness. **Allah, glory be to Him, says:**

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المجادلة: 11]

11. Yarfa`i Allāhu Al-Ladhīna ‘Āmanū Minkum Wa Al-Ladhīna ‘Utū Al-‘Ilma Darajātin Wa ‘Allāhu Bimā Ta`malūna Khabīrun

“...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do...” (Sūrat Al-Mujādilīh: 11)

In order to attain the truth, the intellect must commit itself to the methodology of experimentation, which is based on analysis, testing and judging results, not on blind imitation. **Allah, glory be to Him, says:**

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ [الإسراء: 36]

36. Wa Lā Taqfu Mā Laysa Laka Bihi ‘Ilmun ‘Inna As-Sam`a Wa Al-Baṣara Wa Al-Fu`uāda Kullu ‘Ulā`ika Kāna `Anhu Mas`ulāan

“And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one’s saying: “I have seen,” while in fact he has not seen, or “I have heard,” while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh)” (Sūrat Al-Isrā’: 36)

People who possess intellectual capacities do not rely on rumors whether in their field of knowledge or in judging things. For this reason, we find that Islamic guidance in the field of social security instructs us to verify the truth with the authorized parties in the case of emergency matters. **Allah, glory be to Him, says:**

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ﴾ [النساء: 83]

83. Wa ‘Idhā Jā`ahum ‘Amrun Mīna Al-‘Amni ‘Awi Al-Khawfi ‘Adhā`ū Bihi Wa Law Raddūhu ‘Ilā Ar-Rasūli Wa ‘Ilā ‘UlīAl-‘Amri Minhum La`alimahu Al-Ladhīna Yastanbiṭūnahu

“And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and such of them as are in authority, those among them who are able to think out the matter would have known it...” (Surat An-Nisā’: 83)

Those who “are able to think out the matter” (يَسْتَنبِطُونَهُ –Yastanbiṭūnahu) are those who have intellectual capacities; those who possess wisdom and sound views.

**I criticize:**

In cooperation with my group, I reflect on the following statement, analyze it and form a view of it: “The value of knowledge is restricted to the benefits it provides for the person who possesses this knowledge only.”

**Third: Islam made the mind the basis of accepting da`wah**

**Allah, glory be to Him, says:**

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ [آل عمران: 190]

190. ‘Inna Fī Khalqī As-Samāwāti Wa Al-‘Arđi Wa Akhtilāfi Al-Layli Wa An-Nahāri La`āyātin Li`wli Al-‘AlbābiVerily!

“In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding” (Sūrat ‘Āli ‘Imrān: 190)

This is an invitation to those who possess intellectual capacities to contemplate and think of the



creations in order to find evidence of the greatness and oneness of the Creator, Exalted be He. Science and faith are inseparable; therefore, Allah, glory be to Him, required man to view religion with an open mind, to employ insight in examining the truths associated with religion, to be aware of its significances in order that faith becomes established and fortified against oscillations. **Allah, glory be to Him, says:** [الفرقان: 73] ﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

73. Wa Al-Ladhīna 'Idhā Dhukkirū Bi'āyāti Rabbihim LamYakhirū 'Alayhā Şummāan Wa 'Umyānāan

“And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat” (Sūrat Al-Furqān: 73)

This means they receive ‘the revelations of their Lord’ with conscious minds and employ insights when receiving these revelations; this is the way scholars specifically act, as well as believers in general.

**Allah, glory be to Him, says:**

﴿يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاَسْتَمِعُوا لَهُ إِنَّكَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِئُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ﴾ [الحج: 73]

73. Yā 'Ayyuhā An-Nāsu Ḍuriba Maṭhalun Fāstami'ū Lahu~ 'Inna Al-Ladhīna Tad'ūna Min Dūni Allāhi Lan YakhluqūDhubābāan Wa Lawi Ajtama'ū Lahu Wa 'In YaslubhumuAdh-Dhubābu Shay'āan Lā Yastanqidhūhu Minhu Ḍa'ufaAṭ-Ṭālibu Wa Al-Maṭlūbu

“O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought” Sūrat Al-Ḥaj: 73)

I reflect and infer

- I think of the holy verse and infer the following from it:

The issue it discusses

.....

The intellectual argument supporting this issue

.....

**I think and strike a balance:**

**Allah, glory be to Him, says:**

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانُوا آبَاءَهُمْ لَا يَعْقِلُونَ سَيِّئًا وَلَا يَهْتَدُونَ﴾ [البقرة: 170]

170. Wa 'Idhā Qīla Lahum Attabi'ū Mā 'Anzala Allāhu Qālū Bal Nattabi'ū Mā 'Alfaynā 'Alayhi 'Ābā'anā 'Awalaw Kāna 'Ābā'uuhum Lā Ya`qilūna Shay'āan Wa Lā Yahtadūna

“When it is said to them: “Follow what Allāh has sent down.” They say: “Nay! We shall follow what we found our fathers following.” (Would they do that!) Even though their fathers did not understand anything nor were they guided?” ( Sūrat Al-Baqarah: 170).

How can I reconcile adhering to the authentic customs and tradition in the United Arab Emirates with the fact that Islam prohibits blind imitation?

.....

.....



#### Fourth: Islam respects the role of the intellect:

Islam showed appreciation of the role of the intellect in understanding the laws and secrets of the universe in order to benefit from what Allah, glory be to Him, has created and made serviceable to people, to the convenience and happiness of mankind. It also asked people to respect the findings they arrive at by themselves, as well as the findings arrived at by others. **Allah, glory be to Him, says:**

﴿وَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطُلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ [آل عمران: 191]

191. Wa Yatafakkarūna Fī Khalqi As-Samāwāti Wa Al-'Arđi Rabbanā Mā Khalaqta Hādhā Bāṭilān Subhānaka Faqīnā `Adhāba An-Nāri

"...and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire..." (Sūrat 'Āli 'Imrān: 191)

Hence, Muslim Scholars showed respect to the sciences of past nations, built on, and developed, them.

Islam has enacted everything that keeps the mind in its best state and perfect capabilities; it has prohibited everything that weakens the mind or cancels its function. To ensure this, Islam has prohibited aggression in any form against the mind in a way that makes it incapable of performing its task such as drinking alcohol or any intoxicant or devitalizing substance. **Allah, glory be to Him, says:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ [المائدة: 90]

90. Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Innamā Al-Khamru WaAl-Maysiru Wa Al-'Anṣābu Wa Al-'Azlāmu Rijsun Min `Amali Ash-Shayṭāni Fājtanibūhu La`allakum Tufliḥūna

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al Ansāb, and AlAzlām (arrows for seeking luck or decision) are an abomination of Shaitān's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful (Sūrat Al-Mā'idah: 90).

Hence, drug abuse is a heinous crime committed on the mind by the person himself.

Also, Islam prohibited disabling and intoxicating the mind by succumbing to fanaticism, extremism and destructive ideas or seeing things in a negative way such as pessimism, believing magicians and sorcerers, accepting and promoting rumors without confirming or discussing them; all this presupposes underrating and cancelling intellectual capacities.

#### I identify:

the position of the law in the United Arab Emirates with respect to drugs.

I discuss  
and prove

Employing an intellectual argument, I prove that the United Arab Emirates loves and supports Islam and Muslims.

#### The opposition conflict between the intellect (عقل 'aql) and revealed texts (نقل naql):

The superiority of the intellect indicates perfection; however, this superiority has limits that it does not go beyond. If the intellect were capable of perceiving everything required by people, this would abolish the need for revelation and prophets. Allah, glory be to Him, says in Ayatul Kursi (the Throne Verse) of surat Al-Baqarah: ﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾ [البقرة: 255]



255. Ya`lamu Mā Bayna `Aydīhim Wa Mā Khalfahum Wa Lā Yuḥīṭūna Bishay`in Min `Ilmihi-`Illā Bimā Shā`a Wasi`a Kursīyuhu As-Samāwāti Wa Al-`Arḍa Wa Lā Ya`ūduhu Ĥifẓuhumā Wa Huwa Al-`AlīyuAl-`Aẓīmu

“He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great” ( Sūrat Al-Baqarah: 255).

The intellect is considered a source of knowing rulings and laws and their purposes in Islam; but it is not an independent source as it requires the instructions provided by Sharia. Therefore, Sharia and the intellect are integral; the texts of the Book (al-Mushaf) and the true, explicit Sunnah (the Prophet's practice) are not contradicted by explicit reasoning; rather, the intellect testifies to the validity of these provisions.

### Reading is the lifeline of talents:

The first verses revealed of the Holy Qur'an are the following words of **Allah, glory be to Him**:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق: 1]

1. Iqra' Biāsmi Rabbika Al-Ladhī Khalaqa

Read! In the Name of your Lord, Who has created (all that exists) (Sūrat Al-`Alaq: 1)

This signifies the paramount importance of reading, for it is perceived of as the most important means of developing the intellect. Reading is crossing over to the experiments of other nations and the experience of other peoples; it is communicating with the efforts of scientists and researchers in different fields. Reading develops the intellect by widening the imagination of the reader, creating new ideas and strengthening the memory as a result of the effect of reading on activating the brain. This makes scientist less exposed to contracting Alzheimer and memory weakness.

“Countries are built on the intellect not on the wealth and resources possessed by a country.”

Quotes of H.H. Sheikh Muhammad bin Zayed, may Allah protect him.

**Allah, glory be to Him, says:**

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤﴾ [العلق]

1. Aqra' Biāsmi Rabbika Al-Ladhī Khalaqa 2. Khalaqa Al-'Insāna Min `Alaqin 3. Aqra' Wa Rabbuka Al-'Akramu 4. Al-Ladhī `Allama Bil-Qalami 5. `Allama Al-'Insāna Mā Lam Ya`lam

1. Read! In the Name of your Lord, Who has created (all that exists),  
2. Has created man from a clot (a piece of thick coagulated blood)  
3. Read! And your Lord is the Most Generous 4. Who has taught (the writing) by the pen 5. Has taught man that which he knew not (Sūrat Al-`Alaq).

I give the meaning of 'reading' in the first and third verses.

.....

.....

.....

I distinguish



### 3 Lesson Three



#### I organize my concepts

Aspects of honoring the intellect	Benefits of reading to the intellect
The intellect is entrusted with obligation (taklif)	One of the most important means of developing the intellect
The high rank of those who possess intellectual faculties	.....
.....	.....
.....	.....

#### Student Activities

##### I answer by myself:

1. In my own style, I summarize Islam's aspects of honoring the intellect.

.....  
.....

2. I find evidence of the concordance between Sharia and the intellect.

.....

3. I identify some areas of reading that strengthen the intellect.

.....  
.....

##### Enriching my experience

I choose from the following:

1. I design an awareness-raising e-bulletin showing that Islam prohibits aggression against the intellect and denying people its benefits.
2. I design a PowerPoint presentation on the importance and benefits of reading with respect to building the personality of a Muslim.
3. I search for a useful book, read it and then summarize it according to the table below:





Book title	
Book author	
Book subject matter	
Main ideas in the book	
My view of the book	

 I assess myself

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	I avoid everything that negates the benefits of the intellect and harms it.			
2	In my discussions with others, I make sure of using intellectual and logical arguments and proofs.			
3	I accept everything said in the Holy Qur'an and Authentic Sunnahh and do not object to it intellectually.			
4	I think of what is transmitted through the social media and verify its validity.			
5	I make sure of reading beneficial books because they nourish the intellect.			



### Fiqh (Jurisprudence) Schools

This lesson teaches me to:

1. Explain the concept of fiqh (jurisprudence) schools.
2. Analyze the causes behind the emergence of fiqh (jurisprudence) schools.
3. Draw comparisons between fiqh (jurisprudence) schools.



#### I take the initiative to learn

Ibn Omar, may Allah be pleased with them, reported: "On the day of Al-Ahzab Allah's Messenger, peace be upon him, said, 'None of you Muslims should offer the 'Asr prayer but at Banu Quraiza's place.' The 'Asr prayer became due for some of them on the way. Some of those said, 'We will not offer it till we reach the place of Banu Quraiza,' while some others said, 'No, we will pray at this spot, for the Prophet did not mean that for us.' Later on, it was mentioned to the Prophet and he did not berate any of the two groups." (Narrated by Al-Bukhari)

#### I analyze and infer:

In cooperation with my group, I analyze the ijtiḥad (independent reasoning) of the Companions, may Allah be pleased with them, according to the table below:

Explaining the problem	The Prophet, peace be upon him, ordered Muslims to perform 'Asr prayer at the place of Banu Quraiza; however, the time of the prayer was due while they were on the way to Banu Quraiza. If they prayed on the way, they would disobey the apparent command of the Prophet, peace be upon him, and if they delayed the prayer until they reached Banu Quraiza, the time of the prayer would be gone.	
Ijtiḥad (independent reasoning) of the Companions	Position (1)	Position (2)
	Performed 'Asr prayer at its time and so they prayed on the way.	Delayed 'Asr prayer from its time so as to pray at the place of Banu Quraiza.
The proof of each party	(2)	(1)
	.....	.....
The cause of the difference between the two parties	.....	
The similarity between the two parties	.....	





The outcome	- ..... - .....
How can I benefit from this situation?	- .....



### I use my skills to learn:

The Prophet, peace be upon him, did not leave this world until the Sharia had been completed. **Allah, glory be to Him, says:**

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيمَانِهِ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾ [المائدة]

3. Al-Yawma 'Akmaltu Lakum Dīnakum Wa 'Atmamtu `Alaykum Ni'matī

WaRadītu Lakumu Al-'Islāma Dīnāan Famani Adṭurra Fī

Makhmaṣatin Ghayra Mutajānifin L'ithmin Fa'inna Allāhaghafūrun Raḥīmūn

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allāh is OftForgiving, Most Merciful" (Sūrat Al-Mā'idah: 3).

At the time of the Prophet, peace be upon him, there was no written fiqh (jurisprudence). The Companions set themselves the task of spreading and teaching this religion as they understood it when conveyed to them by Allah's Messenger, peace be upon him, as he was their frame of reference in minor and major matters. The Companions did not give a final view on something without knowing the truth about it from the Prophet, peace be upon him. After the death of the Prophet, peace be upon him, the Companions travelled far and wide and spread across the Islamic World. Each Companion travelled with the knowledge he had of Sharia evidence and his own capabilities of giving independent reasoning. They mixed with people and began disseminating their knowledge.

With the passage of time, the increasing numbers of people and the expansion in the area of the Muslims' lands, new issues emerged and events that did not occur during the time of the Prophet came to the foreground. The necessity to know the rulings of Islam on these issues and to find solutions to them arose. The scholars among the Prophet's Companions, their Followers (at-Tabi'un), may Allah be pleased with them, and those who came after them, set them the task of satisfying this necessity. In these new circumstances, what is known as *ijtihad bi alray* (الاجتهاد بالرأي - independent reasoning through interpretation) emerged and became one of the sources of Sharia. Independent reasoning means what the intellect decides after contemplation and seeking the truth as regards the issue in question. Then scholars agreed later on to call (الرأي) opinion: (قياس) 'qiyās' (deductive analogy), 'Istiḥsan' (juristic preference) 'al-Masalih al-mursalāh' (absolute interests) and *sadd al-dharai* (blocking the means).

Some iurisprudents among the Companions resorted numerously to 'opinion-الرأي' like Ali bin Abi Talib and Abdallāh ibn Mas'ūd, may Allah be pleased with them. Other Companions rarely resorted to 'opinion-الرأي' like Abdullah ibn Umar, Abdullah Ibn Amr ibn al-'As and Az-Zubayr ibn Al-Awam, may Allah be pleased with them.

The Followers (at-Tabi'un) adhered to the methodology of the Companions in identifying the rulings and accomplished the task through the 'circles of learning', which spread to the east and west of the Islamic World. The people of each country learned from their teachers and were influenced by their opinions. Therefore, 'opinion-الرأي' began to expand and after that what was known as the two schools of Madinah and Iraq came to the foreground and prevailed.



## 4 Lesson Four

### I think and infer:

The reason for increasing disagreement in fiqh (jurisprudence) after the age of the Companions.

.....

.....

.....

### The emergence of fiqh (jurisprudence) schools:

A Fiqh (jurisprudence) school means a style and methodology followed by an Islamic jurist (Faqīh); others come and adopt this style and methodology and follow them until they become known by this style and methodology. The most prominent among these schools were:

#### First: the Madinah School:

This was the first Fiqh School as Madinah was the capital city of Islam and the abode of the Prophet, peace be upon him, and his Companions, may Allah be pleased with them. Omar ibn al-Khattab, may Allah be pleased with him, forbade senior Companions to leave Madinah so that he could seek their advice and consult with them in new matters and issues.

The most prominent among the Fuqahā' (jurists) of this school were Zayd ibn Thabit, Abdullah ibn Omar and the Mother of Believers Aisha bint as-Siddīq, may Allah be pleased with them. Of the Followers seven gained fame; a poet mentioned all of them in two lines of poetry:

إِذَا قِيلَ مَنْ فِي الْعِلْمِ سَبْعَةٌ أَبْحَرِ      رَوَيْتُهُمْ لِلْعِلْمِ لَيْسَتْ خَارِجَهُ  
فَقُلْ هُمْ عُيَيْدُ اللَّهِ عُرْوَةُ قَاسِمٍ      سَعِيدٌ أَبُو بَكْرٍ سُلَيْمَانُ خَارِجَهُ

Translation:

If they say who are seven prodigal scholars who transmit knowledge wholly within scholarship, They must be Obaid Allah, 'Urwa, Qasim, Sa'eed, Abu Bakr, Sulaiman and Kharija.

### I search and arrange:

I browse the Internet to find the names of the seven Fuqahā' (jurists) and arrange their names in terms of year of death.

SN	Name of Faqīh (jurist)	Year of death
1		
2		
3		
4		
5		
6		
7		



The Madinah School was characterized by being largely dependent on the Prophet's Hadith with few instances of details (تفريع tafr'i) and opinion in comparison to the Iraqi School for the following reasons:

- Abundance of practices (سنن sunan) and traditions as senior Companions, may Allah be pleased with them, stayed in Madinah with their stock of the Prophet's Sunnahh;
- Few novel events that faced them in comparison with novel events and developments that appeared in Iraq because of its relationship with ancient civilizations and the convergence of these civilizations in Iraq;
- The purity of Madinah as regards the ideas and philosophies which the School Iraq faced.

The Madinah School was the first to write down Sunnahh; hadiths were collected, written down and purified. Also, the tradition and sayings of fuqaha (jurists) of every town of the Companions and Followers were collected and the rules of the science of criticism of Hadith transmitters, invalidation (الجرح) and validation (التعديل).

### Second: the Iraqi School:

This school was established because a greater group of the Companions immigrated to Iraq more than to any other of the new territories; more than three hundred of the Companions went to Iraq in addition to the fact that the Caliphate moved there after Madinah and al-Sham (Syria).

The most prominent among the fuqaha (jurists) of this school were 'Ali ibn Abi Talib, Abdullah bin Masoud and Anas bin Malik, may Allah be pleased with them. The Followers who attained prominence comprised Masruq ibn al-Ajda' Al-Hamadani, Al-Aswad ibn Yazid Al Nakha'ie, Shuraih ibn al-Hârih al-Qadi and Imam Abu Hanifah. The Iraqi School was characterized by its dependence on opinion (الرأي), qiyas (deductive analogy) and hypothetical fiqh (jurisprudence) for some reasons. These comprised:

- The availability of few practices (سنن sunan) and hadiths as a result of the few numbers of Companions in comparison to Madinah, the abode of the Prophet;
- Numerous events because Iraq consisted of mixed communities and it was more complex than the community in al-Madinah al-Munawarah;
- Numerous acts of unrest (fitnah) and the emergence of sects; some of these sects resorted to fabricating (وضع) hadiths. This required utmost confirmation as regards accepting them. These sects also adhered to true (sahih) hadiths and gave them priority over opinion (رأي).

The Iraqi School was distinguished by exploring the meaning of Sharia texts in depth and elaborating on their significance to infer the causes behind rulings, employing qiyas (deductive analogy) when considering similar matters and establishing what came to be known as hypothetical fiqh (jurisprudence), which indicated far-sightedness and looking up to the future. Modern scholars benefited from hypothetical fiqh (jurisprudence) in knowing the rulings on some cotemporary novel matters.

### I reflect and expect:

- 1- The reasons behind the elaborate use of qiyas (deductive analogy) and ijthad (independent reasoning) by the Iraqi School to the extent that it was called the school of opinion (رأي).
- 2- The reasons for fabricating (وضع) hadiths.
- 3- The hazards of circulating lies and rumors.

### Affection and respect between the founders of the two schools

When speaking of the difference between Fiqh (jurisprudence) Schools, we hurriedly think that the difference between these schools was owing to private goals, narrow interests or pursuing fame. However, this was not the case. This is evidenced by two facts: the Judiciary was offered to Abu Hanifah but he refused to accept the position. Likewise, the Caliph proposed to Imam Malik to unify



## 4 Lesson Four

people on the basis of his Madhab (school of jurisprudence), but he did not accept.

This tells us that public interest was the foundation and that keenness on the truth and on what is good for the country and its people was the essence which no one could overstep. Moreover, the difference was on the principles (Uṣūl) of jurisprudence, but on the branches. This reflects the flexibility and easiness of this religion. Both flexibility and easiness were evidenced by the fact that the difference was scientific in nature and depended on evidence and logic in a field where conversation and discussion prevailed.

In spite of the difference between the Iraqi and Madinah Schools, the scholars in both schools respected the views of one another, commended one another and adhered to the ethics of scholars when they differed. They exhibited magnanimity and good will and avoided backbiting, gossiping and leveling charges against one another. Imam Al Shaf'ie, may Allah have mercy on him, said: "In fiqh (jurisprudence) people depend on Abu Hanifah". Shu'ba, one the hadith collectors, said when Abu Hanifah died, may Allah have mercy on both of them "The fiqh (jurisprudence) of Kufa has gone with him, may Allah have mercy on us and on him".

Imam Aḥmad ibn Ḥanbal said: "No one of those who have crossed the bridge to Khurasan was like Ishāq. If he differed with us on some matters, it is in the nature of people to differ with one another" [Siyar 'Alam Al Nobala- سير أعلام النبلاء (Biographies of Prominent Noble Men)].

### I investigate and propose:

I identify the most notable negative situations that occur among football fans and propose suitable solutions to them.

Negative situation	Proposed solution

### I criticize:

I analyze the following statement and form a view:

"Where there is a text there is no room for ijtihad (independent reasoning)".

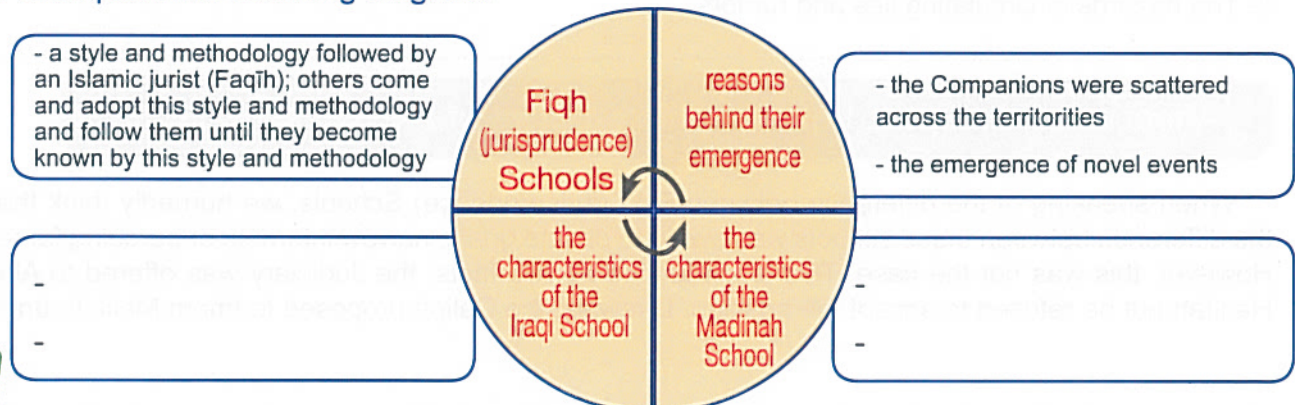
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### I organize my concepts

◆ I complete the following diagram:





## Student Activities

### I answer by myself:

- I compare the Madinah School to the Iraqi School according to the following table:

Aspects of comparison	The Madinah School	The Iraqi School
Reasons behind emergence		
Characteristics		
Methodology		

### Enriching my Experience

- I choose one of the personalities mentioned in the lesson and write a brief report on it.
- I search for some fiqhi (jurisprudential) matters on which the Companions differed and mention them in a report.

### I assess myself

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	I respect the other's opinion if there is a difference in opinion between us.			
2	I make sure of knowing the evidence and supportive arguments when difference arises.			
3	I respect all Muslim scholars when there is a difference.			
4	I follow the position based on argument and evidence even if it conflicts with my personal wish.			
5	I ask specialized scholars to make sure of the validity and confirmation of hadiths before acting in accordance with them.			



## Sakinah bint al Hussein

This lesson teaches me to:

- 1- Explain the lineage of Sakinah bint al-Hussein, may Allah have mercy on her.
- 2- Infer the religious upbringing in the life of Sayyida Sakinah bint al-Hussein may Allah have mercy on her.
- 3- Summarize the ethical qualities in the personality of Sayyida Sakinah bint al-Hussein may Allah have mercy on her.



I take the initiative to learn

I answer by myself

Throughout Islamic history, pioneer, exemplary women, who, together with men, performed effective roles in making Islamic civilization prosper, came to prominence. They participated a great deal in formulating events and effectively influencing their course propelled by their sense of responsibility towards building society. In the forefront of these models were personalities who took precedence in launching initiatives and working persistently to achieve the ascendancy of Islam. The Mother of Believers Khadija, may Allah be pleased with her, played a leading role followed by Aisha, Umm Salama, Fatima and Safiyah and many others, may Allah be pleased with all of them. From the successors of this blessed house another pioneering woman came to prominence- the blessed Sayyida Sakinah bint al-Hussein, the devout worshipper.

- I mention some roles through which women can contribute to building society.



I use my skills

Lineage:

She was Aminah, daughter of al-Hussein bin Ali, may Allah be pleased with them. She was born in the fourth decade of the Prophet's migration (A.H. ). Her mother was ar-Rabab, from Bani Kalab tribe. She was named after her grandmother Aminah bint Wahb, the mother of the Prophet, peace be upon him. However, her mother nicknamed her Sakinah (the counterpart of the Arabic word 'سكينة' in English is 'tranquility') when she realized that people experienced tranquility and affinity in her presence because of her good-heartedness and her merriment.





### I think and find a link:

- How the nickname 'Sakinah' was reflected on her morals, may Allah have mercy on her?

### Her upbringing:

Sayyida Sakinah, may Allah have mercy on her, grew up in the Prophet's expansive family house, specifically in the house of the Prophet's nephew al-Hussein bin Ali, may Allah have mercy on them. She was very close to her father, who used to seek tranquility in her company to give vent to his pent-up tensions and find serenity. Sayyida Sakinah was characterized by a unique personality being influenced by growing up in a house of scholarship and righteous deeds. Nowhere her father travelled but people would throng round him to get some of his knowledge and hear from him the hadiths of the Messenger, peace be upon him. When she became an adult, she turned into a lady of the Quraysh community and earned high reputation owing to her distinguishing politeness, knowledge and ethics. On top of that she was one of the female Followers, who memorized and narrated the hadiths of Allah's Messenger, peace be upon him.

### I think and infer:

- The effect of upbringing on the personality of an individual and give an example of this from the contemporary world.

### Her marriage:

Sayyida Sakinah, may Allah have mercy on her, married Mus'ab bin Az Zubair bin Al Awwam, and may Allah have mercy on him. She was the best of wives and the best of mothers. She performed her house chores and reared her children in accordance with the Prophetic guidance, which she had inherited from her father. After her marriage to Mus'ab bin Az Zubair, she became more famous in the world of virtuous women and earned wide fame in the Islamic territories owing to her knowledge, gracious morals and the kind of care she accorded to her children and husband.

### I think and infer:

- I infer the outcome of the fact that Sayyida Sakinah, may Allah have mercy on her, combined knowledge with performing marital and household duties.



**I identify:**

the role of a Muslim woman in family building.

**Her characteristics and knowledge:**

Sayyida Sakinah, may Allah have mercy on her, was characterized by a sharp intellect, enlightened thought and a broad, penetrative vision. She memorized the Qur'an and acted according to its dictates. In her emotional and intellectual pursuits, she wholly addressed herself to Allah, glory be to Him, and in her acts of devotion she humbled herself to please Allah, glory be to Him. She accorded attention to acquiring knowledge as a learner and mentor. Those who sought knowledge used to go to her seeking the kind of firsthand knowledge that they could later on transmit to others as narrators. Sayyida Sakinah, may Allah have mercy on her, was strong of character, steadfast, patient in facing crises, and she never gave up to despair. She was renowned for her poetic and literary taste as she was one of the eloquent women of Quraysh and Banu Hashim. She inherited poeticism from her father, may Allah be pleased with him. Her mother, ar-Rabab bint Imra' al-Qais Al Kalbiya, was one of the Arab eloquent women and poetesses. Sakinah, may Allah have mercy on her, was eloquent, mentally alert and she used words appropriately. She, may Allah have mercy on her, was renowned for respecting the scholars of her age and for revering the Companions, may Allah be pleased with them; for both she showed appreciation of their status in conformance to the words of **Allah, glory be to him:**

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾ [الحشر: 10]

10. Wa Al-Ladhīna Jā'ū Min Ba'dihim Yaqūlūna Rabbanā Aghfir Lanā Wa Li'akhwāninā Al-Ladhīna Sabaqūnā "And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us ..." (Sūrat Al-Ĥashr: 10). Sayyida Sakinah, may Allah have mercy on her, named one of her sons Uthman.

**I reflect and investigate:**

- Referring to the biography of Sayyida Sakinah, may Allah have mercy on her; I mention the necessary characteristics of the female leader personality.

**Her death:**

Sayyida Sakinah, may Allah have mercy on her, approached eighty after having risen to a notable rank in knowledge and shown the kind of graciousness that distinguished her from the women of her age. She died in Madinah, the city of the Messenger, peace be upon him, on a Thursday in A.H. 117. A great congregation of Muslims attended her funeral prayer, may Allah have mercy on her and on her forefathers.



**I form a view:**

I mention the aspects of personality in which Sayyida Sakinah is considered a role model and explain my viewpoint.

.....

.....



**I organize my concepts**

**Sayyida Sakinah bin al-Hussein, may Allah have mercy on her:**

Lineage	Upbringing	Marriage
↓	↓	↓
<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
Her characteristics	Her knowledge	Her death
↓	↓	↓
<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>



Student Activities

I answer by myself:

1- Mention three factors that affected the personality of Sayyida Sakinah, may Allah have mercy on her, explaining the effect of each factor on her life.

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2- Write down what you know of the way Sayyida Sakinah revered scholarship and scholars.

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3- Explain the scholarly rank of Sayyida Sakinah, may Allah have mercy on her.

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## Enriching my experience

In cooperation with the students in my group, we design an applied scheme to emulate the example of Sayyida Sakinah, may Allah have mercy on her, and illustrate in this scheme:-

- the most important aspects to be emulated,
- methods assisting in applying these aspects,
- how to overcome these obstacles according to the table below:
- manner of emulating these aspects,
- potential obstacles to application, and

Aspects to be emulated	Manner of emulation	Methods assisting in application	Potential obstacles	Proposed solutions

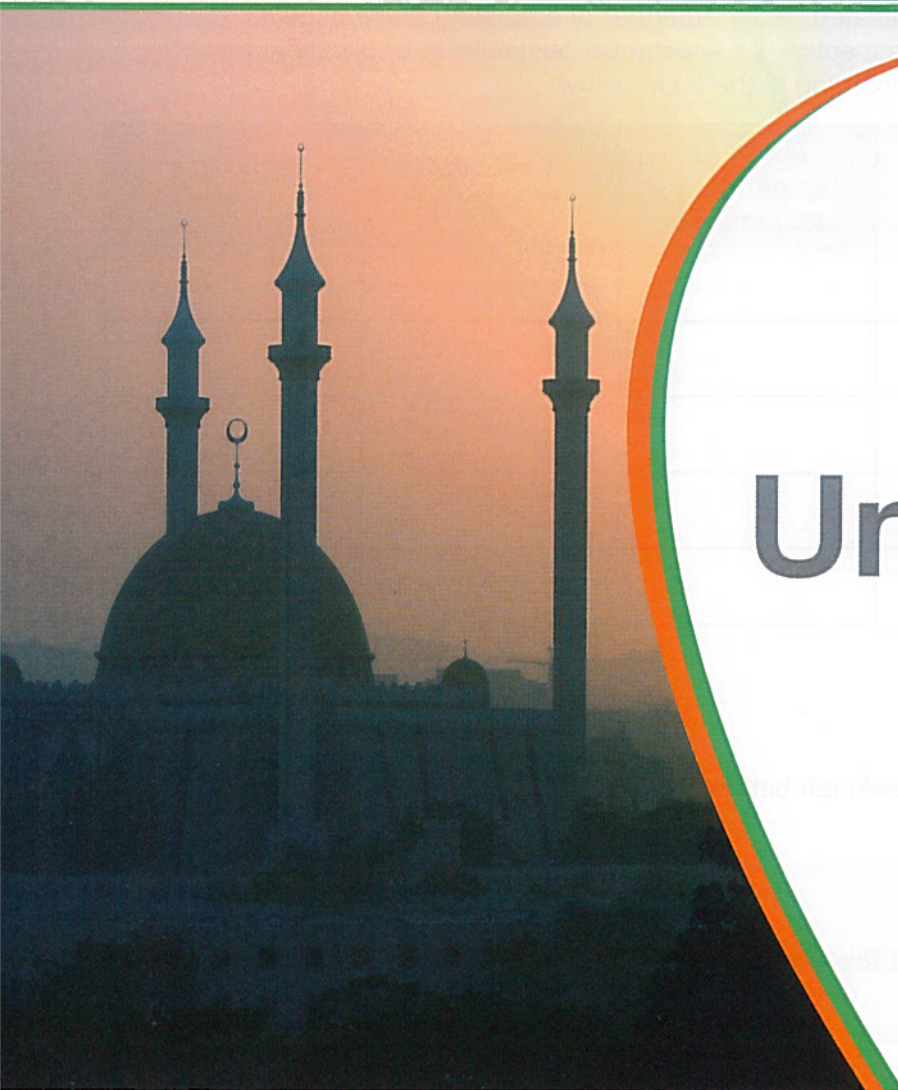


### I assess myself

I assess the effect of the lesson on Sakinah bint al-Hussein, may Allah have mercy on her, on my conduct and acts of devotion.

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	I make sure of pursuing learning and applying the things I have learned.			
2	I revere my teacher, respect him and recognize his worth.			
3	I always seek to serve the Qur'an.			
4	I emulate the attributes and qualities of Sayyida Sakinah, may Allah have mercy on her.			
5	I recognize the worth of the Companions, respect and ask Allah to be pleased with them.			





# Unit Two

2





# Unit Contents



No.	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'an and its Sciences	"The People of the Cave"
2	Divine Revelation	The Holy Qur'an and its Sciences	Stages of the Collection of the Qur'an
3	Creed	Islamic Faith	The Methodology of Thinking in Islam
4	The Values and Morals of Islam	The Values of Islam	Endowments: Giving and Growth
5	National Identity and Contemporary Issues	Contemporary Issues	Human Development in Islam





## The People of the Cave

This lesson teaches me to:

1. Recite the holy verses according to the rules of 'tajweed' (correct pronunciation).
2. Interpret the meaning of the vocabulary of the holy verses.
3. Summarize the story of the People of the Cave.
4. Analyze some of the situations in the story.
5. Recite the holy verses from memory.



## I take the initiative to learn

The delegation of Quraysh returned from Madinah and they asked Allah's Messenger, peace be upon him, the questions that the Rabbis had told them of. The Messenger, peace be upon him, said to them: "Tomorrow I will answer your questions". All Makkah was anticipating the answer of Muhammad. What is Muhammad's answer going to be? What if he does not answer? What will happen if he answers? Conflicting emotions filled the houses of Makkah. These were matters that Makkah had not heard of before. What would Muhammad, peace be upon him, say of youths disappearing in the early era- what was their affair?

In this tense atmosphere Surat Al-Kahf was revealed; the answer to the first question came- they were the Cave People. Allah's Messenger, peace be upon him, recited what was revealed and silenced the entire of Quraysh. Why did Quraysh keep silent and did not argue with Muhammad, peace be upon him?

## Illuminations

"The Messenger, peace be upon him, said: "Whoever memorizes ten verses from the beginning of Surat al-Kahf will be protected from the Anti-Christ (False Messiah)."  
(Narrated by Muslim).



## I use my skills to learn- I recite and memorize:

## سورة الكهف

قَالَ تَعَالَى: ﴿۱﴾ أَمْرٌ حَسِبْتَ أَنْ أَصْحَبَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿۱﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿۱۰﴾ فَضَرَبْنَا عَلَيْهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿۱۱﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿۱۲﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿۱۳﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطْنَا ﴿۱۴﴾ هُنُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَكَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿۱۵﴾ وَإِذِ اعْتزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْءَىٰ إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴿۱۶﴾ وَتَرَى السَّمْسَ إِذَا طَلَعَتْ تَزْوُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مِنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿۱۷﴾ وَنَحْسِبُهُمْ أَنْ يَكَاظُوا وَهُمْ رُقُودٌ وَنُقِلَبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَسِيطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ لَوَلِيَّتٌ مِنْهُمْ فَارًا وَلَمِلتَ مِنْهُمْ رُعبًا ﴿۱۸﴾



## Surat Al-Kahf

9. 'Am Ĥasibta 'Anna 'Aṣḥāba Al-Kahfi Wa Ar-Raqīmi Kānū Min 'Āyātina `Ajabāan
10. 'Idh 'Awā Al-Fityatu 'Ilā Al-Kahfi Faqālū Rabbanā 'Ātinā Min Ladunka Raĥmatan Wa Hayyi' Lanā Min 'AmrināRashadāan
11. Faḍarabnā `Alā 'Ādhānihim Fī Al-Kahfi Sinīna `Adadāan
12. Thumma Ba`athnāhum Lina`lama 'Ayyu Al-Ĥizbayni 'Aḥṣā Limā Labithū 'Amadāan
13. Naḥnu Naquṣṣu `Alayka Naba`ahum Bil-Ĥaqqi 'InnahumFityatun 'Āmanū Birabbihim Wa Zidnāhum Hudan
14. Wa Rabaṭnā `Alā Qulūbihim 'Idh Qāmū Faqālū RabbunāRabbu As-Samāwāti Wa Al-'Arḍi Lan Nad`uwa MinDūnihi~ 'Ilahāan Laqad Qulnā 'Idhāan Shaṭaṭāan
15. Hā'uulā' Qawmunā Attakhadhū Min Dūnihi~ 'Ālihatan Lawlā Ya'tūna `Alayhim Bisultānin Bayyinin Faman 'Aḗlamu Mimmani Aftarā `Alā Allāhi Kaḍhibāan
16. Wa 'Idh A`tazaltumūhum Wa Mā Ya`budūna 'Illā Al-Laha Fa`wū 'Ilā Al-Kahfi Yanshur Lakum Rabbukum MinRaĥmatihī Wa Yuhayyi' Lakum Min 'Amrikum Mirfaqāan
17. Wa Tarā Ash-Shamsa 'Idhā Ṭala`at Tazāwaru `AnKahfihim Dhāta Al-Yamīni Wa 'Idhā Gharabat TaqridūhumDhāta Ash-Shimāli Wa Hum Fī Fajwatin Minhu Dhālika Min 'Āyāti Allāhi Man Yahdi Allāhu Fahuwa Al-Muhtadi Wa Man Yudlil Falan Tajida Lahu Walīyāan Murshidāan
18. Wa Taḥsabuhum 'Ayqāzāan Wa Hum Ruqūdun Wa Nuqallibuhum Dhāta Al-Yamīni Wa Dhāta Ash-Shimāli Wa Kalbuhum Bāsiṭun Dhīrā`ayhi Bil-Waṣīdi Lawi Atṭala`ta `Alayhim Lawallayta Minhum Firārāan Wa Lamulī'ta Minhum Ru`bāan

9. Or deem you that the People of the Cave and the Inscription are a wonder among Our portents?
10. When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Your presence and shape for us right conduct in our plight
11. Then We sealed up their hearing in the Cave for a number of years.
12. And afterward We raised them up that We might see (i.e. witness or reveal Our knowledge) which of the two parties would best calculate the time that they had tarried.
13. We narrate unto you their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.
14. And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no god beside Him, for then should we utter an enormity.
15. These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who does greater wrong than he who invents a lie concerning Allah?
16. And when you withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.
17. And you might have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guides, he indeed is led aright, and he whom He sends astray, for him you will not find a guiding friend.
18. And you would have deemed them awake though they were asleep, and we caused them to turn over to the right and the left, and their dog stretching out his forelegs on the threshold. If you had observed them closely you had assuredly turned away from them in flight, and had been filled with awe of them.



## 1 Lesson One

I learn the interpretation of the Qur'anic vocabulary:

Vocabulary item	Interpretation
وَالرَّقِيمِ (Ar-Raqīmi)- Inscription	The name of a valley
أَمَدًا ('Amadāan)- time	number
وَرَبَطْنَا (Wa Rabaṭnā) - We made firm	Strengthened their resolve
ءَالِهَةً ('Ālihātan) - gods	Idols
شَطَطًا (Shaṭaṭāan) - enormity	guessing
تَزَوَّرُ (Tazāwaru) - move away	Incline towards
نَقَرِضُهُمْ (Taqrīduhum) - go past them	Become horizontal
بِالْوَصِيدِ (Bil-Waṣīdi) – threshold	The door



I grasp the significance of the verses

**The mercy of Allah is close to us:**

Allah, glory be to Him, addresses Muhammad saying: "Do not think what happened to the People of the Cave is a marvel when conceived of in terms of the power of Allah, Glorified and Sublime be He. His power is boundless and the signs (ayat) of Allah, Exalted be He, around you and the manifestations of His might- such as creating heavens and earth, making the sun and moon subject to His will, creating mankind- are more marvelous than what you have been asked of, all the signs of Allah are marvelous.

These youths lived in a city whose dwellers worshipped idols and offered those idols sacrifices. These youths concluded that what their folks were doing was devoid of intellect and logic. Their hearts opened up to belief and thus they said: "Our Lord is the creator of heavens and earth, the Lord of everything and the King of everything and we are going to worship only Him; we are not going to ask help except from Him". On the other hand, the city dwellers worshiped idols made by their own hands and then turned into them gods and worshipped them without argument or evidence. This is fanaticism that borders on lying to Allah, Glorified and Sublime be He; it is grave and unparalleled injustice to the self.

These youths were faithful to Allah, glory be to Him, and therefore Allah guided them, endowed them with certainty, strengthened their resolve and provided them with patience. When people discovered them and their news spread, they feared for their lives and hurriedly escaped from the city without taking provisions of food and water; they were crying for help and invoking their God to take care of them and guide them to the path of righteousness. When night fell, they found that they were near to a cave. They said: "Let us enter this cave so that Allah, glory be to Him, may provide us with a means of subsistence and easy living". They slept in the cave planning to look into what they were going to do on the following day.



**I cooperate:**

True trust in Allah is signified by taking the necessary measures.

With my group, I identify the measures taken by the youths in the events they passed through up to this point.

.....

.....

**I analyze:**

the events in the story to identify the motives behind the youths' decision to take refuge in the cave.

.....

.....

**Confidence in Allah, glory be to Him:**

The youths slept and their last words were: **يٰۤاَشۡهٰرُ لَكَۤ اٰمَنَّا بِرَبِّكَۤ اِنَّكَ اَنْتَ الرَّحِيْمُ** (Yashur Lakum Rabbukum MinRaḥmatihi Wa Yuhayyi' Lakum Min 'Amrikum Mirfaqāan) "...your Lord will spread for you of His mercy and will prepare for you a pillow in your plight...". They left their fate in the hands of Allah; they did not know that Allah, Glorified and Sublime be He, preordained that they sleep for three hundred and nine years during which Allah fortified them against hearing so that sounds did not annoy them and wake them up. He, glory be to Him, gave them sunlight twice every day- on rising it was inclined towards the right before its heat became intense and its rays burnt them; when it set it became parallel to them so that sufficient rays reached them while they were asleep in the depth of the cave and their dog in front of the entrance of the cave. Anyone who saw them would think that they were awake as their eyes were open. Allah, Blessed and Exalted be He, turned them over to the right and to the left so that their clothes and skins were not ulcerated by friction with the earth. Allah, Sublime be He, conferred awe on them; anyone who saw them would be utterly horrified that he would never dare to return to the cave again or even speak of this experience to himself as they were in a desolate place that no man would go to and no beast would pass by it. Thus, Allah warded off any danger that could threaten them or disclose their secret; Allah is capable of everything.

**I expect:**

If a person sleeps for a whole year, many changes will happen to him.

.....

.....

**I analyze:**

The events that took place in the story and explain their significances according to the table below:

Might	.....
Greatness	.....
Mercy	.....
Preservation and protection	.....



## I find the difference:

We say 'Ghar Hira' and the 'People of the Cave'; I explain the difference between (غار) 'ghar' (talus cave) and 'cave- كهف'.

## سورة الكهف

قَالَ تَعَالَى: ﴿ وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

## Surat Al-Kahf

19. Wa Kadhalika Ba`athnahum Liyatasā'alū Baynahum QālaQā'ilun Minhum Kam Labithtum Qālū Labithnā Yawmāan 'Aw Ba`da Yawmin Qālū Rabbukum 'A'lamu Bimā Labithtum Fāb`athū 'Aḥadakum Biwariqikum Hadhihi~ 'IlāAl-Madīnati Falyanzur 'Ayyuhā 'Azká Ṭa`āmāanFalya'tikum Birizqin Minhu Wa Liatalatṭaf Wa Lā Yush`iranna Bikum 'Aḥadāan
20. 'Innahum 'In Yaẓharū `Alaykum Yarjumūkum 'Aw Yu`tdūkum Fī Millatihim Wa Lan Tufliḥū 'Idhāan 'Abadāan
21. Wa Kadhalika 'A`tharnā `Alayhim Liya`lamū 'Anna Wa`daAllāhi Ḥaqqun Wa 'Anna As-Sā`ata Lā Rayba Fīhā 'IdhYatanāza`ūna Baynahum 'Amrahum Faqālū Abnū `Alayhim Bunyānāan Rabbuhum 'A'lamu Bihim Qāla Al-Ladhīna Ghalabū `Alā 'Amrihim Lanattakhidhanna `Alayhim Masjidāan
19. And in like manner We awakened them that they might question one another. A speaker from among them said : How long have you tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knows what you have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.
20. For they, if they should come to know of you, will stone you or turn you back to their religion; then you will never prosper.
21. And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knows best concerning them. Those who won their point said: We verity shall build a place of worship over them.



## I learn the interpretation of the Qur'anic vocabulary:

Vocabulary item	Interpretation
بِوَرِقِكُمْ (Biwariqikum) - silver coins	Silver dirhams
يَظْهَرُوا (Yaẓharū) - know of you	Know where you are
مِلَّتِهِمْ (Millatihim) - their religion	Their religion

## Three centuries:

Allah, glory be to Him, woke them up just as He made them fall asleep; they did not lose any weight; nor did their features change. This attests to the capability of Allah, Exalted be He, to resurrect and bring about the Day of Judgment.

When they woke up, one of them asked: 'How long did we sleep?' Some of them said a day; others said part of a day. Then they realized that the matter was not what they had thought. One of them said: "رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ" (Rabbukum 'A`lamu Bimā Labithtum) 'Your Lord best knows what you have tarried', so leave this matter to Allah, glory be Him, and take care of yourselves and of what is beneficial to your lives". They said: "Well, send one of us to the city to bring food and choose it from the best permissible food while being nice to people there in order not to attract attention. Otherwise, our folk will discover our matter; then they will either kill us or force us back to worshipping idols and all our deeds will be gone with the winds".

However, the preordination of Allah overcomes everything. When their messenger entered the market, people were astonished of the dirhams with him, which were in currency over three centuries ago. They took him to the ruler, who was a good believer.

He asked the man of his story and he learned that he was one of the youths who escaped because of their faith in the reign of a past king. Thus, Allah disclosed their secret to people to learn that the Day of Resurrection is the truth. Then the man showed them the way to the cave. The king and the people of the town went to the cave. When they entered on the youths, Allah made them die truly. The people of the city wanted to erect a mere structure on the place; but the majority of them said: "We had rather build a mosque to pray in and to commemorate this great sign".

Surat Al-Kahf is in the middle of the Holy Qur'an. The word وَلِيَتَلَطَّفْ (Wa Liatalaṭṭaf) 'be courteous' is the word in the very middle of words of the Holy Qur'an. The letter 'ت' (t) is the letter in the very middle of the letters of the Qur'an.

## I explain:

Waking up the 'People of the Cave'	.....
Revealing their secret to the people of their age	.....
Narrating their story in the Holy Qur'an	.....



## 1 Lesson One

### I explain logically:

The fact that the features of the youths did not change after the lapse of three hundred years.

### I discuss:

Allah's Messenger, peace be upon him, said: "Be keen on what is beneficial to you – do not be reckless" (Narrated by Ibn Majah). In the light of the dialogue among the People of the Cave, I discuss the hadith and give practical examples from my own life.

### - I recite and memorize:

### سورة الكهف

قَالَ تَعَالَى: ﴿ سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾ وَلِئْتُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لِيْتُوا لَهُ، غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾ وَأَنْتَ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

### Surat Al-Kahf

22. Sayaqūlūna Thalāthatun Rābi`uhum Kalbuhum Wa  
 Yaqūlūna Khamsatun Sādisuhum Kalbuhum Rajmāan Bil-Ghaybi Wa Yaqūlūna  
 Sab`atun Wa Thāminuhum Kalbuhum Qul Rabbī 'A'lamu Bi`iddatihim Mā  
 Ya'lamuhum 'Illā Qalīlun Falā Tumāri Fīhim 'Illā Mirā'anZāhirāan Wa Lā Tastafti  
 Fthim Minhum 'Aḥadāan
23. Wa Lā Taqūlanna Lishay'in 'Innī Fā'ilun Dhālika Ghadāan
24. 'Illā 'An Yashā'a Allāhu `Wa Adhkur Rabbaka 'Idhā Nasīta Wa Qul `Asā 'An Yahdiyani Rabbi  
 Li'qraba Min HādhāRashadāan
25. Wa Labithū Fī Kahfihim Thalātha Miā'atin Sinīna WaAzdādū Tis`āan
26. Quli Allāhu 'A'lamu Bimā Labithū Lahu Ghaybu As-Samāwāti Wa Al-'Arđi 'Abşir Bihi Wa  
 'Asmi` Mā Lahum Min Dūnihi Min Wa Līyin Wa Lā Yushriku Fī Ḥukmihi~'Aḥadāan
27. Wa Atlu Mā 'Ūhiya 'Ilayka Min Kitābi Rabbika Lā Mubaddila Likalimātihi Wa Lan Tajida  
 Min DūnihiMultaḥadāan
22. (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is best aware of their number. None knows them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.



23. And say not of anything: Lo! I shall do that tomorrow,  
 24. Except if Allah will. And remember your Lord when you forget, and say: It may be that my Lord guides me unto a nearer way of truth than this.  
 25. And (it is said) they tarried in their Cave three hundred years and add nine.  
 26. Say: Allah is best aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He makes none to share in His government.  
 27. And recite that which has been revealed unto you of the scripture of your Lord. There is none who can change His words, and you will find no refuge beside Him.

### Interpret the Qur'anic vocabulary:

Vocabulary item	Interpretation
رَجْمًا (Rajmāan) - guessing at random	Sheer guessing
تُمَارٍ (Tumāri) - contend not	argue
وَلِيٍّ (Wa Līyin) - no protecting friend	guardian
كِتَابِ رَبِّكَ (Kitābi Rabbika) - scripture of your Lord	The Holy Qur'an
مُلْتَحَدًا (Multaḥadāan) - refuge	Safe place

### As Allah wills shall happen:

The holy verses tell us of the way people differed on the number of the youths. Some said: "They were four and the fifth was their dog. Others said: "They were five and the sixth was their dog." All this is sheer guessing, which is not predicated on knowledge or evidence. Others said: "They were seven and the eighth was their dog". Then Allah, glory be to Him, commands His Prophet to refer the matter to Allah, glory be to Him, as Allah, Exalted be He, knows their number as well as few of those whom Allah conferred knowledge on. Then He commanded His Prophet not to argue with those who were interrogating him, nor ask them any question except telling people of what Allah has revealed to him. Ibn Abbas, may Allah be pleased with them, said: "I am of the few who know; they were seven and the eighth was their dog". When Quraysh asked him, the Prophet, peace be upon him, said: "Tomorrow I shall tell you". The revelation was delayed and people started to talk. Then the revelation brought the answer. The Truth, Blessed and Exalted be He, says to blame the Messenger, peace be upon him, and to teach people: "Do not say I shall do something in the future without saying 'If Allah wills' because no one knows what one is going to earn tomorrow; so mention Allah and ask Him guidance and direction.

Allah, Exalted and Sublime be He, said that the 'People of the Cave' slept in the cave for three hundred and nine years. Yet Allah, glory be to Him, addresses His Prophet saying: "Tell them the period they slept is only known by Allah, glory be to Him, and by those of His creations whom He has told about this. He knows the unseen in heavens and earth. **Then Allah, Exalted be He, says:** ﴿أَبْصِرْ بِهِ، وَاسْمِعْ﴾ ('Abṣir Bihi Wa 'Asmi') «How clear of sight is He and keen of hearing". This is a form of expressing exaggeration in commending and lauding Himself, Exalted and Sublime be He. It means that Allah, Exalted be He, makes every existing creature hear and see. His creations only have Him to take charge of them and organize their affairs. He has no partner in His attributes, qualities and deeds. So, recite the Qur'an and what it explains to people in matters pertaining to the 'People of the Cave'. Nothing is going to change the words of Allah, glory be to Him, because He is the Truth. You will not need a refuge to hide in because Allah, glory be to Him, is your Master and He is refuge to you and to all the believers.



# 1 Lesson One

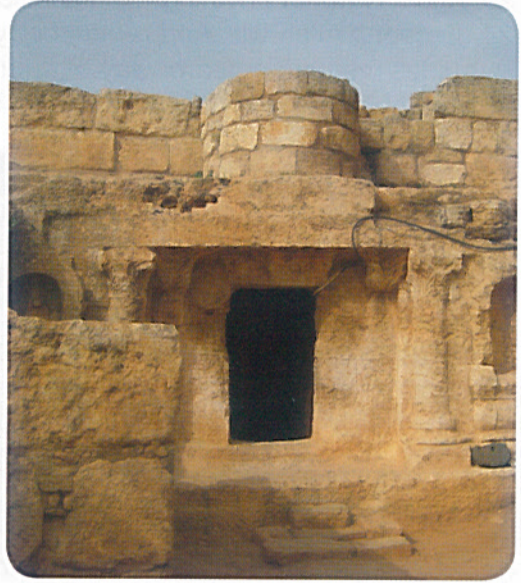
## I reflect:

On the words of Allah, glory be to Him:

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا  
بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ

Sayaqūlūna Thalāthatun Rābi`uhum Kalbuhum Wa  
Yaqūlūna Khamsatun Sādisuhum Kalbuhum Rajmāan Bil  
Ghaybi Wa Yaqūlūna Sab`atun Wa Thāminuhum Kalbuhum  
“...(Some) will say: They were three, their dog the fourth,  
and (some) say: Five, their dog the sixth, guessing at  
random; and (some) say: Seven, and their dog the eighth...”

- I cooperate with my group on the following:
- we infer from the holy verse the effect of companionship on the individual.



.....

.....

.....

.....

- we find evidence in the holy verse supporting the statement of Ibn Abbas: “They were seven and their dog was the eighth”.

.....

.....

## I figure out the probabilities:

One said: “I shall go on pilgrimage next year”.

In cooperation with my group, I figure out the probabilities which this person may face.

.....

.....

.....

On the basis of the probabilities we made, we specify the importance of saying “If Allah wills”.

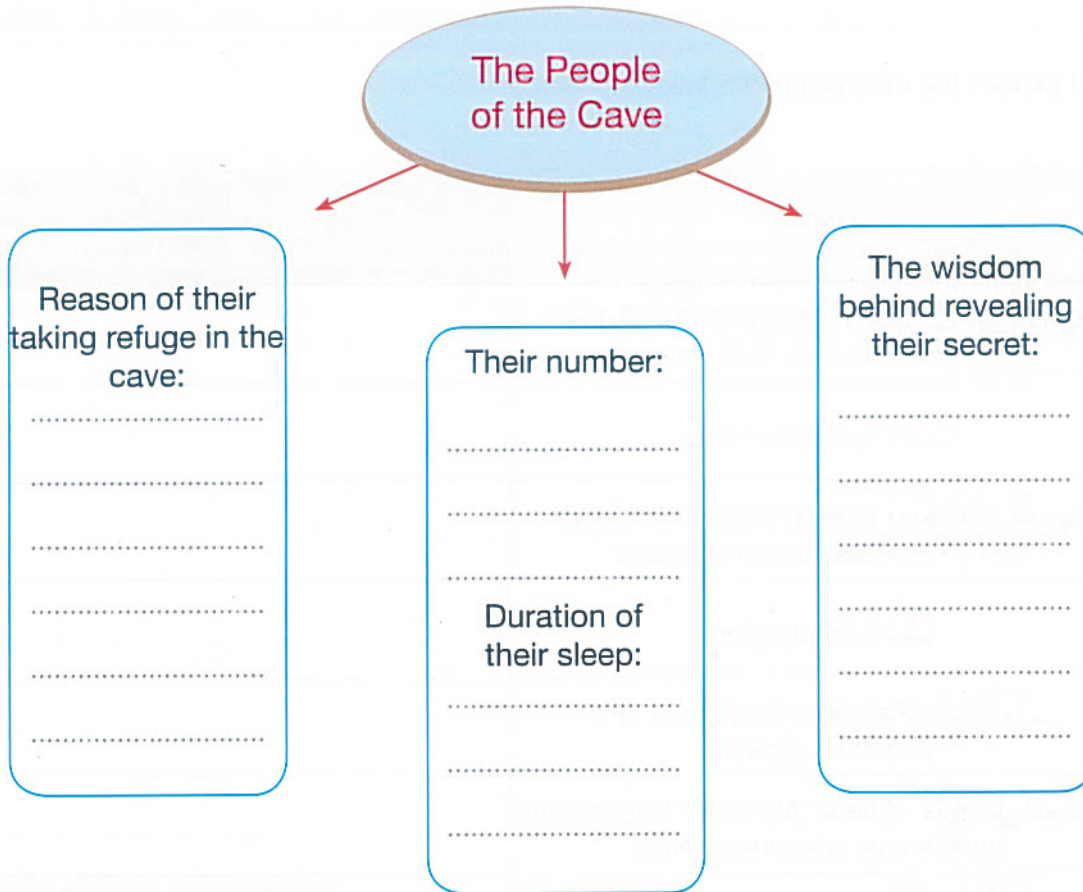
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Organizing my information



Student Activities

I answer by myself:

- ◆ First: explain what is meant by the words of Allah, glory be to Him:

﴿ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوا مِن دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا ﴾

Wa Rabaṭnā `Alá Qulūbihim 'Idh Qāmū Faqālū RabbunāRabbu As-Samāwāti Wa Al-'Arđi Lan Nad'uwa MinDūnihi~ 'Ilahāan Laqad Qulnā 'Idhāan Shaṭaṭāan

“And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no god beside Him, for then should we utter an enormity”

- ◆ Second: mention the reason behind delaying the descent of the revelation to the Prophet, peace be upon him, after he said to Quraysh: “Tomorrow I shall tell you”.

.....

.....



# 1 Lesson One

◆ Third: I find in this event an evidence of the trueness of Allah's Messenger, peace be upon him.

.....

.....

◆ Fourth: I explain the meaning of the following words:

SN	Word	Meaning
1	فَضَرَبْنَا عَلَىٰ آذَانِهِمْ (Faḍarabnā `Alá `Ādhāni-him) We sealed up their hearing	.....
2	أَمَدًا ('Amadāan) time	.....
3	وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ (Wa Rabaṭnā `Alá Qulūbi-him) We made firm their hearts	.....
4	شَطَطًا (Shaṭaṭāan)	.....
5	رَجْمًا بِالْغَيْبِ (Rajmāan Bil-Ghaybi) Rajmāan Bil-Ghaybi	.....
6	أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا (Aftará `Alá Allāhi Kadhibāan) invents a lie concerning Allah	.....
7	لَا مُبَدِّلَ لِكَلِمَاتِهِ (Lā Mubaddila Likalimāti-hi) who can change His words	.....



Ibn Abbas narrated: "We were with Muawiya in the Baḥr al-Rūm (Roman/ Byzantine Sea). We arrived at the cave where the 'People of the Cave' hid. Muawiya said: 'I would like to enter and look at the 'People of the Cave'. I said to him: 'Allah has forbidden one who is better than you to do this.'"

**Allah, glory be to Him, says:** ﴿لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُجْبًا﴾  
 Lawi Aṭṭala'ta `Alayhim Lawallayta Minhum Firārāan Wa Lamuli'ta Minhum Ru'bāan

"...If you had observed them closely you had assuredly turned away from them in flight, and had been filled with awe of them".





## I assess myself

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	I make sure of reciting the Qur'an according to the rules of tajweed.			
2	I memorize the Qur'anic verses and constantly study what I have memorized.			
3	I express in my own words the meaning of vocabulary items and use them when communicating with others.			
4	I grasp the overall meaning and apply the lessons it teaches.			
5	I make sure of obeying the rulings mentioned in the verses			



## My imprint

I make sure of saying "If Allah wills" whenever I intend to do something in the future.



## Stages of Collecting the Holy Qur'an



This lesson teaches me to:

1. Explain the stages of collecting the Holy Qur'an
2. Compare the efforts of Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him, in serving the Holy Qur'an to those of 'Uthmān ibn 'Affān, may Allah be pleased with him.
3. I explain the roles of Abu Bakr and 'Uthmān ibn 'Affān, may Allah be pleased with them, in serving the Holy Qur'an.



I take an initiative to learn



I read and answer:

Through its long history, mankind has never known a book that has received attention, interest and preservation similar to those received by the Holy Qur'an. Allah, glory be to Him, has guaranteed preserving it against misrepresentation and substitution- **Allah, glory be to Him, says:** [الحجر: 9] ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

9. 'Innā Naḥnu Nazzalnā Adh-Dhikra Wa 'Innā Lahulaḥāfiẓūna

"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'ān) and surely, We will guard it (from corruption)" (Sūrat Al-Ḥijr: 9).

However, we find that the Messenger, peace be upon him, and the Companions, may Allah be pleased with them, received the Holy Qur'an with attention and concern. Moreover, the Companions, may Allah be pleased with them, competed in learning, teaching and acting in accordance with the Holy Qur'an. In addition to this utter attention on the part of the Messenger, peace be upon him, and the Companions, may Allah be pleased with them, Gabriel, peace be upon him, used to teach the Messenger, peace be upon him, the Holy Qur'an in Ramadan every year. After the death of the Messenger, peace be upon him, Muslims devoted themselves to the service of the Holy Qur'an in terms of memorizing, writing and application.

- I propose to my classmates a method to enable us of memorizing the Holy Qur'an.

.....

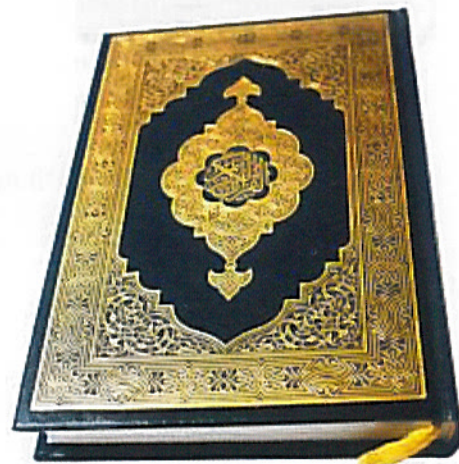
.....

- I mention three reasons that have motivated the Companions to memorize the Holy Qur'an.

.....

.....

.....







## I use my skills to learn

First: Collection of the Holy Qur'an in the reign of the Prophet, peace be upon him.

### The Meaning of 'collection' in the Prophet's Reign:

Collection acquired two meanings during the reign of the Prophet, peace be upon him:

First: in the meaning of memorization, that is to say learning the Qur'an by heart; **Allah, glory**

**be to Him, says:** [القيامة: 17] ﴿إِنَّا عَلَيْنَا جَمْعُهُ وَقَرْءُ أَنْتَ﴾

17. 'Inna `Alaynā Jam`ahu Wa Qur`ānahu

"It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an)"

(Sūrat Al-Qiyāmah: 17).

This means its being memorized by the Prophet, peace be upon him, and by the Companions, may Allah be pleased with them.

Second: collection here means 'collection in writing'. The Prophet, peace be upon him, used to order some Companions, may Allah be pleased with them, to write down the revelation. **Allah, glory**

**be to Him, says:** [البينة: 2] ﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾

2. Rasūlun Mina Allāhi Yatlū Ṣuḥufāan Muṭahharatan

3. Fihā Kutubun Qayyimatun

2. A Messenger (Muhammad (Peace be upon him)) from Allāh, reciting (the Qur'an) purified pages [purified from Al-Bātil (falsehood, etc.)]

3. Containing correct and straight laws from Allāh (Sūrat Al-Bayyinah).

Abdullah bin Umar, may Allah be pleased with him, said: "Allah's Messenger, peace be upon him, forbade travelling to the land of the enemy carrying the Qur'an" (Narrated by Al-Bukhari). Forbidding travelling to the land of the enemy carrying the Qur'an means the written Qur'an not the memorized Qur'an.

### I reflect and argue:

- I mention my answer to one who alleges that collection in the Prophet's reign was restricted to memorization and did not include writing.

### Permission to write the Holy Qur'an:

The Prophet, peace be upon him, permitted all the Companions to collect the Holy Qur'an as mentioned in the hadith of Abu Sa'eed Al-Khudri: "Do not write anything from me; whoever has written anything from me other than the Qur'an let him erase it" (Narrated by Muslim). However, the Prophet, peace be upon him, did not rely on the writings of the Companions; rather, he appointed special writers to write the revelation; these used to write the Qur'an as soon it descended. Al-Bara

ibn Azib said: "When the verse [النساء: 95] ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ (Lā Yastawī Al-Qā'idūna Mina Al-Mu'mininā) "Not equal are those of the believers who sit (at home)" (Surat An-Nisā': 95) was revealed, the Prophet called Zayd and wrote it down. Ibn Um Maktum came and said that he was a blind man. Allah, glory be to Him, revealed in the place of that verse [النساء: 95] ﴿عِدْرٌ أُولَى الضَّرَرِ﴾ (who have a

(disabling) hurt) "except those who are disabled" (Surat An-Nisā': 95)" (Narrated by Al-Bukhari). All the Qur'an was written in the presence of the Prophet, peace be upon him, and by an order from him since the beginning of the descent of the revelation and till the last verse of the Holy Qur'an.



## 2 Lesson Two

### I think and prove:

- That the Prophet permitted the Companions to write the Qur'an although he had forbidden them to write anything taken from him when he said: "Do not write anything from me...".
- If you had been among the Companions, may Allah be pleased of them, and heard the Prophet, peace be upon him, permit writing the revelation, mention what you would have done to serve the Holy Qur'an.

### The Qur'an was not collected in one book (Mus-haf) in the Prophet's reign

The descent of the revelation on the Prophet continued; some verses of a Surat would descend and then they would be interrupted by the descent of other verses before or after this surat and then the revelation would continue with the verses of the first surat and so on until the descent was completed before the death of the Prophet. This made collecting the Qur'an in one book (Mus-haf) a difficult task. However, the Holy Qur'an was complete in the presence of the Prophet, peace be upon him; but it was not collected in one book (mus-haf) as it was arranged successively in memory.

### I infer:

- I give three reasons for not collecting the Qur'an in one book (Mus-haf) during the Prophet's reign.

## Second: collection of the Qur'an in Abu Bakr's reign

In the Battle of Yamama, many Companions were martyred; among them were seventy of the Holy Qur'an hafizes (Companions who memorized the Qur'an). One of them was Salim Mawla (non-Arab Muslim) Abu Hudhayfa, who was one of those to take the Qur'an from according to the order of the Prophet, peace be upon him. Owing to this Umar, may Allah be pleased with him, hurried to Abu Bakr aṣ-Ṣiddīq and advised him to collect the Qur'an and write it in one book (Mus-haf).

### I reflect and expect:

- The conceivable probabilities if the Abu Bakr aṣ-Ṣiddīq had not taken the advice of Omar ibn Al-Khattāb, may Allah be pleased with them, and give my viewpoint.

### The methodology of collecting the Holy Qur'an in the reign of Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him:

When Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him, decided to collect the Holy Qur'an, he set Umar ibn Al-Khattāb, may Allah be pleased with him, and Zayd ibn Thabit, may Allah be pleased with him, this great task. One of the most important reasons for choosing Zayd ibn Thabit, may Allah be pleased with him, was that he had witnessed the last exposition of the Qur'an in addition to the fact that





his religiosity was above suspicion. He was not subject to invalidation as he was one of the Prophet's, peace be upon him, scribes of the revelation and on top of this he was young, active and enthusiastic.

Omar ibn Al-Khattāb and Zayd ibn Thabit, may Allah be pleased with them, followed a specific methodology by relying on two sources:

1. What was written before the Prophet, peace be upon him, and in his presence;
2. What was memorized by the Companions.

Zayd ibn Thabit said: "I continued compiling the Qur'an from palmbranches, delicate white stones, and from the memory of the people". The collection of the Qur'an took fifteen months and it was completed before the death of Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him, and it was called 'Al-Mus-haf'.

**I infer and make a decision:**

- I mention the decision I would have taken if I were in the position of Zayd ibn Thabit, may Allah be pleased with him, and give reasons.

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- I mention what I conclude from the fact that it took Zayd ibn Thabit one year and three months to collect the Holy Qur'an.

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**The particularities of collecting the Holy Qur'an in the reign of Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him**

The collection of the Holy Qur'an in the reign of Abu Bakr aṣ-Ṣiddīq had several particularities to it; the most important of these were:

- 1- It was collected in one book (Mushaf) with the verses and chapters arranged in order.
- 2- It conformed to what was confirmed in the final review of the Holy Qur'an with Gabriel.
- 3- It included the seven Ahruf (styles) which were confirmed in the final review.
- 4- The Companions unanimously agreed on its validity and accuracy.

**I think and infer:**

- I give four reasons that drove the Companions to unanimously agree on the validity and accuracy of the Mus-haf, which was collected in the reign of Abu Bakr aṣ-Ṣiddīq.

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Third: copying the Holy Qur'an in the reign of Uthman ibn Affan, may Allah be pleased with him

### Reason for copying the Qur'an

Muslims conquests expanded in the reign of Uthman ibn Affan, may Allah be pleased with him, and the Companions were scattered in the new territories. The people of each territory took reading the Qur'an from the Companions, may Allah be pleased with them, who came to their land. This was so because each Companion taught the harf (style) which he had received from the seven Ahruf (styles) revealed to the Messenger, peace be upon him. Therefore, there were differences in the harf (style) of performance and aspects of reciting between the territories. People began to differ in the way they recited the Qur'an until they disavowed the recitation of one another.

### I read and summarize:

- In my own style, I summarize the reason that had prompted Uthman ibn Affan, may Allah be pleased with him, to copy the Holy Qur'an.

### Methodology of copying

Caliph Uthman ibn Affan, may Allah be pleased with him, specified the steps to be taken in collecting the Holy Qur'an; they were the following:

- 1- Designating the committee to collect the Qur'an headed by Zayd ibn Thabit, may Allah be pleased with him, because Abu Bakr aṣ-Ṣiddīq had set him the task of collecting the Holy Qur'an.
- 2- The Mushaf collected by Zayd ibn Thabit, may Allah be pleased with him, in the reign of Abu Bakr aṣ-Ṣiddīq was considered the foundation of copying Mushafs (divine books).
- 3- Uthman ibn Affan, may Allah be pleased with him, directly supervised the processes of compilation and copying.
- 4- The writing took into account what was confirmed of the seven ahruf (styles) in the final exposition.
- 5- The committee used to refer to Caliph Uthman ibn Affan to confirm what they were writing.
- 6- When the committee members differed on writing in a particular harf (style) they adopted the harf (style) of Quraysh.

### I analyze and expect:

- In your view, what could have changed in the methodology of Uthman ibn Affan, may Allah be pleased with him, in copying the Holy Qur'an if modern technology was available to him?



**Distributing Mushafs in the territories:**

Uthman ibn Affan, may Allah be pleased with him, ordered distributing Mushafs in the territories to end differences in reading the Holy Qur'an. He sent a copy of the Mushaf to Egypt, ordered all other copies to be burned and kept one copy for himself, which came to be known as the Imam Mushaf. The nation (ummah) accorded attention to these Uthmani Mushafs and took them as principles for writing Mushafs in successive generations. **Allah, glory be to Him, says:**

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾ [فُصِّلَتْ : 42]

42. Lā Ya'tīhi Al-Bāṭilu Min Bayni Yadayhi Wa Lā Min Khalfihi Tanzīlun Min Ḥakīmin Ḥamīdin  
 "Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allāh)" (Sūrat Fuṣṣilat: 42).

**I prove:**

- that Uthman ibn Affan copied the Holy Qur'an to prevent conflict between Muslims.

- In cooperation with my group I complete, the table on comparison below.

Aspect of comparison	Collection of the Qur'an in the reign of Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him	Collection of the Qur'an in the reign of Uthman ibn Affan, may Allah be pleased with him
Reason	..... ..... ..... .....	..... ..... ..... .....
Outcome	..... ..... ..... .....	..... ..... ..... .....



## 2 Lesson Two



I organize my concepts

Collection of the Qur'an in the Prophetic reign	Collection of the Qur'an in the Caliphate of Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him	Copying the Qur'an in the Caliphate of Dhū al-Nurayn ("He of the Two Lights"), Uthman, may Allah be pleased with him
The concept of collection: ..... .....	The concept of collection: ..... .....	The concept of copying: ..... .....
Method of writing: ..... .....	Reason for collection: ..... .....	Reason for copying: ..... .....

### Student Activities

I answer by myself:

1- The collection of the Holy Qur'an in the Prophetic reign assumed two meanings. I specify them and explain the importance of their complementariness.

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2- I compare the work of Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him, to that of Uthman ibn Affan, may Allah be pleased with them, in terms of serving the Holy Qur'an according to the table below:

In the reign of Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him	In the reign of Uthman ibn Affan, may Allah be pleased with him
..... ..... ..... ..... .....	..... ..... ..... ..... .....



3- I mention the reason for the order given by Uthman ibn Affan, may Allah be pleased with him, to burn all Mus-hafs and rely and on the Mus-haf he had sent to the territories although the other Mushafs were valid and undistorted.

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### Enriching my experience

4. One of the advantages endorsed by Uthman ibn Affan, may Allah be pleased with him, was that it combined the seven ahurf (styles) in which the Holy Qur'an was revealed. I look for the meaning of the seven ahurf and the difference between them and the ten Qira'at (readings).

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### I assess myself

I assess the effect of the lesson on "Stages of Collecting the Holy Qur'an" on my conduct and acts of devotion:

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	I recite my 'wird' (portion) of the Holy Qur'an daily and systematically.			
2	I make sure of not saying anything except what pleases Allah, glory be to Him.			
3	I always seek to serve the Holy Qur'an according to specific and planned ideas.			
4	I follow the example of Zayd ibn Thabit in preserving the Book of Allah, glory be to Him, and raise my diligence in studying.			
5	I regard my teacher as a role model, respect him and acknowledge his worth.			



### 3 Lesson Three

## The Methodology of Thinking in Islam

This lesson teaches me to:

1. Explain the concept of 'methodology of thinking'.
2. Identify the characteristics of methodological thinking in Islam.
3. Infer the effect of methodological thinking on the individual and society.



### I take the initiative to learn

Every day scientists discover one of the secrets of the human mind. The mind has huge capacities and every human being has huge mental capabilities that emerge whenever he is convinced of them and if he motivates and employs them in a good way. These capabilities may disappear and fade away if one neglects them and concerns oneself with trivial matters. Scientists say that memory problems stem from misuse.

The importance of the mind is manifested in the roles it has to perform in our life, such as distinguishing between right and wrong, warding off damage, augmenting benefit, acquiring sciences and knowledge, and the like. Therefore, we find that Islam has given the mind a status suitable to it; in many verses, the Qur'an addresses those who possess minds. **Allah, glory be to Him, says:**

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾ [النحل: 12] 12. 'Inna Fi Dhālika La'āyātin Liqawmin Ya`qilūna  
"...Surely, in this are proofs for people who understand..." (Sūrat An-Naḥl: 12)

Islam draws attention to the role that people who possess intellectual faculties should assume and calls us to respect the findings they reach. We are also required to appreciate the knowledge, expertise and the conclusions of such people. Moreover, Islam conferred on the intellect the freedom of thought; this is evidenced by calling people to contemplate and brood in order to benefit from the creations of Allah in the universe and to enable man to perform his function in life and attain to the things that realize his happiness. In view of the sublimity of this end, it is imperative to avoid things that weaken the intellect or waste its energies because the interest of man is linked to maintaining the intellect in its best condition. Therefore, Islam has instituted a methodology of thinking, which controls the course of thinking, ensures reaching findings endorsable by the intellect and worthy of the confidence of people.

### I express myself:

Under the supervision of the the teacher, I speak pf the difference between the mind (العقل), brain (الدماغ) and cerebrum (المخ) .



### I use my skills to learn:

### The methodology of thinking in Islam:

This comprises organized, scientific steps under Divine instruction to ensure that thinking reaches sound findings. These steps begin as soon as the mind encounters something exciting; thereupon a state of sensation and feeling starts.





This step consists in gathering information and comprehending the problem, as well as respecting the feelings of others, their privacy and dignity. The Prophet, peace be upon him did not use to name persons specifically; rather, he used to generalize his address and say something like: “What about our ‘official’”, or “What about folks”. This is followed by the second step, which consists in find possible solutions- in other words, making hypotheses. This is effectively a wish to participate positively and move on to the best. Finally, there is the third step, which is ascertaining the validity of solutions and specifying the best solutions rationally and in utter objectivity. This can be called ‘proving the validity of hypotheses’. Therefore, in Islam methodological thinking is scientific thinking, which accords attention to the means as well as the findings because noble goals necessitate noble means as well.



**I compare:**

methodological thinking to random thinking in the table below:

Aspect of comparison	Methodological thinking	Random thinking
Goal of thinking	.....	.....
Clarity of methodology	.....	.....
Findings	.....	.....

**Characteristics of methodological thinking in Islam:**

In Islam, methodological thinking has its characteristics; when Muslims committed themselves to these characteristics; they achieved supremacy in various fields. A number of scientists achieved prominence in different fields and up to today the contemporary world owes a great deal to the efforts of these scientists and appreciates and respects their efforts. The most significant of these characteristics are:

**1) Thinking is a form of worshipping in the general concept:**

Allah, Glorified and Exalted by He, has commanded us to think and contemplate in many verses. **Allah, glory be to Him, says:** [آل عمران: 191] ﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلاً سُبْحَانَكَ قَوْلُنَا عَبْدًا لِنَارٍ﴾

191. Wa Yatafakkarūna Fī Khalqī As-Samāwāti Wa Al-'Ardī Rabbanā Mā Khalaqta Hādhā Bāṭilāan Subhānaka Faqīnā `Adhāba An-Nāri

“...and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they



### 3 Lesson Three

associate with You as partners). Give us salvation from the torment of the Fire..." (Sūrat 'Āli 'Imrān: 191)

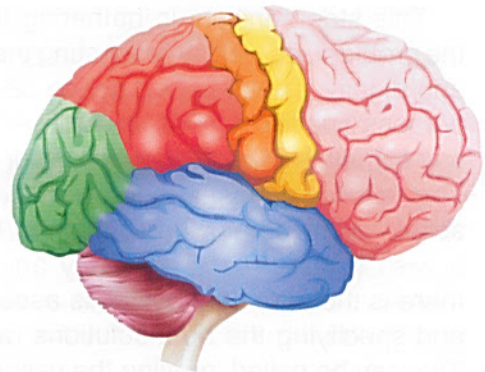
In his thought, a Muslim worships Allah, glory be to Him, and this act of devotion will be rewarded. A Muslim cannot worship Allah and get his reward except in the manner that Allah

loves and that achieves good to people. Therefore, thinking in the spirit of Islam is a way leading to knowing and fearing Allah, Glorified and Exalted be He. **Allah, glory be to Him, says:**

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ [فاطر: 28] 28. 'Innamā YakhsháAllāha Min 'Ibādihi Al-'Ulamā'u

"It is only those who have knowledge among His slaves that fear Allāh..." (Sūrat Fāṭir: 28).

The thought of a Muslim stems from his belief in Allah, glory be to Him, and his belief in the mission of Allah's Messenger, peace be upon him. Hence, a Muslim controls himself in thinking by adhering to a framework within the whole Divine Sharia.



In what he narrates about His Lord, the Messenger, peace be upon him, said: "Allah, glory be to Him, says 'Whenever My slave intends to do a good deed, but does not actually do it, write it as a virtue for him. And if he puts it into practice, write its reward equal to ten times (in his account). If My slave intends to do a bad deed, (I say to the deeds recording angels): Do not record it against him until he (actually) commits it. If he has done so, write it down exactly as one in his record book'" (Narrated by Ibn Hayyan).

I reflect and infer:

I reflect on the hadith Qudsi (sacred Hadith) above and infer the extent to which Islam values positive thinking.

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#### 2) Thinking is governed by morals:

Morals are constant in Islam because they derive from an established creed and not from narrow, temporary or transient interests. Thinking in Islam respects the knowledge of others, appreciates their efforts and builds on them; it is built on dialogue and respect for the other; it is resilient and committed to scientific honesty. No one is allowed to attribute to oneself the achievement of another.

**Allah, glory be to Him, says:**

﴿ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ [آل عمران: 188]

188. Lā Taḥsabanna Al-Laḥīna Yafraḥūna Bimā 'Ataw Wa Yuḥibbūna 'An Yuḥmadū Bimā Lam Yaf'alū Falā Taḥsabannahum Bimafāzatin Mina Al-'Adhābi Wa Lahum 'Adhābun 'Alīmun  
 "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment" (Sūrat 'Āli 'Imrān: 188).

Morals control the course of thinking in such a way that it does not cause damage to others, usurp their rights or overstep their interests. Hence, it is moral thinking.



I think and apply:

Allah's Messenger, peace be upon him, said: "I intended to prohibit cohabitation with a suckling woman until I considered that the Romans and the Persians do it without any injury being caused to their children thereby" (Narrated by Muslim).

I analyze the hadith in terms of the characteristic expressed in the precept: "Thinking in Islam is governed by morals" identifying the following:

- the Prophet's, peace be upon him, thinking of the interest of the nation (ummah)

- the Prophet's, peace be upon him, respect for the experience of others

- accepting the findings and thought of others

### 3) Thinking in Islam is objective; it takes into account accuracy and seeks the truth:

Islam has commanded us to benefit from wisdom irrespective of its source because wisdom is the lost property (ضالّة) of the believer. An aspect of the objectivity of a believer when making a judgment on matters is avoiding interestedness and emotion because they may derail his course of action- such as clinging fanatically to his view. **Allah, glory be to Him, says:** [الجاثية: 23] ﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عَايِرٍ ۖ﴾

23. 'Afa'ra'ayta Mani Attakhadha 'Ilahahu Hawāhu Wa 'Aḏallahu Allāhu 'Alá 'Ilmin

"Have you seen him who takes his own lust (vain desires) as his ilāh (god), and Allāh knowing (him as such), left him astray..." (Sūrat Al-Jāthiyah: 23).

Therefore, Islam has warned against unfounded suspicion and guessing because this does not lead to the truth; it has commanded us to rely on evidence and proofs. **Allah, glory be to Him, says:**

﴿وَمَا يَتَّبِعُ أَكْثُرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُعِينُ مِنَ الْحَقِّ شَيْئًا﴾ [يونس: 36]

36. Wa Mā Yattabi'u 'Aktharuhum 'Illā Ḍannān 'Inna Aḏ-Ḍanna Lā Yughnī Mina Al-Ḥaqqi Shay'ān

"Most of them follow nothing but conjecture. Assuredly conjecture can by no means take the place of truth" (Sūrat Yūnis: 36).

I discuss and form a view:

One said to his colleague, "What is fair remains fair even if this infuriates us; and what is unjust remains unjust even if it pleases us". His colleague did not take this seriously.

In cooperation with my group, we reflect on the above position and form a justifiable view.

### 4) Thinking in Islam is positive:

Islam assigned every individual in society a role to perform and accomplish; this represents his goal in life. Realizing this goal means the individual is a productive element and useful to himself and others. Hence the individual must abandon negative thinking and avoid the obstacles to sound thinking, which is free from frustration and dependency. **Allah, glory be to Him, says:**

﴿قُلْ يٰعِبَادِيَ الَّذِينَ آمَنُوا عَلٰٓىٰ اٰنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ﴾ [الزمر: 53]



### 3 Lesson Three

53. Qul Yā `Ibādī Al-Ladhīna `Asrafū `Alá `Anfusihim Lā Taqnaṭū Min Raḥmati Allāhi `Inna Allāha Yaghfiru Adh-Dhunūba Jamī` āan `Innahu Huwa Al-Ghafūru Ar-Raḥīmu

“Say: “O `Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful” (Sūrat Az-Zumar: 53)

One must also distance oneself from negative conduct that stirs animosity and wastes the energies of the community.

Allah’s Messenger, peace be upon him, said: “There has come to you the disease of the nations before you, jealousy and hatred. This is the ‘shaver’ (destroyer); I do not say that it shaves hair, but that it shaves (destroys) faith. By the One in Whose Hand is my soul, you will not enter paradise until you believe, and you will not believe until you love one another. Shall I not tell you of that which will strengthen love between you? Spread (the greeting of) salam amongst yourselves” (Narrated by al-Tirmidhi).

The Prophet, peace be upon him, changed the names of some persons to distance them from negative conduct and transfer them to positive conduct. He changed the name of a woman from ‘Asiya (disobedient) to Jameela (beautiful). In conformance to this, Islam has called for optimism, entertaining hope and good will as regards one’s attitude towards Allah, glory be to Him. When a man came to the Prophet, peace be upon him, to ask for help, the Prophet, peace be upon him, ordered him to sell some of his possessions, divide half of the sale proceeds between members of his family and buy an axe with the other half. The man did so. Some days later, the man came with money enough to save him from asking the help of other people. In this incident, the Prophet, peace be upon him, transferred this man from the position of passivity, dependency and despair to activity, productivity, hope and optimism. This is an example of the methodic thinking in Islam.

#### 5) Thinking is universal and balanced:

This means thinking must include all aspects of material and spiritual life; no aspect should outweigh another. As we need thinking in Sharia sciences, we also need it in physical sciences so that the progress becomes balanced and all aspects of life flourish at the same time. Salman, may Allah be pleased with him, said to Abu Ad-Darda’, “Your soul has a right on you; your Lord has a right on you and your family has a right on you; so you should give the rights of all those who have a right on you). Later, they visited the Prophet, peace be upon him, and mentioned that to him. The Prophet, peace be upon him, said, “Salman has spoken the truth” (Narrated by Al Bukhari). Just as has Islam exhorted worshipping; it has also exhorted work and production, so much so that it elevated work to the level of worshipping. It has done so to release the energies of a Muslim in order to enable him to pursue thinking, working and producing.

#### I analyze and identify:

There are several, distinguished natural reserves in the United Arab Emirates, including land and marine natural reserves. These projects have plans and goals.

In cooperation with another group, we analyze the idea and then identify aspects of comprehensiveness and balance in these projects.

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**The effect of the methodological thinking in Islam on society:**

There are many positive effects of methodological thinking on society, including:

- 1) Unity of society and preservation of its security: by unifying the vision and efforts of society. Every member of society has a role to perform; this requires a high degree of awareness of one's responsibilities and the goals of society. It also requires a high degree of methodology in thinking, which has for a prop the characteristics of Islamic methodological thinking.
- 2) The progress of society in all fields of life to occupy its place among nations and preserve its national identity and particularity without isolation from others.
- 3) Promoting a culture of dialogue and extending channels of communication between nations.
- 4) Accepting the other and respecting his opinion to sustain an atmosphere of cooperation and coexistence between nations.
- 5) Universality of thinking: when findings become a common right to all and serve all mankind without being restricted to one society to the exclusion of the others.

**I expect:**

In cooperation with my group, we anticipate other effects of methodological thinking.

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**I organize my concepts**

**Methodological thinking in Islam**

Definition	Characteristics	Effect
Organized scientific steps in the framework of Divine instruction to ensure that thinking reaches sound findings.	- In general concept, it is a form of worshipping. - ..... ..... - ..... ..... - ..... ..... - ..... ..... - ..... .....	- the unity of society and preservation of its security. - ..... ..... - ..... ..... - ..... ..... - ..... .....



Student Activities

I answer by myself:

1. I summarize in my own words the characteristics of methodological thinking in Islam.

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2. I criticize the following positions:

- Someone helped his fellow student in the examination because he regards this as an act of cooperation and assistance.

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- Someone disagreed with his fellow student as regards a viewpoint and accused him of ignorance and lack of knowledge.

.....

- Someone reposts everything that he receives from his fellow on the social media before affirming its validity.

.....

Enriching my experience

1. I write an article on "Critical Thinking in the Holy Qur'an".

2. I design a PowerPoint presentation on positive thinking in Islam.





I assess myself

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	The clarity of the concept of methodological thinking in Islam.			
2	Summarizing the characteristics of methodological thinking in Islam.			
3	I act according to wisdom irrespective of its source even if it comes from my enemy.			
4	I make sure that my thinking is always positive and avoid passivity.			
5	Finding out the effect of methodological thinking on the individual and society.			



## Endowments: Giving and Growth

This lesson teaches me to:

1. Explain the concept of 'endowment'.
2. Illustrate the favor of endowments.
3. Distinguish between types of endowments.
4. Explain the role endowments play in serving the community.



### I take the initiative to learn

The General Authority of Islamic Affairs & Endowments in the United Arab Emirates launched an endowment project under the slogan 'Mafhas al Qatah' (مفحص القطاة) (the site which the sand grouse digs to lay its eggs in, i.e. its nestling site). It estimated that one 'mafhas' is worth two hundred dirhams. The authority works on investing the proceeds and using the revenue in building mosques and other construction works in all the Emirates of the state.



### I think:

In cooperation with my one of my fellow students, I identify the goals that the Authority is endeavoring to achieve by launching an endowments project under the slogan 'Mafhas al Qatah'.

.....

.....

.....



### I use my skills to learn:

Islam has been keen on popularizing a spirit of solidarity among individuals in society and hence through Sharia it has instituted many acts of good to achieve this, including Zakat, Sadaqa (voluntary charity), Hiba (gift) and Waqf (endowment).





**Definition of waqf (endowment):**

Waqf in Arabic means ‘confining’ and ‘prohibiting’; in its Sharia context, it means the act when a person allocates something for the benefit of people. Hence, he does not sell it, give it as a gift or bequeath it. The benefit is to be reaped from the object of waqf itself or the revenue it generates and part of this revenue is to be spent on acts of charity.

**I count:**

Within three minutes, the largest possible number of the types of endowed estates in our present time.



**Endowment (waqf) is a means of drawing near to Allah, glory be to Him:**

Allah, glory be to Him, enacted endowment, urged people to practice it and considered it a type of voluntary charity (sadaqa), which a Muslim gives in order to draw near to Allah, glory be to Him. Allah’s Messenger, peace be upon him, said: “When a man dies, his deeds come to an end except for three things: sadaqah jariyah (ceaseless charity); knowledge which is beneficial; or a virtuous descendant who prays for him (the deceased).” (Sahih Muslim). He also said: “Verily, among the good deeds that will reach a believer after his death are these: knowledge which he taught and spread, a righteous child he leaves behind, a copy of the Quran he leaves for inheritance, a mosque he has built, a house he has built for travelers, a well he has dug, and charity he has given from his wealth while he was healthy. These deeds will join him after his death” (Narrated by Ibn Majah).

**I cooperate and compare:**

In cooperation with my group, I explain the similarities and differences between voluntary charity (sadaqa) and endowment (waqf).

Aspect of comparison	Voluntary charity (sadaqa)	Endowment (waqf)
Differences	- .....	- .....
	- .....	- .....
	- .....	- .....
Similarities	- .....	- .....
	- .....	- .....
	- .....	- .....



### Endowments of early Muslims:

The Companions, may Allah be pleased with them, competed in endowing their wealth and holding it to be spent on good deeds and benevolence so that the benefit of this wealth extends to all individuals in society. Jabir, may Allah be pleased with, said: "I do not know of anyone from the Muhajireen (emigrants) and the Ansar (helpers) but has endowed some of his wealth as ceaseless voluntary charity (sadaqa), which is never to be bought, given as a gift (hiba) or bequeathed". Here are some examples of this practice:

Omar ibn Al-Khattāb, may Allah be pleased with him, acquired a land in Khaibar and left it as an endowment (waqf). Ibn Omar, may Allah be pleased with him, said: "Umar acquired a land at Khaibar. He came to Allah's Messenger, peace be upon him, and sought his advice in regard to it. He said: Allah's Messenger, I have acquired land in Khaibar. I have never acquired property more valuable for me than this, so what do you command me to do with it?" Thereupon Allah's Messenger, peace be upon him, said: "If you like, you may keep the corpus intact and give its produce as sadaqa (charity)." So Omar gave it as sadaqa declaring that the property must not be sold or inherited or given away as a gift. And Omar devoted it to the poor, to the nearest of kin, and to the emancipation of slaves, aired in the way of Allah and guests. There is no sin for one who administers it if he consumes some of its yield in a reasonable manner..." (Narrated by Al-Bukhari and Muslim and the words are Muslim's).

I identify the pillars of endowment in the waqf of Umar ibn Al-Khattāb, may Allah be pleased with him:

- Endower
- Endowment
- Endowment beneficiaries
- Format

Endowments were not restricted to building mosques. Uthman ibn Affan, may Allah be pleased with him, bought Rumah well and endowed it to charitable deeds. The Companions, may Allah be pleased with them engaged in making endowments to earn reward and satisfy the needs of society. It was narrated that Thumamah bin Hazn Al-Qushairi said: "I was present at the house when 'Uthman looked out over them and said: 'I adjure you by Allah and by Islam, are you aware that when the Messenger of Allah came to Al-Madinah, and it had no water that was considered sweet (suitable for drinking) except the well of Rumah, he said: "Who will buy the well of Rumah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?" and I bought it with my capital and dipped my bucket into it alongside the buckets of the Muslims" (Narrated by an-Nisa'ie). The original version was narrated by Al Bukhari in the Book on Drinking and Irrigation in the Chapter 'Who sees water sadaqa' with commentary.

Uthman ibn Affan made the Prophet, peace be upon him, and the Companions bore witness to his endowment and declared endowing Rumah for Muslims to drink from.



A picture of Rumah well in Al Madinah Al Munawarah



**I make a judgment:** in cooperation with one of my fellow students, I explain the ruling in the following and give a reason:

- the endower benefits from a portion of the endowment revenue
- .....
- recording in writing and having witnesses for endowments in the present time
- .....

Women contributed a great deal to the flourishing of endowments and employing them in community service under the banners of Islam. The Mother of Believers Umm Habibah Ramlah bint Abi Sufyan donated a land to her mawālī (non-Arab Muslims) and relatives. Likewise, Hafsa bint Umar ibn Al-Khattāb, may Allah be pleased with her, bought jewelries and endowed them to ibn Al-Khattāb's folk.

**I search:**

for other examples of women's endowments in Islamic civilization, which were meant for the fields of education and care, with the help of the Internet or the library and read my findings to my classmates.

**Endowment conditions:**

Islam organized endowments and stipulated conditions for them to ensure the durability of the endowment and utility together so that benefit may include all members of society. These conditions include:

- The endower must be qualified to spend money, i.e. he must be an adult, sound of mind, acting freely and not under compulsion and must own the property he intends to endow,
- The endowment must be an evaluated wealth, i.e. has a known, specified and durable beneficial value according to Sharia to prevent conflict between people, and it must have durable benefit,
- The beneficiary organization must be a charity foundation not one involved in sinful deeds and it must be ceaseless, unending,
- The format must be binding and obligatory, an endowment cannot be contracted by a promise and it is not permissible to attach a condition to it.

**I discuss and explain:**

the ruling as regards endowments in the form of books and websites, such as endowing a library that provides electronic copies of books.

.....

.....



## 4 Lesson Four

### Types of endowment:

There are several types of endowment according to the party benefiting from the endowment; on the basis of this, endowment is divided into three types, which are:

**Family (Ahli) endowment:** here benefit is initially for the relatives of the endower or particular individuals; it is also called waqf 'dharri' (family) or private waqf (endowment).

**Charitable endowment:** it is called public endowment; this is where benefit is intended for one or more perpetual charity foundations, whether these are particularly described, such as the poor, or public charity institutions.

**Joint Endowment:** this type combines charitable endowment and family endowment; the endower (al waqif) specifies a portion of the benefits of the endowment for his family and leaves the other portion to charitable deeds. An instance of this is when an endower makes his house a trust to different beneficiaries such as his family and the poor.

### I clarify:

the type of waqf in the following:

Waqf	Type
Umar ibn Al-Khattāb acquired a land in Khaibar and left it as an endowment (waqf) to the poor, to the nearest of kin, and to the emancipation of slaves...	.....
Uthman ibn Affan, may Allah be pleased with him, bought Rumah well and dipped his bucket into it alongside the buckets of the Muslims.	.....
Hafsa bint Umar ibn Al-Khattāb, may Allah be pleased with her, bought jewelries and endowed them to ibn Al-Khattāb's folk.	.....

### Waqf is a community servie:

Beginning in the reign of the Prophet, peace be upon him, and through the ages, Muslims have excelled in inventing diverse purposes and fields for waqf. Awqaf witnessed growth and diversity as Muslims have not left a single domain of charity without founding a waqf in it to guarantee its perpetuity and continuity of benefit in quest for realizing social solidarity. Examples of waqf include:

- Awqaf in mosques and their utilities and requirements. In this domain, Muslims took the initiative to construct mosques, introduce lighting, provide Mus-hafs and dig wells for ablution;
- Awqaf in schools and their facilities such as dorms for foreign students, study and reading rooms, research and assignments rooms and hygiene utilities;
- Awqaf in the form of academic libraries;
- Health awqaf such as hospitals, health centers and bodies financially sponsoring patients and doctors;
- Awqaf for social services to take care of the poor, children, women, housemaids and the unemployed;
- Awqaf for environmental purposes such as maintaining watercourses and rivers
- Awqaf for pets such as birds and cats.

Through the ages, awqaf have satisfied the purposes of Sharia because of their diversity and domains.

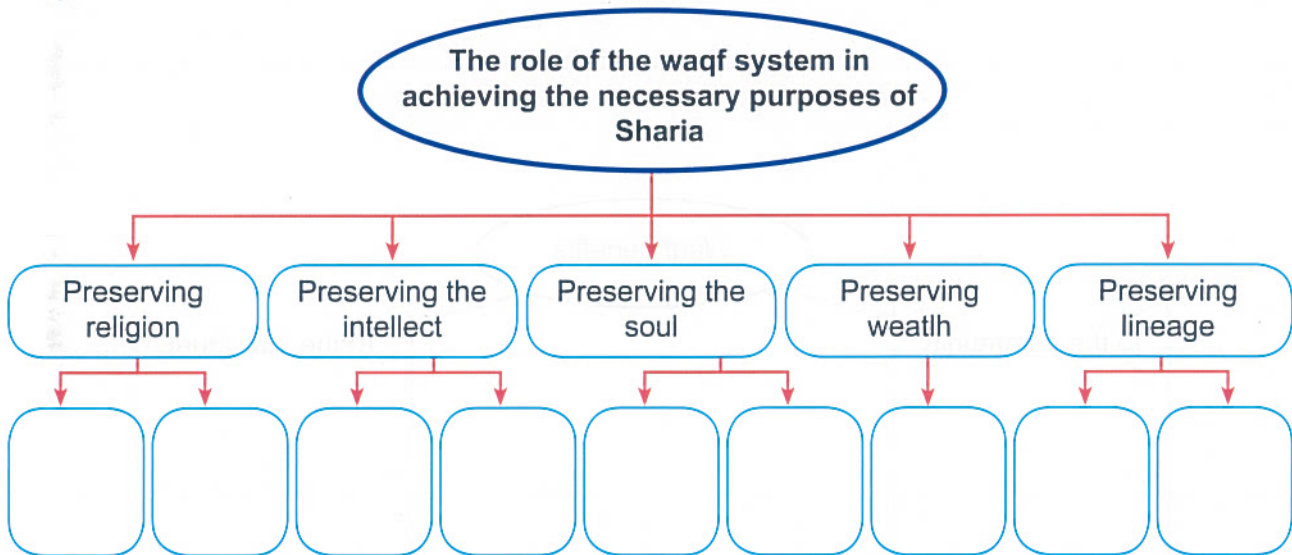


◆ I cooperate and infer:

**A** The positive effects of waqf on close relatives or on charity foundations

Positive effects on close relatives	Positive effects on charity foundations
.....	.....
.....	.....
.....	.....
.....	.....

**B** The role of Islamic waqf system in achieving the purposes of Sharia according to the diagram below:



**The UAE and Waqf:**

Our wise leadership is aware of the favors associated with waqf and its role in developing society in all fields. Our father and leader, the founder of the United Arab Emirates the late Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy on him, took initiative as regards waqf. He founded many awqaf in different domains of charity inside and outside the country. His charitable deeds spread to all members of society of different religions and financial abilities; and his humanitarian benevolence went beyond man to envelop plants and birds. On his footsteps followed the Rulers and merchants and even ordinary individuals, who hurried to contribute to collective awqaf, whose affairs have been facilitated by awqaf foundations spread across the country. These foundations work on organizing, developing and taking care of awqaf in different parts of the country.



## 4 Lesson Four

I search for and describe:

I search for models of awqaf in the United Arab Emirates and describe my duty towards awqaf foundations spread in different parts of my country.

Models of awqaf foundations in the United Arab Emirates:

.....

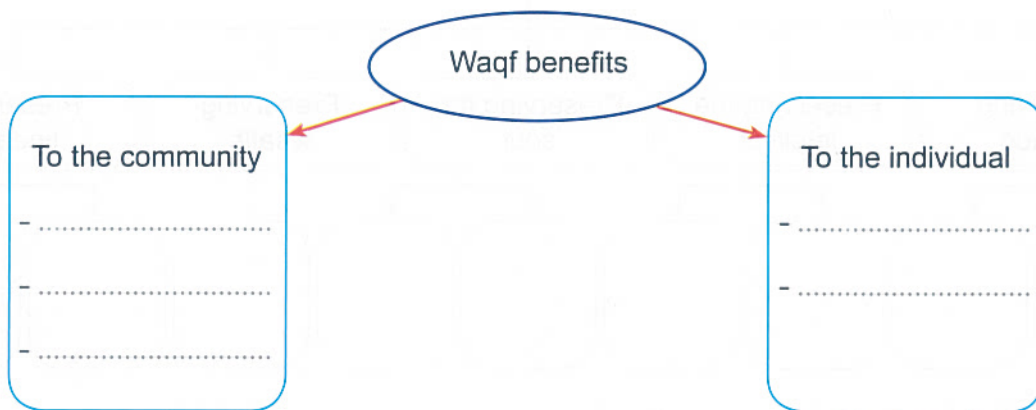
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.....

I describe my duty towards awqaf foundations spread across the Emirates:

.....

.....



### Student Activities

First: I answer by myself:

1) How do you respond to someone who alleges that a waqf involves freezing the property endowed (mawqūf) and putting it outside the turnover of beneficial wealth?

.....

.....



2) I explain Sharia rulings on the following and give reasons:

- A boy endowed a house he inherited from his father to the poor.  
.....
- A woman endowed a portion of the revenue from her farm to the poor without specifying the percentage.  
.....
- A creditor endowed a land mortgaged with him to the poor in return for the money he lent to the mortgagor as soon the latter repays.  
.....

### Second: Enriching my experience

1. I visit the Zayed Bin Sultan Al Nahyan Charitable and Humanitarian Foundation and then write a report on the efforts of Sheikh Zayed bin Sultan Al Nahyan, the founder of the United Arab Emirates, may Allah have mercy on him, in founding and supporting awqaf projects inside and outside the country.
2. In cooperation with my classmates, I lay down a work program for a project on the role of awqaf in serving society under the slogan "Waqf al-Emirate" and then present it to my teacher.

### I assess myself

◆ To what extent do I realize the outcomes of learning in this lesson?

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	I explain the concept of waqf.			
2	I illustrate the favor of waqf.			
3	I distinguish between types of waqf.			
4	I explain the role of waqf in serving society.			

### My Imprint

I read the statement below and complete according to the pattern in the statement:

- I ensure making members of my community aware of the role of waqf in developing the homeland.  
.....  
.....



## Human Development in Islam

This lesson teaches me to:

1. Explain the concept of human development.
2. Analyze the relationship between development and the succession of man on earth.
3. Infer the characteristics of human development in Islam.
4. Explain the goals of human development.
5. Summarize some experiments in human development.



## I take the initiative to learn

Human development is a basic pillar of all other fields of development; no development in a field can be achieved without the human element. Therefore, focusing on developing human resources started in order to achieve universal development of society. The concept of human development has focused on releasing the energies and capabilities of man to enable him to realize his needs and attain a higher level. It is totally in concord with the concept of development in general, which is transforming community from a lower to a higher level, from a traditional mode of living to another, advanced mode of living.

Tackling the question of development began in the second half of the twentieth century spurred by the renewable needs of man, specialization in various scientific disciplines and the increasing numbers of populations. Is this actually the beginning of human development?

## Illuminations

The Messenger, peace be upon him, said: "If the Hour starts to happen and in the hand of one of you is a palm shoot or seedling, let him plant it". (Majma' al-Zawa'id).



## I use my skills to learn:

## Human development is a form of worship:

Allah, glory be to Him, revealed the Holy Qur'an to His Messenger Muhammad, peace be upon him, to seal Divine Books and endorse them. If one reflects on the Holy Qur'an, one will find that its subject is man and that everything in it is addressed to man. Allah, glory be to Him, has made the Qur'an a guiding light to lead people out of the darkness of ignorance to the light of knowledge, from confusion and diversion to guidance and success. **Allah, glory be to Him, says:**

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ [المائدة: 16]

16. Yahdī Bihi Allāhu Mani Attaba`a Riḍwānahu Subula As-Salāmi Wa Yukhrijuhum Mina Aẓ-Ẓulumāti 'Ilā An-Nūri Bi'idhnihi Wa Yahdīhim 'Ilā Şirāṭin Mustaqīmīn

Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islāmic Monotheism)

(Sūrat Al-Mā'idah: 16).





The first word in the Qur'an is: **اقْرَأْ** [العلق: 1] (**Aqra'**) "Read!" (Sūrat Al-Mā'idah: 16). The development of man started from that first moment; it has become man's duty to develop his energies and capabilities, constantly and continuously in order to be transformed from a traditional mode of living to another, quantitatively and qualitatively advanced mode of living.

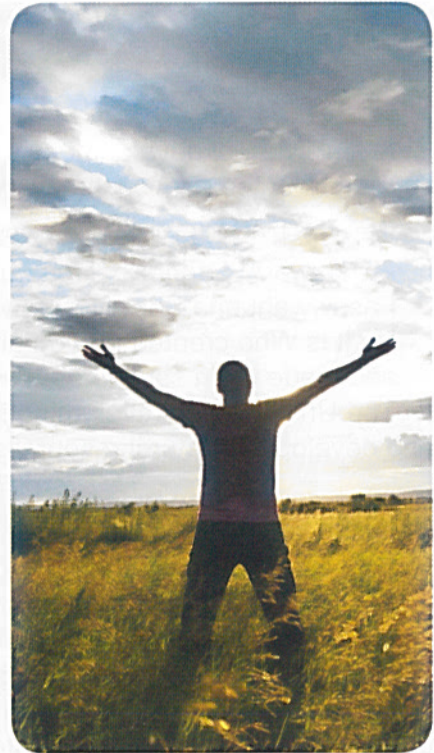
Hence, we find that the Holy Qur'an has laid down the foundation of human development, which is science and knowledge. The Holy Qur'an also identified the goals of human development through the holy verses centuries ago. A Muslim's integration into human development is a duty by Sharia so that he may ascend to higher ranks in acts of devotion and self-realization, be able to keep abreast of the spirit of the age and preserve his interests, the interests of his community and all people. By this a Muslim will realize the meaning of succession through generations on earth.

**Allah, glory be to Him, says:**

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ [البقرة: 30]

30. Wa 'Idh Qāla Rabbuka Lilmalā'ikati 'Innī Jā'ilun Fī Al-'Arđi Khalīfatan

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth" ( Sūrat Al-Baqarah: 30).



**I analyze:**

In cooperation with my group, we analyze the relationship between the succession of man on earth and the concept of human development.

Elements	Illustration		
The wisdom behind creating man	.....		
Goal of man's succession	.....		
Goal of realizing succession	.....	Duration	.....
Goal of human development	.....	Duration	.....
Hence the relationship between human development and succession on earth	..... .....		



The characteristics of human development in Islam:

First: universal:

Islam's view of development is comprehensive; it includes man, the universe and life and explains the nature of the relationship between each one and the other. **Allah, glory be to Him, says:**

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [البقرة: 29]

29. Huwa Al-Ladhī Khalaqa Lakum Mā Fī Al-'Arđi Jamī āan Thumma Astawá 'Ilá As-Samā'i Fasawwāhunna Sab`a Samāwātin Wa Huwa Bikulli Shay'in `Alīmun

He it is Who created for you all that is on earth. Then He Istawā (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything. ...” ( Sūrat Al-Baqarah: 29)

The Universe with everything in it is meant to serve man; man on his part is obliged to invest in, and develop the natural resources of the universe and preserve them. Allah, glory be to Him, says:

﴿اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَ فِيهَا فَاسْتَعِزُّوهُ ثُمَّ تَوَبُّوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ﴾ [هود: 61]

61. A`budū Allaha Mā Lakum Min 'Ilahin Ghayruhu ʿHuwa 'Ansha'akum Mina Al-'Arđi Wa Asta`marakum Fihā Fāstaghfirūhu Thumma Tūbū 'Ilayhi ʿInna Rabbī Qarībun Mujībun  
“Worship Allāh, you have no other Ilāh (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive” (Sūrat Hūd: 61).

In doing so, man will maintain the continuity of life in all its forms. However, this will not be achieved unless man develops himself intellectually and behaviorally in order to be capable of developing other fields- social, economic, environmental, financial and cultural - and realizing his spiritual needs in a balanced and moderate way without giving one field preference over the other.

I expect:

- In cooperation with my classmate and under the supervision of the teacher, we determine the projected outcome in each of the cases below.

Someone eats excessively arguing that he wants to enjoy himself.	..... .....
Someone stopped working and devoted himself entirely to worshipping	.....

I criticize:

- In cooperation with my group, we discuss the following statement and make a judgment on it- correct or incorrect:

Statement	The end justifies the means
Judgment	.....
Reason	.....



## Second: divine (rabbaniyah)

As explained before, the Holy Qur'an has been revealed to realize the happiness of man in worldly life and in the Hereafter, as well as to guide him to righteousness and to reform his condition. This is the highest echelon of human development. **Allah, glory be to Him, says:**

﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَأَتَقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ ﴾ [الأعراف: 96]

96. Wa Law 'Anna 'Ahla Al-Qurá 'Āmanū Wa Attaqaw Lafatahnā 'Alayhim Barakātin Mina As-Samā'i Wa Al-'Ardī

"And if the people of the towns had believed and had the Taqwā (piety), certainly, We should have opened for them blessings from the heaven and the earth..." (Sūrat Al-'A'rāf: 96).

This is a promise of Allah, Who created all creatures and knows matters that reform or corrupt His Creation; the outcome of this is sound and guaranteed. On the other hand, the amount of knowledge people acquire is subject to continual trial, modification and correction of negative aspects in order to attain correctness. In the course of this, man pays a dear price for potential mistakes. Yet there is nothing to prohibit research, exchange of expertise and benefits and collaboration among all mankind to realize humanitarian interests. **Allah, glory be to Him, says:**

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ [المائدة: 2]

3. Wa Ta'awanū 'Alá Al-Birri Wa At-Taqwá Wa Lā Ta'awanū 'Alá Al-'Ithmi Wa Al-'Udwāni Wa AttaqūAllaha 'Inna Allāha Shadīdu Al-'Iqābi

"...Help you one another in AlBirr and AtTaqlwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment" (Sūrat Al-Mā'idah: 2)

## Third: humanitarian:

Allah, glory be to Him, says: ﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ﴾ [الإسراء: 70]

70. Wa Laqad Karramnā Banī 'Ādama

"And indeed We have honoured the Children of Adam..." (Sūrat Al-'Isrā': 70)

Honoring here is general, to all "the children of Adam"; it is not restricted to place and time. This means that man in general is the focus of human development in the Holy Qur'an. He has to maintain his being worthy of this act of honoring and raise his rank in terms of worthiness. Allah, glory be to Him, says: ﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ [المجادلة: 11]

11. Yarfa`i Allāhu Al-Ladhīna 'Āmanū Minkum Wa Al-Ladhīna 'Ūtū Al-'Ilma Darajātin Wa 'Allāhu Bimā Ta'malūna Khabīrun

"...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do..." (Sūrat Al-Mujādilh: 11)

By raising his rank, man realizes his role in life and lives with dignity and feels happy with his good deeds- deeds that are performed with sincerity and on the basis of scientific knowledge and perfection.

### I apply:

- I reflect on the hadith below and then answer:

The Messenger of Allah, peace be upon him, said: "Whoever holds back knowledge and hides it from others, then a bridle made of fire will be tied around his mouth on the Day of Resurrection" (Narrated by Ibn Hayyan).

- I link the hadith to the above characteristics that suit it.



## 5 Lesson Five

### I design:

- I draw a map of human development according to the table below:

Name of plan	I develop myself	Projected difficulty
My goal	.....	Method of solving difficulty: .....
Duration	.....	.....
Procedure	.....	Projected outcome: .....

### Goals of human development:

According to the concept of human development, we may specify its goals in the following way:

- 1- Upgrading man intellectually and behaviorally.
- 2- Releasing the energies and capabilities of man and employing them in the best way.
- 3- Self-dependence and making man productive and effective in the community and capable of realizing his needs.
- 4- Transforming individuals and society into a better standard and availing both individuals and society of a dignified life.
- 5- Realizing public and private interests while giving priority to public interest.
- 6- Making man capable of continuous self-development without being contented with a particular limit.

### I form a view:

Through discussion with my group, we form a view of the following cases in the table:

Case	View	Reason
One said: I have developed myself; but I do not want to work.	..... ..... .....	..... ..... .....
One said: I have developed myself; but the jobs I have been offered are below my level.	..... ..... .....	..... ..... .....
One likes textile industry and he buys a loom of which he knows nothing.	..... ..... .....	..... ..... .....



### Experiences in human development:

Some scholars started their quest for knowledge when they were advanced in age; however, age did not deter them from pursuing learning. As a result of this endeavor, they acquired a rank among scholars and their esteem among people rose up. One of these was Al 'Izz bin Abdul Salam, may Allah have mercy on him. He started his quest for acquiring knowledge after he was past fifteen years of age. He showed diligence in his quest for acquiring knowledge until he became one of the most renowned scholars of his age. He taught people language, grammar, jurisprudence (Fiqh) and exegesis. He wrote books as well and still university libraries have his books in the acquisitions. Learners still refer themselves to these books and this will continue for a long time to come.



### I discuss:

Reports on human development signals that one of the results of human development is a notable decrease in the incident of contracting some diseases.

- In a discussion session with my classmates, we identify two reasons for this.

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### I search:

For a story of one of the scholars who pursued acquiring knowledge in an advanced age and summarize it for the students in the class.

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## Student Activities

## I answer by myself:

First: I explain the ruling on human development in Islam and give an evidence to support this.

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Second: I explain what is meant by the quality of universality in human development.

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Third: I identify the relationship between human development and developing natural resources.

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Fourth: I mention the goals of human development.

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## 5 Lesson Five

### Enriching my information

قال تعالى: ﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾﴾ [نوح]

Allah, glory be to Him, says:

10. Faqultu Astaghfirū Rabbakum 'Innahu Kāna Ghaffārān
11. Yursili As-Samā'a `Alaykum Midrārān
12. Wa Yumdidkum Bi`amwālin Wa Banīna Wa Yaj`al LakumJannātin Wa Yaj`al Lakum `Anhārān
10. "Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;
11. "He will send rain to you in abundance;
12. "Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). (Sūrat Nūh)

<p>فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا</p> <p>Faqultu <u>Astaghfirū</u> Rabbakum 'Innahu Kāna <u>Ghaffārān</u> "Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving</p>	<p>Repentance, admitting mistakes and correcting them- this is human development.</p>
<p>يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا</p> <p>Yursili As-Samā'a `Alaykum Midrārān "He will send rain to you in abundance</p>	<p>Here there is a signal to the means of living and most of the favors of Allah, glory be to him, and this achieves relief and tranquility</p>
<p>وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا</p> <p>Wa Yumdidkum Bi`amwālin Wa Banīna Wa Yaj`al LakumJannātin Wa Yaj`al Lakum `Anhārān 'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)</p>	<p>Here there is a signal to natural resources and children to signify the rights of future generations.</p>



### I assess myself

SN	Aspect of learning	Degree of achievement		
		Average	Good	Excellent
1	The concept of human development			
2	The Concept of development			
3	Ruling of human development			
4	Characteristics of human development			
5	Significances of the characteristics of human development			
6	Goals of human development			





### My imprint

I have confidence in myself and my capabilities. I will develop myself, become productive, participate in the national development plans and give priority to the interest of the homeland.

#### ◆ I conduct a research:

- I write a report on human development in the United Arab Emirates.

Handwriting practice area with 20 horizontal dotted lines.





# Unit Three



3





# Unit Contents



No.	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'an	Owner of the Two Gardens
2	Divine Revelation	Hadith	The Prophet's Sunnah
3	The Values and Morals of Islam	Morals of Islam	Dressing Etiquette
4	The Rulings and Purposes of Islam	The Purposes of Rulings	Differences among Islamic Jurists (Fuqahā)
5	Prophet's Sirah (biography) and Personalities	The Prophet's Biography (Sirah)	The Prophet's, peace be upon him, Methodology in Da'wah



## Owner of the Two Gardens

This lesson teaches me to:

1. Recite the holy verses according to the rules of tajweed (correct pronunciation).
2. Interpret the meaning of the vocabulary of the holy verses.
3. Summarize the story of the Owner of the Two Gardens.
4. Analyze some of the situations in the story.
5. Infer the significances of some of the verses.
6. Read the holy verses from memory.



## I take the initiative to learn

The demands of Quraysh continued to be made to the Prophet, peace be upon him. Umayyah ibn Khalaf asked him to expel poor believers from his assembly (majlis) so that the dignitaries and very important personalities of Makkah could join the majlis and listen to him. Ummayyah thought that it was unbecoming that these dignitaries and very important personalities attend the same majlis with the poor and the meek. Allah, glory be to Him, commanded the Prophet, peace be upon him, to be patient and align himself with those poor who had believed in Allah voluntarily and wishfully and never stopped mentioning and invoking the name of Allah by day and night. This was so although the Prophet, peace be upon him, would have loved if these high ranked personalities embraced Islam so that all Quraysh and all people would follow suit. **Allah, glory be to Him, revealed:**

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

Wa Aşbir Nafsaka Ma`a Al-Ladhīna Yad`ūna Rabbahum Bil-Ghadāti Wa Al-`Ashīy

"Restrain yourself along with those who cry unto their Lord at morn and evening, seeking His countenance..."

## Illuminations

The Messenger, peace be upon him, said: "Whoever memorizes ten verses from the beginning of Surat al-Kahf will be protected from the False Messiah" (Narrated by Muslim).



## I use my skills to learn:

## سورة الكهف

قَالَ تَعَالَى: ﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا نَطْعَ مَنْ أَغْفَلْنَا قَلْبَهُ، عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾ (٢٨) وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا أَسْرَادُهُمْ وَسُرَادِقُهَا وَإِنْ يَسْتَعِثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ (٢٩) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَابِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا﴾ (٣١)



I recite and memorize:

### Surat Al-Kahf

28. Wa Aşbir Nafsaka Ma`a Al-Ladhīna Yad`ūna Rabbahum Bil-Ghadāati Wa Al-`Ashīyi Yurīdūna Wajhahu Wa Lā Ta`du `Aynāka `Anhum Turīdu Zīnata Al-Ĥayāati Ad-Dunyā Wa Lā Tuṭi` Man `Aghfalnā Qalbahu `An Dhikrinā Wa Attaba`a Hawāhu Wa Kāna `Amruhu Furuṭāan

29. Wa Quli Al-Ĥaqqu Min Rabbikum Faman Shā`a Falyu`umin Wa Man Shā`a Falyakfur `Innā `A`tadnā Lilẓẓālimīna Nārāan `Aĥāṭa Bihim Surādiqihā Wa `InYastaghīthū Yughāthū Bimā`in Kālmuhli Yashwī Al-Wujūha Bī`sa Aşh-Sharābu Wa Sā`at Murtafaqāan

30. `Inna Al-Ladhīna `Āmanū Wa `Amilū Aş-Şāliĥāti `Innā Lā Nuḏī`u `Ajra Man `Aĥsana `Amālāan Ūlā`ika Lahum Jannātu `Adnin Tajrī Min Taĥtihimu Al-`Anhāru Yuĥallawna Fīhā Min `Asāwira` .31 Min Dhahabin Wa Yalbasūna Thiyābāan Khuḍrāan Min Sundusin Wa `Istabraqin Muttaki`īna Fīhā `Alā Al-`Arā`iki` Ni`ma Ath-Thawābu Wa Ĥasunāt Murtafaqāan

28. Restrain yourself along with those who cry unto their Lord at morn and evening, seeking His countenance; and let not your eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who follows his own lust and whose case has been abandoned.

29. Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloses them. If they ask for showers, they will be showered with water like to molten lead which burns the faces. Calamitous the drink and ill the resting place!

30. Lo! as for those who believe and do good works, Lo! We suffer not the reward of one whose work is goodly to be lost.

31. As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of fine and thick silk, reclining upon thrones therein. Blest the reward, and fair the resting place!

- I learn the interpretation of the Qur'anic vocabulary:

Vocabulary item	interpretation
بِالْعَدَاةِ وَالْعِشْيِ Bil-Ghadāati Wa Al-`Ashīyi "at morn and evening"	Early morning and late noon
زِينَةَ الْحَيَاةِ الدُّنْيَا Zīnata Al-Ĥayāati Ad-Dunyā "pomp of the life of the world"	The adornments of life: wealth, children, prestigious lineage and might
فُرُطًا Furuṭāan "abandoned"	Loss and regret
سُرَادِقُهَا Surādiqihā "tent"	Surrounding wall
كَالْمُهْلِ Kālmuhli "molten lead"	Burning oil impurities
مُرْتَفَقًا Murtafaqāan "resting" place"	Abode
سُنْدُسٍ Sundusin "fine silk"	Soft silk
وَإِسْتَبْرَقٍ Wa `Istabraqin "thick silk"	Thick silk
الْأَرَائِكِ Al-`Arā`iki "thrones"	Mattresses



## 1 Lesson One



I grasp the significance of the verses:

### A gracious person is one who has been honored by Allah

Allah, glory be to Him, demonstrated to the Prophet, peace be upon him, the truth; He commanded him not to expel the poor from his majlis; but rather show keenness on sitting with them. Allah, Glorified and Sublime be He, honored those poor by having them attend the majlis of the Master of mankind and forbade the Prophet, peace be upon him, from looking up to people other than them, such as Umayyah. Umayyah succumbed to his desires and lusts and was tempted by enduring hope; he was heedless and his heart was sealed on disobedience. His end was regret and loss; the Prophet did not listen to what he had asked for.

However, it is not a prerequisite that all people should be like these poor or like Ashab al-Suffa (Suffa Fraternity), who were devoted to worshipping in Al-Masjid an-Nabawī (the Prophet's Mosque). The Messenger, peace be upon him, said: "The upper hand is better than the lower hand" (Narrated by Al Bukhari). Therefore, Allah made them a minority; so if they exist, no one should despise them or be annoyed by them. Yet people should not be deceived by those who pretend to be meek and poor in order to stir people's empathy and extort money from them.

﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكَ ﴾ (Wa Quli Al-Ḥaqqu Min Rabbikum ) "Say: (It is) the truth from the Lord of you (all)..." Tell them Messenger of Allah that the path to truth is what Allah, Exalted be He, has revealed; whoever wants to follow the truth should believe in Allah and whoever wants to disbelieve he can do so because the deeds of any human being rely on him. He is to choose for himself whichever course of action he likes.

Yet for whoever chooses to do injustice to himself by disbelieving in the truth that has been revealed by Allah, Allah, glory be to Him, has kept in wait a fire that will envelop them; there is no escaping this fire, no relief from it, no end to it. Whenever they call for help; hot, heavy, oily water will be poured on them to burn their faces- but how about drinking such water?

### I reflect and infer:

In cooperation with my group, we infer the significances of the the words of **Allah, glory be to Him:**

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

Faman *Shā'a* Falyu'umin Wa Man *Shā'a* Falyakfur

"...Then whosoever will, let him believe, and whosoever will, let him disbelieve..."

1. Freedom of belief; or 'there is no compulsion in religion'; or no one will be compelled into believing.
2. It is a warning and not a matter of choice.
3. Every human being is accountable for his deeds, or responsible for his choice.

### The reward of believers:

The mere fact that one is not included in the torture of those who do injustice to themselves is a great reward; but Allah, glory be to Him, is generous towards those who believe and engage in good acts, harboring good intentions, perfecting profession and refraining from unlawful deeds. This will increase one's reward; such persons will be rewarded by paradise, its rivers, adornments and bliss. Their clothings will be made of silk, their adornments will be made of gold and their majlises will be comfortable without turbidity or hardship. This is because their reward is paradise- a place the like of



which has never been seen, heard of or imagined by a human being before.

Why has Allah, Glorified and Exalted be He, dispraises the consequences of disbelief while lauding the consequences of belief? Allah, Exalted be He, has given precedence to mentioning part of the penality of doing injustice to one's self because He loves belief to His servants. He warns them of the danger of perishing in the first place because just escaping penality is a reward in itself. **Allah, glory be to Him, says:** [آل عمران: 185] ﴿مَنْ رُحِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

185. FamanZuĥīḥā `Ani An-Nāri Wa `Udkhila Al-Jannata Faqad Fāza

"...And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful..."  
(Sūrat `Āli `Imrān: 185).

### I discuss:

With my classmates and under the supervision of the teacher, I discuss the following statement:  
"A person is more fearful of penalty than being keen on finding benefits for himself."

## سورة الكهف

قَالَ تَعَالَى: ﴿وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۚ (٣٢) كِلْتَا الْجَنَّتَيْنِ ءَانَتْ أُكْلُهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ۚ (٣٣) وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۚ (٣٤) وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ۚ (٣٥) وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ۚ (٣٦) قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ۚ (٣٧) لَيْكَأَ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ۚ (٣٨) وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنُّنًا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ۚ (٣٩) فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَيُصْبِحَ صَعِيدًا زَلَقًا ۚ (٤٠) أَوْ يُصْبِحَ مَاءً غَورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ۚ (٤١) وَأَحِيطَ بِشَمْرِهِ فَاصْبِحْ يَقْلِبُ كَفْيَهُ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ۚ (٤٢) وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَصْرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ۚ (٤٣) هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ۚ (٤٤)﴾

### Surat Al-Kahf

32. Wa Adrib Lahum Mathalāan Rajulayni Ja`alnā Li`ĥadhimā Jannatayni Min `A`nābin Wa Ĥafafnāhumā Binakhlin Wa Ja`alnā Baynahumā Zar`āan

33. Kiltā Al-Jannatayni `Ātat `Ukulahā Wa Lam Taẓlim MinhuShay`āan Wa Fajjarnā Khilālahumā Naharāan

34. Wa Kāna Lahu Ṭamarun Faqāla Liṣāhibihi Wa Huwa Yuĥāwiruhu~ `Anā `Aktharu Minka Mālāan Wa `A`azzu Nafarāan

35. Wa Dakhala Jannatahu Wa Huwa Žālimun Linafsihi Qāla Mā `Aẓunnu `An Tabīda Hadhihi~ `Abadāan



36. Wa Mā 'Aẓunnu As-Sā`ata Qā'imatan Wa La'in Rudidtu 'IlāRabbī La'ajidanna Khayrāan Minhā Munqalabāan

37. Qāla Lahu Ṣāhibuhu Wa Huwa Yuḥāwiruhu~ 'Akafarta Bial-Ladhī Khalaqaka Min Turābin Thumma Min NuḡfatinThumma Sawwāka Rajulāan

38. Lakinnā Huwa Allāhu Rabbī Wa Lā 'Ushriku Birabbī'Aḥadāan

39. Wa Lawlā 'Idh Dakhalta Jannataka Qulta Mā Shā'a Allāhu Lā Qūwata Ḳillā Billāhi~ 'In Tarani 'Anā 'Aqalla Minka Mālāan Wa Waladāan

40. Fa`asā Rabbī 'An Yu'utiyanī Khayrāan Min Jannatika Wa Yursila `Alayhā Ḥusbānāan Mina As-Samā'i FatuṣbiḥaṢa`Tdāan Zalaqāan

41. 'Aw Yuṣbiḥa Mā'uuhā Ghawrāan Falan Tastaṭī'a LahuṬalabāan

42. Wa 'Uḥīṭa Biḥamarihi Fa'aṣbaḥa Yuqallibu Kaffayhi `Alā Mā 'Anfaqa Fīhā Wa Hiya Khāwiyatun `Alā `Urūshihā Wa Yaqūlu Yā Laytanī Lam 'Ushrik Birabbī 'Aḥadāan

43. Wa Lam Takun Lahu Fi'atun Yanṣurūnahu Min Dūni Allāhi Wa Mā Kāna Muntaṣirāan

Hunālika Al-Walāyatu Lillāh Al-Ḥaqqi Huwa KhayrunThawābāan Wa Khayrun `Uqbāan .44

32. Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date palms and had put between them tillage.

33. Each of the gardens gave its fruit and withheld nothing thereof. And We caused a river to gush forth therein.

34. And he had (varieties of) fruit. And he said unto his comrade, when he spake with him: I am more than you in wealth, and stronger in respect of men.

35. And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.

36. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.

37. And his comrade, while he disputed with him, ex claimed: Disbelieve you in Him Who created you of dust, then of a drop (of seed), and then fashioned you a man?

38. But He is Allah, my Lord, and I ascribe unto my Lord no partner.

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39. If only, when you entered your garden, you had said: That which Allah wills (will come to pass)! There is no strength save in Allah! Though you seest me as less than you in wealth and children.

40. Yet it may be that my Lord will give me better than your garden, and will send on it a bolt from heaven, and some morning it will be smooth land,

41. Or some morning the water thereof will be lost in the earth so that you can not make search for it.

42. And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!

43. And he had no troop of men to help him as against Allah, nor could he save himself.

44. In this case is protection only from Allah, the True. He is best for reward, and best for consequence.





- I learn the interpretation of the Qur'anic vocabulary:

Vocabulary item	interpretation
أُكُلَهَا 'Ukulahā (its fruit)	Its yield, fruits
وَلَمْ تَظْلِمِ Wa Lam Taẓlim (and withheld nothing thereof)	Gave its yield in full and held back nothing
نَفَرًا Nafarāan (men)	Children, servants and prestige
مُنْقَلَبًا Munqalabāan (a resort)	A place or person to go back to
نُطْفَةٍ Nuṭfatin (a drop)	An ovum after being fertilized by a sperm
حُسْبَانًا Ḥusbānāan (bolt)	Torture
صَعِيدًا زَلَقًا Ṣa`īdāan Zalaqāan (smooth land)	Smooth, slippery land
الْوَلِيَّةَ Al-Walāyatu (protection)	victory

### Allah tells of highest ideals:

Allah, glory be to him, tells of ideals in His gracious book in order to approximate matters that cannot be easily grasped and reveals what is hidden behind tempting possessions. He relates the story of two brothers who inherited wealth. One of them bought a piece of land and planted grapes on the land and surrounded it by palm trees. He planted various types of trees and fruits and Allah, glory be to Him, made a river flow through the land until it bore ripe fruits of all kinds. This son employed many hands and servants. The other son spent his money on acts of obedience to Allah, glory be to Him. When the two met and reminisced one said to his brother: ﴿أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾ ('Anā 'Aktharu Minka Mālāan Wa 'A'azzu Nafarāan) "I am more than you in wealth, and stronger in respect of men", boasting of his huge wealth, many children and prestigious lineage. Arrogance filled his heart as he thought of his wealth and looked at his orchard, forgetting the favors that Allah, glory be to Him, had bestowed on him. He forgot the might of Allah, Glorified and Sublime be He, and His ability to bestow favors on others the way He bestowed favors on him. Thus, he said: "I do not think this wealth will ever be gone". He was misguided that he even doubted the Resurrection and had the audacity to say: ﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾ (Wa Mā 'Azunnu As-Sā`ata Qā'imatan Wa La'in Rudidtu 'Ilā Rabbī La'ajidanna Ḳhayrāan Minhā Munqalabāan) "I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort". He thought he deserved better even in the Hereafter.

His brother reminded him of the greatness of his Lord and of how He had created him from dust, then from a fertilized, microscopic ovum. So, how could he forget all this and succumb to vainglory and arrogance after Allah, glory be to Him, had made him a man, gave him health and wellbeing in body and mind and provided him with will. Had Allah, glory be to Him, robbed him of any of these capacities, he would not have been able to do anything on his own. He also reminded him of Allah's favors- wealth, children and prestigious lineage- and asked him to acknowledge this and show thankfulness: ﴿مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾ (Mā Shā'a Allāhu Lā Qūwata 'Ilā Billāhi) "That which Allah wills (will come to pass)! There is no strength save in Allah! He reminded him of Allah's, glory be to Him, might, of His ability to provide for the poor and the meek, to annihilate the paradise of the mighty by a bolt from heaven that would turn it into a level, slippery land, or make its water flow underground



# 1 Lesson One

beyond reach. The two gardens were annihilated and Allah, glory be to Him, did not tell of the cause of annihilation because Allah, Exalted be He, is capable of annihilating them for any reason and for no reason. **Allah, glory be to Him, says:** [المدرثر: 31] وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ

Wa Mā Ya`lamu JunūdaRabbika 'Illā Huwa

(And none can know the hosts of your Lord but He. (Al-Muddaththir 74:31)

We look at the man who is powerless, together with his prestigious lineage, looking at his gardens crumbling, origin and off-shoot, and clapping his hands in grief and regret: وَيَقُولُ بَلِّغْتَنِي لِمَ أَشْرِكُ رَبِّي أَحَدًا (Wa Yaqūlu Yā Laytanī Lam 'Ushrik Birabbī 'Aḥadān) "and to say: Would that I had ascribed no partner to my Lord". He has lost everything just like his brother. The truth became evident- victory is to Allah alone; Allah, Exalted be He, is better in reward than anyone else, better in terms of consequences and He has ordained that believers will be better rewarded.

## I find a link:

I reflect on the story of the two men and find a link between the story and the words of **Allah, glory be to Him:** ﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾ Faman Shā'a Falyu'umin Wa Man Shā'a Falyakfur Then whosoever will, let him believe, and whosoever will, let him disbelieve

1	Each of the two men choose his own way .....
2	Each human being is responsible for the choice he makes .....
3	The link: the story is an illustration of the outcome of belief and disbelief as mentioned in the verse. ....

## I analyze:

In cooperation with my group, we analyze the story and complete the table below:

Elements	Owner of the two gardens	Owner's brother
Way of spending money	Invested in land and agriculture	Spent in acts of obedience to Allah
Cause of losing wealth	.....	.....
Profit and loss	.....	.....
Psychological effects	.....	.....
The truth learned by the two brothers	.....	





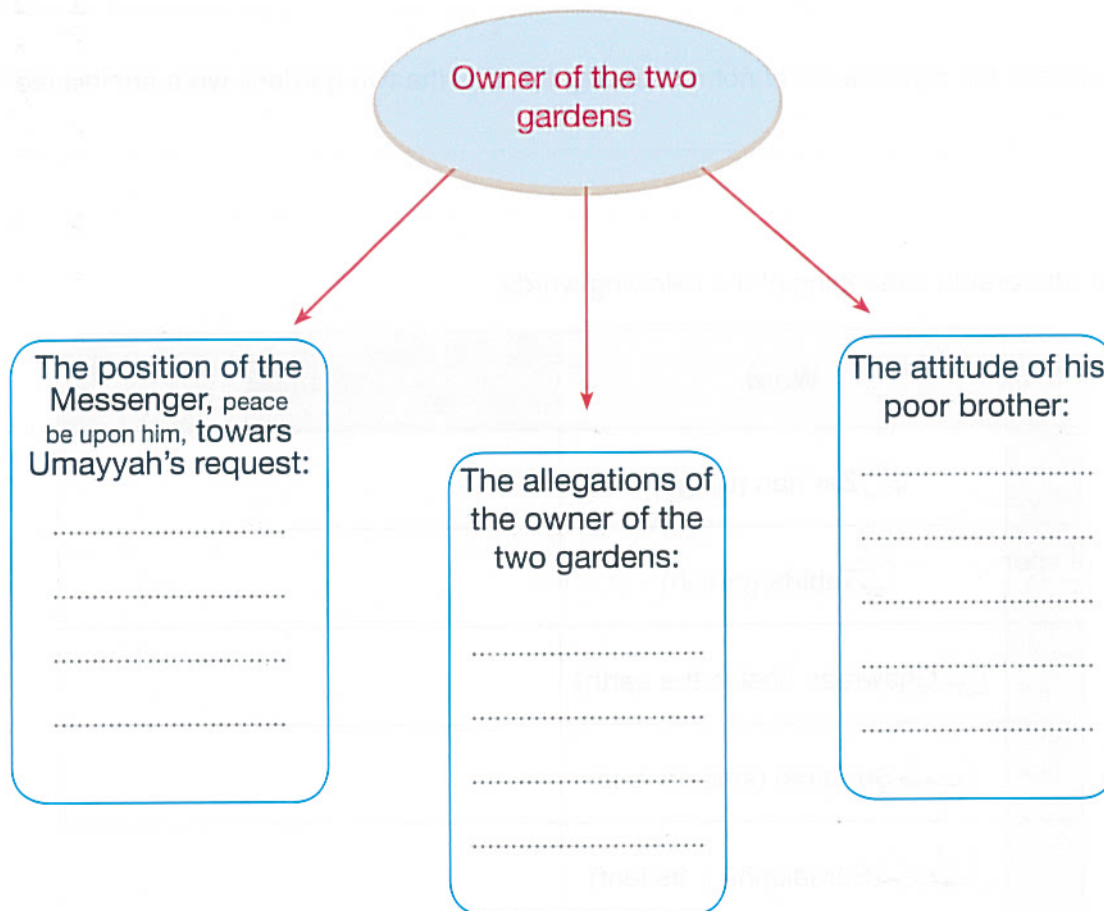
**I criticize:**

I discuss with my classmates under the supervision of the teacher the following statement:  
 “Investing money, construction of the earth (emarat al ard) and agriculture are noble and legitimate tasks; but in the story of the two men above they ran counter to their goals.”

**I hypothesize:**

In an open discussion with my classmates and under the supervision of the teacher, we mention the probabilities of people like the owner of the two gardens avoiding the outcome he reached.

**I organize my information**





# 1 Lesson One

## Student Activities

### I answer by myself:

◆ First: What is meant by the words of Allah, glory be to Him: ﴿ وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ ﴾ (Wa Quli Al-Haqqu Min Rabbikum Faman Shā'a Falyu'umin Wa Man Shā'a Falyakfur ) "Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve".

.....

.....

◆ Second: What has the poor man reminded his brother of?

.....

.....

◆ Third: what is the significance of not mentioning the way the two gardens were annihilated?

.....

.....

◆ Fourth: interpret the meaning of the following words:

SN	Word	Meaning
1	زَرَاعًا Zar`āan (tillage)	
2	تَبِيدَ Tabīda (perish)	
3	غَوْرًا Ghawrāan (lost in the earth)	
4	صَعِيدًا Ṣa`īdāan (smooth land)	
5	سَرَادِقُهَا Surādiquhā (. Its tent)	
6	كَالْمُهْلِ Kālmuhli (molten lead)	





I search for

♦ the difference between the following:

(الولاية) (walaya) with Fat.hah on the letter (واو) (wāw ), [rising tone](الولاية) (wilaya) with Kasrah under the letter (واو) (wāw ), [falling tone]

Enriching my information

When the man reached an extreme in his arrogance and conceit, he denied the Resurrection. However, his innate faculties set on and he wanted to reconsider saying: ﴿...وَلَيْنَ رُدِدْتُ إِلَىٰ رَبِّي...﴾ (Wa La'in Rudidtu 'IláRabbī) "and if indeed I am brought back unto my Lord". But Satan did not give up and he relapsed once more saying: ﴿...وَلَيْنَ رُدِدْتُ إِلَىٰ رَبِّي لِأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾ (Wa La'in Rudidtu 'IláRabbī La'ajidanna Khayrāan Minhā Munqalabāan) "and if indeed I am brought back unto my Lord I surely shall find better than this as a resort". He said that he deserved better than what he possessed as he had done Allah, glory be to Him, a favor.



I assess myself

SN	Aspect of learning	Degree of achievement		
		Average	Good	Excellent
1	Reciting the Qur'anic verses.			
2	Memorizing the Qur'anic verses.			
3	Meaning of vocabulary items.			
4	The overall meaning.			
5	The rulings mentioned in the verses.			
6	Recitation according to the rules of tajweed.			



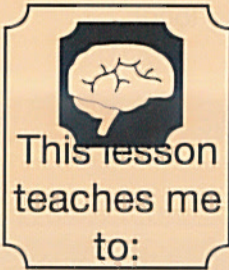
My Imprint

I thank Allah for having bestowed wellbeing on my body, provided for me and given me security in my country.

I praise Allah and show thankfulness for His favors



## The Prophet's Sunnah



1. Define the Prophet's Sunnah.
2. Explain the position of Sunnah in Sharia.
3. Give evidence of the authority of the Prophet's Sunnah.
4. Explain the positions of the

- Prophet's Sunnah as regards the Holy Qur'an.
5. Summarize the duty of a Muslim towards the Prophet's Sunnah.
  6. Object to those who deny the authority of the Prophet's Sunnah.

## The Prophet's Sunnah: the Second Source of Sharia



I take the initiative to learn

The Messenger, peace be upon him, is our role model in all aspects of human life. **Allah, glory be to Him, says:** [الأحزاب: 21] ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَذِكْرٍ﴾

Laqad Kāna Lakum Fī Rasūli Allāhi 'Uswatun Ḥasanatun Liman Kāna Yarjū Allaha Wa Al-Yawma Al-'Ākhira Wa Dhakara Allāha Kathīrān

"Indeed in the Messenger of Allāh (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much..." (Sūrat Al-'Aḥzāb: 21).

The Messenger, peace be upon him, is a role model not merely in conduct and deeds; it is not enough that we just say that he is our role model. We are required to know his Sunnah in order to emulate it in what we say and what we do, in our dealings with all the Creation of Allah, glory be to Him, in this vast universe.

I find a link and mention:

- The greatest possible number of those aspects in which the Messenger, peace be upon him, can be emulated by referring to the hadiths and prophetic sirah (biography) you have studied in the past years.

.....

.....



I use my skills to learn:

### Definition of Sunnah:

Linguistically: method, methodology; **Allah, glory be to Him, says:**

[الأحزاب: 62] ﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

Sunnahta Allāhi Fī Al-Ladhīna Khalaw Min Qablu Wa Lan Tajida Li Sunnahti Allāhi Tabdīlān

"That was the Way of Allāh in the case of those who passed away of old, and you will not find any change in the Way of Allāh" (Sūrat Al-'Aḥzāb: 62). The above verse means there is no way to change the laws of Allah.

Terminologically: the tradition left behind by the Prophet, peace be upon him, in terms of sayings, deeds, statements or characterization.





## Divisions of the Prophet's Sunnah:

### ◆ Sunnah is divided into four divisions:

**Sayings (Qawleeyah- قولية )** : this is everything said by the Prophet, peace be upon him, such as the hadith: "Verily, deeds are (judged) only with intentions" (Narrated by the Two Sheikhs: Bukhari and Muslim).

**Actions (Fi'leayah- فعلية)**: this is everything that has been transmitted to us as regards the acts of the Prophet, peace be upon him, in his different circumstances such as the way he used to pray, perform Hajj rites and the like. Muslims are obliged to follow these acts because they were enacted as Sharia.

**Approval (Taqreriyah- تقريرية )** : this refers to acts seen or heard of by the Prophet, peace be upon him, and were not disproved or agreed to. An example of this is that the Companions ate geckos on the dinner table of the Prophet, peace be upon him, and he did not deny them this.

**Descriptive Sunnah (سنة وصفية)** includes two types:

- **Moral attributes**: these are the gracious morals and the innate qualities pertinent to noble and ideal manners bestowed on the Prophet, peace be upon him, by Allah. This is evidenced by Aisha, may Allah be pleased with her, who said: "The morals of the Prophet were based on Qur'an" (Narrated by Muslim).
- **Physical Attributes**: these include his physique; we are told: "Allah's Messenger, peace be upon him, was the most beautiful and striking man; he was sweet of manners and articulate; he was neither overly tall nor short" (Narrated by Al-Bukhari).

## I cooperate and identify:

- in cooperation with my group, we study the following hadiths and identify the type of Sunnah referred to by each hadith:

Hadiths	Type of Sunnah
On the authority of Urwah ibn al-Zubayr Aisha, may Allah be pleased with her, said: "One day I saw the Messenger of Allah, peace be upon him, at the door of my room and the Ethiopian boys were playing in the mosque. The Messenger of Allah, peace be upon him, screened me with his garment while I was watching them" (Narrated by Al-Bukhari).	
The Messenger of Allah, peace be upon him, said: "None of you becomes a believer until I am dearer to him than his parents, his children and all mankind" (Narrated by Al-Bukhari).	
On the authority of Anas ibn Malik, may Allah be pleased with him: "The Prophet, peace be upon him, did not swear, cuss, use profane language, curse others, or spread obscenity. When blaming one of us he used to say: "What's wrong with him?" (Narrated by Al-Bukhari).	
On the authority of Anas bin Malik: "The Prophet's prayer was light yet perfectly complete." (Narrated by Al-Bukhari).	
On the authority of Abu Sa'id al-Khudri, may Allah be pleased with him: "Two men went out on a journey, and when it was time for prayer, and having no water with them, they performed tayammum and prayed. Then they found some water during the time of the same prayer. One of them repeated his prayer with ablution and the other did not. When they saw the Messenger of Allah, peace be upon him, they asked him about the proper procedure in such a case. He said to the one who did not repeat his prayer, 'You have acted according to the Sunnah and your prayer is sufficient for you.' He said to the other, 'You will get a double reward.'" (Narrated by Abu Daoud and an-Nisa'ie).	



## Evidence of the authority of Sunnah:

Sunnah is one of the sources (usul- أصول) of religion; it is in fact the second source of Sharia in terms of hierarchy. However, in terms of authority, the Qur'an and Sunnah are of equal rank. There is more than one evidence of this in the Holy Qur'an, Sunnah, ijma' (إجماع consensus) and reason.

1. **Allah, glory be to Him, says:** ﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ﴾ (آل عمران: 32) 32. Qul 'Aṭī' ū Allaha Wa Ar-Rasūla  
Say (O Muhammad): "Obey Allāh and the Messenger" (Sūrat 'Āli 'Imrān: 32).
2. **Allah, glory be to Him, says:** ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ (النساء: 80) 80. Man Yuṭī'i Ar-Rasūla Faqad 'Aṭā' a Allāha  
"Whoso obeys the messenger obeys Allah..." (Surat An-Nisā': 95).
3. **Allah, glory be to Him, says:** ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ (النحل: 44) 44. Wa 'Anzalnā 'Ilayka Adh-Dhikra Litubayyina Lilnāsi Mā Nuzzila 'Ilayhim Wa La'allahum Yatafakkarūna  
"...And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'ān), that you may explain clearly to men what is sent down to them, and that they may give thought..." (Sūrat An-Nafīl: 44)
4. The Messenger, peace be upon him, said: "Verily, whatever the Messenger of Allah has prohibited is like that which Allah has prohibited." (Narrated by Ahmed and Ibn Majah).
5. Scholars have unanimously agreed on that the Prophet's Sunnah is a source of Islamic Sharia.
6. Allah, glory be to Him, chose Muhammad, peace be upon him, to deliver His message to mankind and commanded him to explain it to them so that learn the Sharia of Allah and abide by it. Allah, Glorified and Sublime be He, told us that our Master Muhammad, peace be upon him, does not speak out of his own inclination. Hence his demonstration and sayings must be Sharia enactments that we are obliged to follow.

## I study and infer:

In cooperation with my group, we study the following instances of evidence and explain how to use them in support of the authority of Sunnah.

- **Allah, glory be to Him, says:** ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمُؤِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ (الأحزاب: 36) Wa Mā Kāna Limu'uminin Wa Lā Mu'uminatin 'Idhā Qaḍā' Allāhu Wa Rasūluhu~ 'Amrān 'An Yakūna Lahumu Al-Khiyaratu Min 'Amrihim  
"It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision..." (Sūrat Al-'Aḥzāb: 32).
- 
- **Allha, glory be to Him, says:** ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (النساء: 65) 65. Falā Wa Rabbika Lā Yu'uminūna Ḥattā Yuḥakkimūka Fīmā Shajara Baynahum Thumma Lā Yajidū Fī 'Anfusihim Ḥarajān Mimmā Qaḍayta Wa Yusallimū Taslīmān  
"But nay, by your lord, they will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission" (Surat An-Nisā': 65).



• **Allha, glory be to Him, says:** ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [النور: 63]

Falyahdhari Al-Ladhīna Yukhālīfūna `An `Amrihi~ `An Tuṣībahum Fitnatun `Aw Yuṣībahum Adhābun `Alīmun  
 "...And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them" (Sūrat An-Nūr: 63).

• The Messenger, peace be upon him, said: "I have left behind me two things, if you cling to them you will never go astray. They are the book of Allah and my Sunnahh." (Narrated by Ahmed and Malik in the Muwaṭṭā)

In my own words, I say what is required of a Muslim as regards the Prophet's Sunnah:

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



### The Position of Sunnah in Sharia:

Allah, glory be to Him, set the prophets the task of delivering His message to people and commanded them to explain His message and guide people to the righteous path. Allah, Glorified and Sublime be He, addressed Muhammad, peace be upon him saying:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ (النحل: 44)

44. Wa `Anzalnā `Ilayka Adh-Dhikra Litubayyina Lilnāsi Mā Nuzzila `Ilayhim Wa La`allahum Yatafakkarūna

"...And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur`ān), that you may explain clearly to men what is sent down to them, and that they may give thought..." (Sūrat An-Naḥl: 44)

The Prophet's, peace be upon him, act of explaining the message of His Lord is of the very essence of his task. Shaira will never be complete except by including the Prophet's Sunnah. Purified Sunnah has explained to us the acts of devotion and rulings mentioned in the Book of Allah, glory be to Him. Hence obedience to the Prophet is obedience to Allah; acts pertinent to Sharia in the practice of the Prophet, peace be to him, are in fact the Sharia of Allah. **Allah, glory be to Him, says:**

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (الحشر: 7)

7. Wa Mā `Ātākumu Ar-Rasūlu Fakhudhūhu Wa Mā Nahākum `Anhu Fāntahū

"And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)" (Sūrat Al-Ḥashr: 7).



## 2 Lesson Two

### I compare:

The Prophet's Sunnah is derived from the revelation of Allah, glory be to Him, just like the Holy Qur'an. This is evidenced by the fact that **Alla, glory be to Him, says:** (سورة النجم) ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

3. Wa Mā Yanṭiqu `Ani Al-Hawá
4. 'In Huwa 'Illā Waḥyun Yūḥá
3. Nor does he speak of (his own) desire
4. It is only an Inspiration that is inspired (Sūrat An-Najm)

- I show the similarities and differences between the Holy Qur'an and the Prophet's Sunnah in the diagram below:

Matters specific to the Qur'an	Matters shared between the Qur'an and Sunnah	Matters specific to Sunnah
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

### I criticize and justify:

- Some maintain the view that it is sufficient to use the Holy Qur'an as a source of Shria rulings without referring to the Prophet's Sunnah.

My view	Reasons
.....	.....
.....	.....
.....	.....
.....	.....

## The relationship between the Prophet's Sunnah and the Holy Qur'an

The relationship between the Prophet's Sunnah and the Holy Qur'an serves the following:

First: confirming what is mentioned in the Holy Qur'an:

The Sunnah sustains this confirmation and emphasizes rulings; an instance of this is the hadith in which the Messenger, peace be upon him, said: "...your blood and wealth are inviolable ..." (Narrated by Mulsim). This hadith conforms to the verses prohibiting blood and wealth, as in the words of Allah,



glory be to Him: (النساء: 29) ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا ءَمْوَالَكُم بَيْنَكُم بِٱلْبَطْلِ﴾

29. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Ta'kulū 'Amwālakum Baynakum Bil-Bāṭili

"O you who believe! Squander not your wealth among yourselves in vanity..." (Surat An-Nisā': 29).

And the words of Allah, glory be to Him: (النساء: 93) ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ﴾

93. Wa Man Yaqtul Mu'umināan Muta`ammidāan Fajazā'uuhu Jahannamu

"Whoso slays a believer of set purpose, his reward is Hell..." (Surat An-Nisā': 29).

Second: interpreting and explaining what is mentioned in the Holy Qur'an. Here it is further divided into three types:

1. Interpreting the entire Qur'an such as the hadiths on the rules of prayer. The Messenger, peace be upon him, said: "Pray as you have seen me praying." (Narrated by al-Bukhari and Muslim).
2. Specific to all the Holy Qur'an; an instance of this is the hadith explaining that injustice denotes polytheism in the words of Allah, glory be to him: [الأنعام: 82] ﴿ٱلَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَنَهُم بِظُلْمٍ﴾  
Al-Ladhīna 'Āmanū Wa Lam Yalbisū 'Īmānahum Biẓulmin  
"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allāh)..." (Sūrat Al-'An`ām: 82).  
Some of the Companions understood that 'injustice' (ظلم) refers to matters in general. This prompted them to say: 'Who amongst us who does not wrong himself?' Thereupon, the Messenger, peace be upon him, said: 'It does not mean that which you presume. Did you not hear Luqman's words to his son: "O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great Zūlm (wrong)" (Narrated by Al-Bukhari)
3. Restricting the unlimitedness of the Holy Qur'an; an instance of this is that Allah, glory be to Him, commanded writing wills: (النساء: 12) ﴿مِن بَعْدِ وَصِيَّتِ يُوْصِي بِهَا﴾  
12. Min Ba`di Waṣīyatin Yūṣá Bihā  
"...after any legacy he may have bequeathed..." (Surat An-Nisā': 12).  
Sunnah determined that the amount of inheritance to be left in a will is one third. On this Allah's Messenger said: "A third and a third is too much". (Narrated by Al-Bukhari)

Third: explaining new rulings not mentioned in the Holy Qur'an:

An instance of this is prohibiting a man to combine in marriage a woman her paternal aunt or a woman and her maternal aunt. The Messenger, peace be upon him, said: "A man cannot marry a woman and her paternal aunt, or a woman her maternal aunt" (Narrated by Al-Bukhari and Muslim). Another example is prohibiting eating wild animals with canine teeth. Allah's Messenger, peace be upon him, said: "Eating of predatory animals with canine teeth is unlawful" (Narrated by Malik). Other examples include prohibiting eating donkeys, obligation to pay Sadaqat al-Fitr and wiping shoes (Mash Al Khoufayn- المسح على الخفين).



I cooperate and identify: the type of relationship between the Holy Qur'an and the Prophet's Sunnah in the following:

The Holy Qur'an	The Prophet's Sunnah	Type of relationship
<p><b>Allah, glory be to Him, says:</b>                      ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي يُلِدُكُمْ لِلَّذِي يُلِدُكُمْ لِلَّذِي يُلِدُكُمْ﴾ [النساء: 11]                      11. Yūṣīkumu Allāhu Fī 'Awlādikum Lildhdhakari Mithlu Ḥaẓẓi Al-'Unḥayayni                      "Allah charges you concerning (the provision for) your children: to the male the equivalent of the portion of two females..." (Surat An-Nisā': 11).</p>	<p>Allah's Messenger, peace be upon him, said: "The killer does not inherit." (Narrated by al-Tirmidhi and Ibn Majah).</p>	<p>قال تعالى: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي يُلِدُكُمْ مِثْلَ حَظِّ الْأُنثَيَيْنِ﴾ [النساء: 11]</p>
<p></p>	<p>On the authority of Abu Musa al-Ashari: The Prophet, peace be upon him, said wearing silk and gold is prohibited for Muslim males and permitted for Muslim females" (Narrated by Al-Bukhari)</p>	<p></p>
<p><b>Allah, glory be to Him, says:</b>                      ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: 97]                      97. Wa Lillāh `Alā An-Nāsi ḤijjuAl-Bayti Mani Aṣṭaṭā'a `Ilayhi Sabīlān                      "...And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence)..." (Sūrat 'Āli `Imrān: 97).</p>	<p>The Messenger, peace be upon him, said: "Take from me your rites of Hajj" (Narrated by Muslim).</p>	<p></p>
<p><b>Allah, glory be to Him, says:</b>                      ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ [النساء: 19]                      19. Wa `Āshirūhunna Bil-Ma`rūfi                      "...But consort with them in kindness..." (Surat An-Nisā': 19).</p>	<p>The Messenger of Allah, peace be upon him, said: "Fear Allah regarding women. Verily, you have taken them as a trust from Allah, and intercourse has been made permissible by the word of Allah..."(Narrated by Muslim).</p>	<p></p>

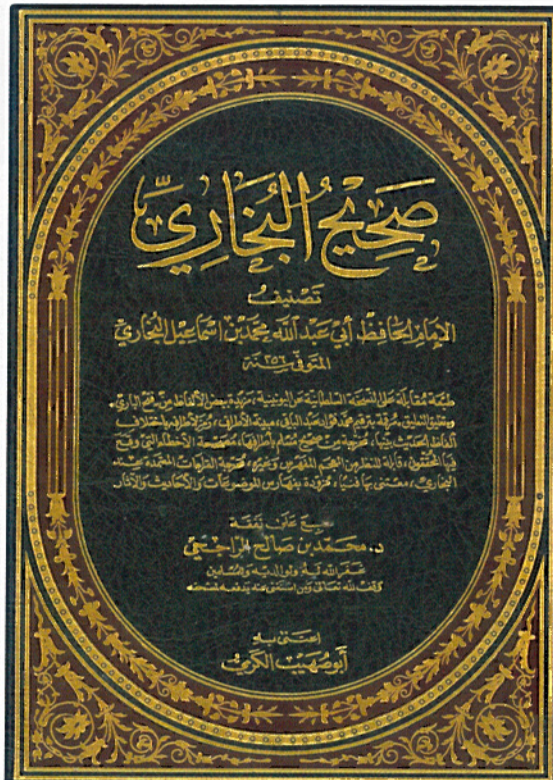




I organize my concepts

- I complete the diagram below:

The Prophet's Sunna as a source of Islamic Sharia			
Types of Sunnah	Sunnah authority	Rank of Sunnah in Sharia	In relation to the Holy Qur'an Sunnah is divided into:
.....	The authority of Sunnah obliges Muslims to adhere to it and this is evidenced by numerous holy verses.	It is the second source of Sharia.	.....
Actions Sunnah (فعلية - Fi'leyah)			.....
.....			.....
.....			.....





## 2 Lesson Two

### Student Activities

First: I answer by myself:

1- I identify the types of Sunnah in the examples below:

- (.....) Amr ibn al Aas, may Allah be pleased with him, performed dry ablution (tayammum- تيمم) fearing the effect of the cold and the Messenger, peace be upon him, endorsed his action.
- (.....) The Messenger, peace be upon him, said: "Do not cause harm or return harm" (Ibn Majah).
- (.....) The Messenger, peace be upon him, conducted the lightest of prayer with people. (al-Jam'ie al-Saghir).

2- I give reasons for not taking the Holy Qur'an as the only source of Sharia without referring to the Prophet's Sunnah.

.....

.....

.....

3- I identify the position of the Prophet's Sunnah towards the Holy Qur'an in the examples below by putting a tick (✓) in the appropriate column:

SN	Examples	Position of Sunnah towards the Holy Qur'an		
		Sunnah muakkadah (highly recommended)	Sunnah mubaiyna (illustrative)	Mentioned new rulings
1	Abdullah Ibn 'Umar, may Allah be pleased with them, said: "Allah's Messenger ordered zakat al-Fitr after Ramadan on every single Muslim." (Narrated by Muslim)			
2	Hadith saying "There is no sadaqa either on a slave or on a horse belonging to a Muslim" (Narrated by Abu Daoud). <b>Allah, glory be to him, says:</b> ﴿وَمَا تَوْأَمَتَا الزَّكَاةِ﴾ [البقرة: 110] 110. ...Wa 'Ātū Az-Zakāata... "...and give Zakāt..." ( Sūrat Al-Baqarah: 110)			
3	Hadith on "Control your tongue" (Narrated by Ahmed and al-Tirmidhi) because <b>Allah, glory be to Him, says:</b> ﴿أَيُّجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾ [الحجرات: 12] Ayuḥibbu 'Aḥadukum 'An Ya'kula Laḥma 'Akhīhi Maytāan Fakarihtumūhu "...Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)..." (Sūrat Al-Ḥujurāt: 12).			





## Second: Enriching my experience

In cooperation with my distinguished fellow students, I design an awareness-raising bulletin on the effect of the Prophet's Sunnah on the life of Muslims, present it to my teacher and post it on the Internet.



### I assess myself

- To what extent have I realize the outcomes of learning in this lesson?

SN	Aspect of learning	Degree of achievement		
		Average	Good	Excellent
1	I define the Prophet's Sunnah.			
2	I explain the rank of the Prophet's Sunnah in Sharia.			
3	I find evidence of the authority of the Prophet's Sunnah.			
4	I explain the positions of Sunnah towards the Holy Qur'an.			
5	I explain the duty of a Muslim towards the Prophet's Sunnah			
6	I object to those who deny the authority of the Sunnah.			



### My Imprint

- I desing with my classmate and under the supervision of the teacher a scheme to revive the Prophet's Sunnah in the school.
- I derive from the Prophet's Sunnah the etiquette of dealing with others in order to improve the way I communicate with members of my community.



### Clothing Etiquette



This lesson teaches me to:

1. Explain the importance of clothing to man.
2. Distinguish permissible clothing to men and women.
3. Explain the importance of being economical in clothing and accessories.
4. Say from memory the clothing du'ā' (دعاء).
5. Summarize the benefits of being committed to Islamic morals in clothings and adornment.



#### I take the initiative to learn

Clothings of all types and forms is a blessing from Allah, glory be to Him, that He has specifically intended for man of all creations. The essence in clothing is permissibility unless something is prohibited by Sharia. This is so because Allah, glory be to Him, says: [الأعراف: 32] ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

32. Qul Man Ĥarrama Zīnata Allāhi Allatī 'Akħraja Li' ibādihi Wa Aṭ-Ṭayyibāti Mina Ar-Rizqi Say (O Muhammad SAW): "Who has forbidden the adoration with clothes given by Allāh, which He has produced for his slaves, and At-Taiyibāt [all kinds of Halāl (lawful) things] of food?" (Sūrat Al-'A`rāf: 32).

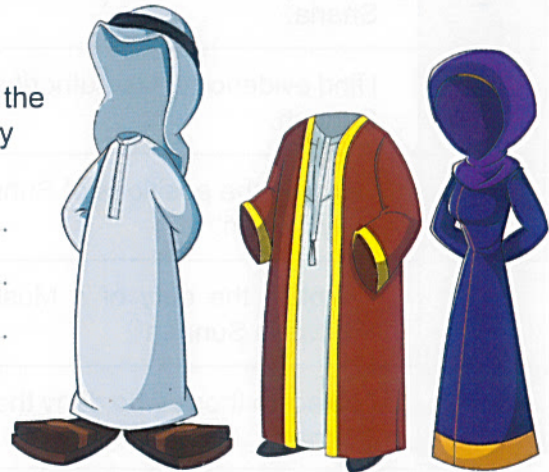
#### I think:

In cooperation with one of my fellow students, I mention the greatest possible number of ways of thanking Allah, glory be to Him, for giving us the blessing of clothing.

.....

.....

.....



#### I use my skills to learn:

Clothing satisfies the necessary requirements of man; it covers his intimate parts, protects him from heat and cold and gives him good appearance. Allah, glory be to Him, says:

﴿يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوْفِرُ سَوْمَكَ وَيُزِيْنُكَ وَرِيْشًا وَّلِبَاسًا لِّتَقُوْنَ ذٰلِكَ حَسْبُكُمْ﴾ [سورة الأعراف: 26]

Yā Banī 'Ādama Qad 'Anzalnā `Alaykum Libāsāan Yuwārī Saw>ātikum Wa Rīshāan Wa Libāsu At-Taqwā DhālikaKhayrun

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better..." (Sūrat Al-'A`rāf: 26).



**I cooperate and compare:**

The above verse mentions two types of clothing. In cooperation with my group, I distinguish between these two types and explain the relation linking them to each other.

The two types of clothing	Material dress	Moral dress
Meaning	.....	.....
Importance	.....	.....
Relation between the two types	.....	.....

**Covering the private parts:**

Wearing clothings that cover one's intimate parts ('awrah) is a duty. This is so because **Allah, glory be to Him**, [الأعراف: 26] ﴿يَسْبِيحُ مَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوْءَ تَكْمٍ﴾  
 Yā Banī 'Ādama Qad 'Anzalnā `Alaykum Libāsāan Yuwārī  
 Saw"ātikum Wa Rīshāan Wa Libāsu At-Taqwā DhālikaKhayrun  
 "O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better..." (Sūrat Al-'A'raf: 26).  
 'Awrah (intimate pparts) is that part of the body which Allah has prohibited exposing it to a person who is not permitted to see it. The 'awrah of a man is the area between his navel and knee. Covering this area with clothing is obligatory. As for a womn, 'awrah is all her body except the face and hands. **Allah, glory be to Him, says:** [النور: 31] ﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾  
 Wa Lā Yubdīna Zīnatahunna 'Illā Mā Zahara Minhā  
 "...and not to show off their adornment except only that which is apparent..." (Sūrat An-Nūr: 31)  
 A woman is permitted to adorn herself in her house and in front of people unmarriageable to her in conformance to the morals of Islam.

**I discuss and identify:**

The design of clothings covering the intimate parts ('awrah) of men and women and the benefits of abiding by them in table below:

Design of clothings to cover a man's 'awrah (intimate parts)	Benefits of abiding by this design
Loose clothes that do not show the outline of his 'awrah.	.....
.....	.....
.....	.....
.....	.....





### 3 Lesson Three

Design of clothings to cover a man's 'awrah (intimate parts)	Benefits of abiding by this design
.....	.....
.....	.....
.....	.....
.....	.....



**I expect:**

The hazards of not abiding by the design of clothings.

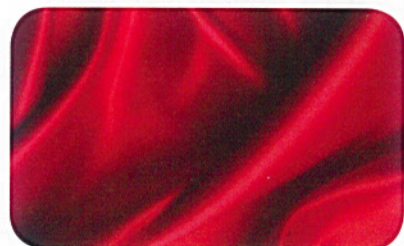
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### Clothings and adornments prohibited to men and women:

- ◆ Islam permitted women to wear gold and silk; but prohibited men to do so. The evidence of this is reported by Ali, may Allah be pleased with him, who narrated: "The Prophet, peace be upon him, took some silk in his right hand and some gold in his left, declaring, "These two are haram for the males among my followers" (Narrated by Ahmad, Abu Daoud).
- ◆ Islam permitted men to wear silver because it was proven that the ring of the Prophet, peace be upon him, was made of silver (Narrated by Abu Daoud).
- ◆ Islam prohibited men and women to imitate one another in clothings. It was narrated from Ibn 'Abbas, may Allah be pleased with him, that "the Prophet, peace be upon him, cursed men who imitate women and women who imitate men" (Narrated by Al-Bukhari).





Islam prohibited men to wear silk and gold and excluded women.

I explain:

.....

.....

I find a solution:

For the phenomenon of men and women imitating one another in appearance and clothing.

Description of the problem	.....
Causes of the phenomenon	.....
Suitable solutions	.....

Islam prohibited wearing fantasy dresses, i.e. wearing unfamiliar, luxurious clothings that cost a huge amount of money to attract attention or to boast of them and look pompous before people. In so far as clothing and adornments are concerned, Islam has urged people to use makeup and maintain a respectable appearance, especially in occasions that bring together large numbers of people such as Eids and Fridays because Allah, glory be to Him, loves to see the effect of his blessings on His servants provided that moderation is observed. **Allah, glory be to Him, says:**

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾ [سورة الفرقان: 67]

67. Wa Al-Ladhīna 'Idhā 'Anfaqu Lam Yusrifū Wa Lam Yaqturū Wa Kāna Bayna Dhālika Qawāmān "And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)" (Sūrat Al-Furqān:67).

I make a judgment:

I express my view of the following behavioral patterns and give reasons.

Behaviorial pattern	View	Reason
Some youths go out to public places in their nightwears.	.....	.....
	.....	.....
	.....	.....
	.....	.....



### 3 Lesson Three

<p>Some people pray in mosques in clothings with animal images printed on them.</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Some people buy clothings and accessories at exaggerated prices.</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Your classmate saw a young man wearing indecent clothes and informed the authorities concerned.</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>

#### I study and discover:

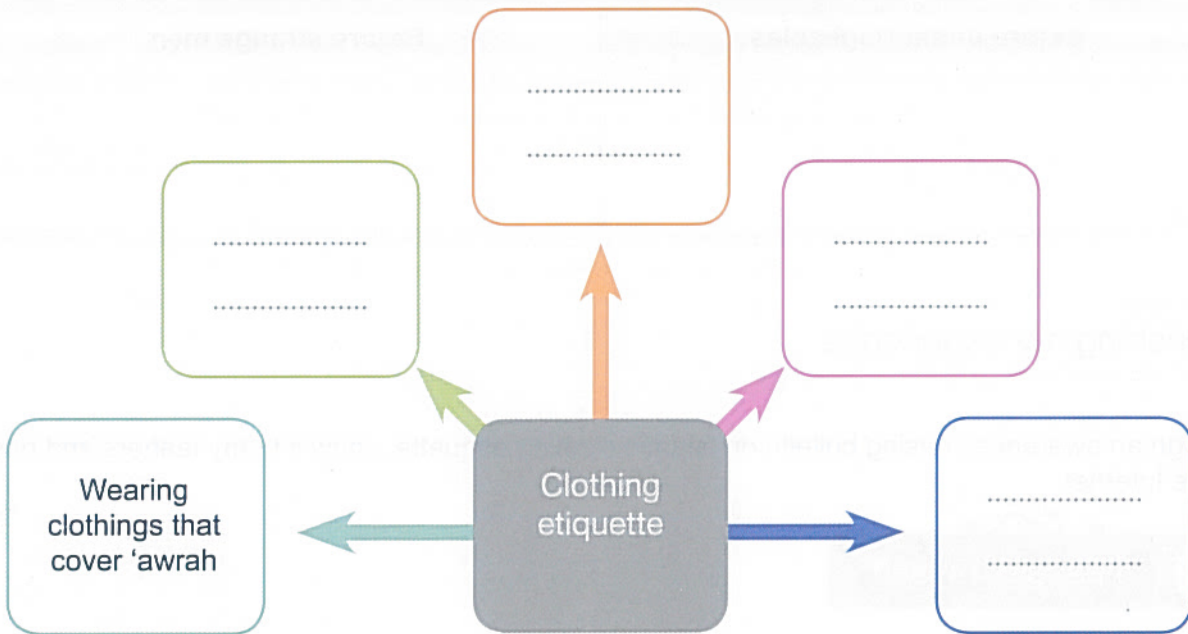
Other types of clothing etiquette in the following hadiths:

The Prophet's hadiths	Clothing etiquette
<p>On the authority of Mu'az bin Anas: the Prophet said: "Whoever puts on a garment and says 'Thank Allah for giving me this garment with no might and power on my part' his former and future sins will be forgiven" (Narrated by Abu Daoud).</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>The Prophet, peace be upon him, when wearing a new dress used to mention it by name- qamis (قميص chemise/shirt), garment or turban- and then say: "O' Allah, I ask You the good associated with it and the good it is intended for; and take refuge in you against the evil hidden in it and the evil it has been made for" (Narrated by Abu Daoud).</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>"The Messenger of Allah, peace be upon him, used to like to start from the right side on wearing shoes, dismounting, cleansing himself for acts of devotion and on doing anything else" (Narrated by Al-Bukhari).</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>



I organize my concepts

I summarize the clothing etiquette in the following conceptual diagram:



Student Activities

First: I answer by myself:

1. I justify the following:

- Clothings are considered one of the blessings of Allah that have been conferred on man.

.....

2. I explain Sharia rulings on the following and give reasons:

- A man put on a gold ring given to him as a present by his mother.

.....

- A woman went to work wearing tight clothings.

.....



### 3 Lesson Three

3. I distinguish between a woman's limits of 'awrah before her unmarriageables (maharim) and the limits of her 'awrah before strange men in the table below:

A woman's 'awrah

Before unmarriageables	Before strange men
.....	.....

### Enriching my experience

I design an awareness raising bulletin on Islamic clothing etiquette, show it to my teachers and post it on the Internet.



### I assess myself

To what extent do I adhere to clothing etiquette in Islam?

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	I make sure of wearing respectable clothings.			
2	I avoid wearing clothings prohibited by Allah.			
3	I abide by hygiene and makeup in my appearance inside and outside the house.			
4	I buy clothings that satisfy me needs and are within my financial abilities.			
5	I constantly mention Allah's name when wearing clothes.			
6	I begin pulling on clothes on my right side.			





My Imprint

I read the statement below and complete what is required in the shape.

- I make sure of preserving public taste and reflect a good image of my society and homeland.

.....


.....

.....





## Differences among Islamic Jurists (Fuqahā)

  
This lesson teaches me to:

1. Infer the reasons for jurisprudnal (fiqhi- فقهي) differences between the four Madhabs (Schools of Thought)
2. Prove that difference is a universal law out mercy to people
3. Explain the position of Muslims towards the differences among Islamic jurists



### I take the initiative to learn

Since the beginnings of Islam, Muslims have shown interest in sciences in general, including Sharia sciences. Many scholars came to prominence in different scientific fields such as Medicine and Astrology. Some of these scholars were pioneers in some sciences such as Chemistry and Algebra. Muslims scientists left behind a scientific wealth in various fields, which had laid the foundations of scientific progress in the subsequent centuries. Among those who became famous in Sharia sciences were the scolsrs who founded the Four Madhabs, who were followed by disciples and learners. Those disciples worked on spreading the madhabs in vast areas of the Islamic World. However, there were other and many studious scholars whose madhabs did not achieve renown. In view of their huge number, those scholars could not have agreed on all matters. They agreed on some matters and disagreed on others; these differences among scholars were justifiable because they were differences in branches (furu'-فروع) of faith and not in the principles (usul-أصول) and creed.

### I strike a balance:

I compare 'difference' (اختلاف - ikhtilaf) to 'conflict' (خلاف - khilaf) according to the table below:

Aspect of comparison	Difference	Conflict
Concept		
Ruling		

Some maintain the view that there is no difference between the two concepts.



### I use my skills to learn:

## Reasons of differenes among Islamic Jurists (Fuqahā):

When differing on the ruling on a jurisprudnal matter, each one would explain his view and backup this by evidence and the authority on which he based his ruling. Some might refer to the view of other jurists. This did not lead them to parting company with one another or harboring animosity. These differences had several reasons, including:



### 1) Discrepancy in understanding evidence and deducing rulings from them:

Some jurists were distinguished by high calibre in understanding while others exhibited capacities to memorize. Some of them combined these two faculties. Because of these discrepancies, differences in deducing rulings occurred. The Prophet, peace be upon him, said: "Many a scholar of fiqh (jurisprudence) may refer it to one more learned than him in fiqh and many a scholar of fiqh is not himself a faiqih (jurist)" (Narrated by Abu Daoud and al-Tirmidhi).

Examples of such differences include two hadiths:

i. The Prophet, peace be upon him, said, "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of pride." Abu Bakr said 'One side of my robe slacks down unless I get very cautious about it.' Allah's Apostle said, 'But you do not do that with a pride' (Narrated by Al-Bukhari).

ii. "Whatever of the izaar (lower garment) is below the ankles is in the Fire " (Narrated by Al-Bukhari).

Scholars differed in understanding the above two hadiths. Some of them understood that the prohibition is absolute whereas other restricted prohibition to pride.

### 2) Expanding Semantics and multiplicity of significances:

An instance of this is when in Sharia discourse there is an inter-interpretive utterance. Here the utterance accepts several and different interpretations. Hence, jurists may differ on giving the utterance the intended interpretation. An example is when the jurists differed on what is meant by the utterance ' Qurū- قُرُوء ' (menstrual periods) in the words of **Allah, glory be to Him:**

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ [البقرة: 228]

228. Wa Al-Muṭallaqātu Yatarabbaṣna Bi'anfusihinna Thalāthata Qurū'in

"And divorced women shall wait (as regards their marriage) for three menstrual periods" (Sūrat Al-Baqarah: 228).

The utterance 'Qurū' is common between 'cleanliness' and 'menstruating'. So, jurists differed on the waiting period ('iddah) of a divorcee: is it to be counted on the basis of menstruating or cleanliness?

### 3. Different methods of transmitting hadith:

An example of this is when a hadith is not communicated to a jurist; the jurist in this case is going to give advice without referring to the hadith concerned. This also applies to a hadith that is communicated to a jurist but with a weak (ضعيف - dha'eef) chain of transmitters. Also, a hadith may be communicated to jurists but in different utterances that change the meaning of the hadith.

#### I explain:

The fact that some hadiths were not communicated to scholars.

### 4. Difference in fundamental rules and controls on deduction:

Many jurisprudential differences derive from this cause because it comprises many aspects. An example of this is a fundamental rule on which jurists differed- does an order indicate immediacy or laxity?

The majority of jurists said the absolute command denotes immediacy; but the Hanfis differed with them and said that it means laxity. **Allah, glory be to Him, says:**

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ [البقرة: 184]

183. Faman Kāna Minkum Marīdāan Ḥaw `Alā Safarin Fa`iddatun Min Ḥayyāmin 'Ukhara

"...but if any of you is ill or on a journey the prescribed number (Should be made up) from days later. ..." (Sūrat Al-Baqarah: 184)

This verse tells of qadaa (due fasting/payback) for one who breaks fast in Ramadan. As jurists had differed on the rule concerning absolute command, they also differed on a jurisprudential matter, which is the ruling on supererogatory 'nafl' fasting as regards someone who has to perform 'qadaa'.



## 4 Lesson Four

### I reflect and infer:

In the table below, explain the effect of the difference between jurists on the rule of absolute command on the above matter:

Madhab the majority of Scholars	Hanfi madhab

### I reflect and infer:

On the authority of Abdul Warth bin Saeed: "I went to Kufa and asked Abu Hanifa of a man who sold a commodity and made a stipulation. He said: 'The Messenger of Allah, peace be upon him, prohibited selling on a stipulation; the sale is false and the stipulation is false'. Then I went to Abu Laila and told him about this. He said Aisha, may Allah be pleased with her, said 'The Messenger of Allah, peace be upon him, ordered me to buy Buraira and made a stipulation that I manumit her' (Narrated by Abu Daoud). Selling is probable and the stipulation is false. Then I went to Ibn Shubroma and he said Jabir bin Abdullah reported: 'I sold the Prophet, peace be upon him, a camel; but made the stipulation that I should be allowed to ride it back to Medina.' Selling is probable and the stipulation is probable" (Narrated by Al Haithami).

- I infer from this situation one of principles of difference among jurists.

### The fruits of difference:

- ◆ Mercy and facilitation to people: The multiplicity of scholars' opinion as regards various matters offered plenty of options to Muslims to choose the most suitable and beneficial opinion in sorting out issues giving rise to contradictory positions in conformance to Sharia evidence. This realizes the principle of saving people rigidity and embarrassment. Therefore, when the Companions and jurists after them differed on matters, they were not annoyed by differences. 'Umar Ibn 'Abdul Aziz said: "I am glad that the Companions of Allahs Messenger, peace be upon him, differed among themselves because had they not differed, we would not have had a licence to employ reasoning".
- ◆ Jurisprudential richness: This derives from differences among scholars with respect to opinions and the attempt of every group to prove the validity of its opinion and defend what the group thinks is right. Because of this, a jurisprudential wealth accumulated in various fields of jurisprudence, linguistics, hadith and the principles of jurisprudence (fiqh).
- ◆ Promoting research, creativity and innovation: as a result of difference among scholars, each party sought to prove the validity of its opinion by more than one method. This required increasing research and studies.

### I criticize:

- the following statement and give a reason: "The best action group is one which consists of members of divergent ideas".





### Categories of people in terms of 'fiqh' (jurisprudence):

- If a Muslim wants to know the ruling on a matter, which jurists differed on, he will be one of three:-
- The first:** a scholar who has attained to the position of 'ijtihad' (independent reasoning); so he expends mental effort to look into different proofs.
- The second:** a student who has not attained to the position of 'ijtihad' (independent reasoning); this has to follow on the steps of studious scholars and conduct research to ascend gradually in scholarship and acquire expertise in giving precedence to evidence according to the source of this evidence.
- The third:** a commoner who has not studied fiqh; this has to ask scholars that he trusts their religiosity and knowledge without resorting to evidential support as **Allah, glory be to Him, says:**

﴿ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ [النحل: 43]

Fās'alū 'Ahla Adh-Dhikri 'In Kuntum Lā Ta'lamūna

"...if ye realise this not, ask of those who possess the Message" (Surat An-Nahl: 43)

### A Muslim's position as regards the differences between scholars:

- benefiting from the wealth of jurisprudence left behind by scholars in the form of fawas, ijtihad, opinions and interpretations of the Qur'an and the hadith.
- giving evidence from the Qur'an and Sunnah priority over human opinion if the two conflict; this has always been the practice of scholars. Imam Malik, may Allah have mercy on him, said: "I am only a human being liable to be correct or wrong; compare what I say to the Qur'an and Sunnah". However, this is addressed to scholars; we have to ponder the fact that not everyone who reads a text is authorized to commit himself to its surface meaning without fathoming it and discard the views of scholars and abolish their schools of thought.
- emulating the morals of scholars when differences arise, including good will, asking for mercy to others, remembering the good deeds of others and reaching out to these others. Yunus al-Sadafi tells us: "I have never met someone who is more reasonable than al-Shafi'ie . One day we contested a matter and then we went our separate ways. When met again he held my hand and said: 'Aba Mousa can't we pay brothers even if we disagree on a matter?'"

### I reflect and deduce:

- Malik ibn Anas, may Allah have mercy on him, said when Al Mansour went on pilgrimage he said to me: "I intend to order that the books you have written are to be copied and then send to each territory in the lands of Muslim a copy and order that people should act in accordance with what is written in these books and not to refer to any other source". I said: "O' Amir of Muslims do not do this. People have already received rumors, tales and listened to narratives. Each territory has already committed itself to what has been received and will abide by that. So let the folk of each territory to what they have chosen".
- I deduce from the position of Imam Malik one of the ethics of difference.

### I criticize:

- The following positions and point out the mistake in each and the right action that is required:
- A person heard a fatwa by a scholar which ran contrary to his opinion, so he overstepped the mark in objecting to the scholar.
- Mistake.....
- Correct action:.....



## 4 Lesson Four

• A person lodged a complaint against the Imam of the mosque because he does not read 'al Basmala' (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) (In the name of Allah, the Most Gracious, the Most Merciful) loudly when reading Al-Fatiha and does not invoke 'du'a al-Qunoot ' (al-Qunoot supplication) in the Dawn prayer.

- Mistake.....

- Correct action:.....

• Someone asks more than one scholar for a fatwa on a controversial matter until a fatwa suits his purpose.

- Mistake.....

- Correct action:.....

### People and Fatwa:

Many people find the audacity to give fatwa on religious matters whether they have knowledge of these matters or not. One of them might read a book, attend a lecture, listen to an interview or a fatwa given by a scholar and on the basis of this he designates himself as one who expends mental effort in finding answers to religious questions. He starts giving fatwas thus misguiding many and causing harm to many. Not only this, but also such a person would do injustice to himself by setting himself a task he is not equal to. **Allah, glory be to Him, says:**

﴿لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ﴾ [النحل: 25]

25. Liyahmilū 'Awzārahum Kāmilatan Yawma Al-Qiyāmati Wa Min 'Awzāri Al-Ladhīna Yudillūnahum Bighayri 'Ilmiri 'Alā Sā'a Mā Yazirūna

"They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!" (Sūrat An-Naḥl: 25).

Fatwa is a great undertaking and it must be given by qualified people and taken from trustworthy sources, especially in matters of concern to society, which relate to the lives of individuals and the future of generations.

The United Arab Emirates established a fatwa center in which qualified scholars answer questions asked by the public. These scholars are authorized by the Ruler and calls to the center are free of toll so that people do not hesitate to ask the questions they want answers for. In addition to this center, there are official authorities, foundations and departments specialized in matters pertaining to fatwa. These official bodies enable individuals and society to avoid falling victims to people of malicious intents, as well as suspect websites and some media channels of queer goals and identities.



I organize my concepts

- I complete the table below:

**Causes of differences amongst 'fuqaha' (jurists)**

- Discrepancy in understanding evidence and deducing rulings from it.
- .....
- .....
- .....

**Benefits of difference**

- Mercy and facilitation to people.
- .....
- .....

**A Muslim's position towards differences amongst fuqaha' (jurists)**

- Benefiting from the jurisprudential wealth left behind by scholars
- .....
- .....
- .....



## Student Activities

## I answer by myself:

1) I explain what is meant by the following terms:

- Difference: .....
- Jamharat al-Ulama' (جمهرة العلماء) (majority of scholars): .....
- Fiqh branches: .....

2) I mention four of the ethics of difference between fuqaha (jurists)

.....

.....

.....

3) I respond to someone who maintains that a difference between scholar is an unhealthy phenomenon.

.....

## Enriching my experience

1. Allah, glory be to Him, says:

﴿ وَإِنْ كُنْتُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا ﴾ [النساء: 43]

43. Wa 'InKuntum Mardā 'Aw 'Alá Safarin 'Aw Jā'a 'AḥadunMinkum Mina Al-Ghā'itī 'Aw Lāmastumu An-Nisā' FalamTajidū Mā'an Fatayammamū Ṣa`īdān Ṭayyibāan...

"...And if you be ill, or on a journey, or one of you comes from the closet, or you have touched women, and you and not water, than go to high clean soil and rub your faces and your hands (therewith)..." (Surat An-Nisā': 43). Scholars differed on the meaning of (لَمَسْتُمْ) (Lāmastumu) 'touched'. What is the effect of their difference on the meaning on the differences of their views?

2. I write an essay discussing a jurisprudential (fiqhiya-فقهيّة) issue, explain the cause of the difference between scholars on this issue and show the best view.
3. I collect the sayings of some scholars in commending one another in spite of their differences in opinions.

## I assess myself

SN	Aspect of Application	Degree of achievement		
		Average	Good	Excellent
1	I accept difference of viewpoints and benefit from the views of others.			
2	I respect the views of others even if they do not convince me.			
3	I give priority to the correct evidence from the Qur'an and Sunnah over human opinion if the two conflict.			
4	I emulate the ethics of scholars when they differ as regards tolerance and showing good will towards others.			
5	I make sure when seeking for fatwa to ask trustful knowledgeable men who are renowned for their scientific learnedness and religiosity.			



## 5 Lesson Five

### The Prophet's Methodology in Da'wah

This lesson teaches me to:

1. Identify the concept of the Prophet's methodology in Da'wah
2. Explain the characteristics of the Prophet's methodology in Da'wah
3. Mention the styles of the Prophet's methodology in Da'wah
4. Explain the effect of the Prophet's methodology in Da'wah on a Muslim's life



I take the initiative to learn

I read and infer:

Mu'awiya ibn Al-Hakam Al Sulami reported: I was praying with the Messenger of Allah, peace be upon him, while a man among the people sneezed, so I said, "May Allah have mercy on you!" The people began to glare at me in disapproval, so I said, "Woe to me! Why are you staring at me?" They struck their hands on their thighs telling me to be quiet, so I said nothing even though I was upset, and the Prophet finished the prayer. Let my father and mother be ransomed for him, for I have not seen before or after him another teacher better at instruction. By Allah, the Prophet did not scold, strike, or revile me. The Prophet said, "Verily, it is not fitting for this prayer to have anything of human speech, but rather only the glorification and exaltation of Allah and the recitation of the Quran." (Narrated by Mulsim)

- On the basis of the above hadith, I identify the qualities that I would love to see in an Islamic da'iyah (caller to Islam).



I use my skills

The concept of the Prophet's methodology in Da'wah

The Prophet's methodology in Da'wah is an elaborate term more general and comprehensive of than the style and way. It is an integral process of constructing the manner of calling people to Allah's way, which comprises methods, ways, styles, rules and the principles that establish da'wah (call) to Allah. **Allah, glory be to Him, says:**

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾ [يُوسُفُ: 108]

Qul Hadhihi Sabīlī 'Ad'ū 'Ilā Allāhi `Alā Baṣīratin `Anā Wa Mani Attaba`anī Wa Subhāna Allāhi Wa Mā `Anā Mina Al-Mushrikīna

Say (O Muhammad): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allāh (above all that they associate as partners with Him). And I am not of the Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh) (Sūrat Yūsuf: 108).



The Prophet, peace be upon him, followed a number of styles in his da'wah and sent a number of messages that took into consideration the diversity of people as regards the way they understand things, their natural inclinations, their positions and their social groups. **Allah, glory be to Him, says:**

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُمُ مَا نَفْسُكَ أَحْسَنُ ﴾ [النحل: 125]

125. Ad'u 'Ilā Sabīli Rabbika Bil-Hikmati Wa Al-Maw'izati Al-Ħasanati Wa Jādilhum Bi-Atī Hiya 'AĦsanu  
"Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and the Qur'ān) and fair preaching, and argue with them in a way that is better" (Sūrat An-NaĦl: 125)

### I think and express myself:

- In my own words, I describe the Muslim's methodology in da'wah.

### The characteristics of the Prophet's methodology in da'wah:

The Prophet's methodology in his da'wah was distinguished by several characteristics that show the greatness of the call (da'wah) to Allah, glory be to Him, and that Islam is the religion of the truth.

**Allah, glory be to Him, says:** ﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾ [آل عمران: 19]

19. 'Inna Ad-Dīna 'Inda Allāhi Al-'Islāmu

"Truly, the religion with Allāh is Islām..." (Sūrat 'Āli 'Imrān: 19).

The most important of these characteristics are:

#### First: clarity:

The methodology of the Prophet, peace be upon him, was clear in goal, creed and style. No one among the polythesist could find difficulty in understanding the intention of the Prophet, peace be upon him, as regards his call. The Prophet did not conceal anything in his call to Islam. When the Prophet, peace be upon him, climbed the top of the Safa mountain and called on Quraysh until they gathered round him, he said: "Tell me, if I were to tell you that the enemy would come on you by day and night would you believe me?" They answered, "We have never known you to tell a lie." Muhammad said, "Know that I am a warner and that I warn you of a severe punishment". He sent messages to monarchs calling them to worship Allah, the One, at that time. This was done on command from Allah.

**Allah, glory be to Him, says:** ﴿ أَنْيِئْتُمْ مِنْ دُونِ اللَّهِ مَا لَكُمْ مِنْهُ بِشَيْءٍ وَإِنْ أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ﴾ [المؤمنون: 32]

"Worship Allāh! You have no other Ilāh (God) but Him" ( Sūrat Al-Mu'uminūna: 32).

The Prophet, peace be upon him, was a harbinger of good to all humankind. **Allah, glory be to Him, says:**

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ

الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾ [النساء: 36]

36. Wa A'budū Allaha Wa Lā Tushrikū Bihi Shay'āan Wa Bil-Wālidayni 'Ħsānāan Wa Bidhī Al-Qurbā Wa Al-Yatāmā Wa Al-Masākīni Wa Al-Jāri Dhī Al-Qurbā Wa Al-Jāri Al-Junubi Wa Aṣ-ṢāĦibi Bil-Janbi Wa Abni As-Sabīli Wa Mā Malakat 'Aymānukum 'Inna Allāha Lā YuĦibbu Man Kāna Mukhtālāan Fakhūrāan

"And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and into the neighbor who is of kin (unto you) and the



## 5 Lesson Five

neighbor who is not of kin and the fellow traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loves not such as are proud and boastful” (Surat An-Nisā: 36).

This puzzled the polytheists and made them incapable of refuting his call as they could not find a weak point in the style of his call such as lying, cheating or courtesy (lip service). So they said he was a magician. **Allah, glory be to Him, says:** ﴿وَيَجِبُونَ أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكٰفِرُونَ هٰذَا سِحْرٌ كَذٰبٌ﴾ [سورة ص: 4]

Wa`Ajibū `An Jā`ahum Mundhirun Minhum “Wa Qāla Al-Kāfirūna Hādhā Sāhirun Kadhdhābun  
“And they (Arab pagans) wonder that a warner (Prophet Muhammad) has come to them from among themselves! And the disbelievers say: “This (Prophet Muhammad SAW) is a sorcerer, a liar” (Sūrat Ṣād: 4)  
The call of the Prophet, peace be upon him, was distinguished by its clarity and openness.

### I think and criticize

- I criticize this statement: “Ones with suspicious goals act in secrecy”.

### Second: gradual progress:

The Prophet progressed gradually in his call to Allah, glory be to Him, without overloading people. He began with his family. Saiyda Khadijah, may Allah be pleased with her, believed him. Then he called his nearest of kin; these were the people who deserved good more than anyone else as they were the people who knew him best. They were followed by his clan and after that he started to present his call to tribes at the Haj seasons. He did not hurry up with his call until people began to accept it. He taught Mu`adh ibn Jabal this methodology. When he sent Mu`adh to Yemen he said to him: “Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah has obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Be on guard from the supplication of the oppressed, for there is no barrier between it and Allah” (Narrated by Al Bukhari).



### I reflect and apply:

- How do you apply gradual progress in da`wah in the following case: You have fellow students who commit several sins and you want to call them to stop committing these sins?



### Third: trust in that Allah, glory be to Him, will make him triumphant

The Messenger, peace be upon him, said: "This matter will certainly reach every place touched by the night and day. Allah will not leave a house or residence except that Allah will cause this religion to enter it, by which the honorable will be honored and the disgraceful will be disgraced. Allah will honor the honorable with Islam and he will disgrace the disgraceful with unbelief".

The Prophet, peace be upon him, set on his call confident that Allah would make him triumphant and that this religion- Islam- would extend to the eastern and western parts of the earth by the will of Allah, glory be to Him, and that even if the whole world join in a coalition to wage war on Islam, Allah, glory be to Him, will make him emerge triumphant.

On the authority of Thawban, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said: "Allah has unfolded for me the earth to the extent that I saw its eastern and western sides. The kingdom of my nation will reach as far as what has been unfolded to me (Narrated by Musim).

#### I infer:

- I infer two good omens from the two hadiths above.

### The Prophet's, peace be upon him, styles in Da'wah:

The call of the Prophet, peace be upon him, was distinguished by wisdom in tandem with the words of **Allah, glory be to Him:** [النحل: 125] **ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ**

125. Ad'u 'Ilā Sabīli Rabbika Bil-Ḥikmati Wa Al-Maw'izati Al-Ḥasanati Wa Jādilhum Bi-Atī Hiya 'Aḥsanu "Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and the Qur'ān) and fair preaching, and argue with them in a way that is better" (Sūrat An-Naḥl: 125)

This was clearly reflected on the way people had embraced Islam individually and in groups.

Abu Huraira reported: At-Tufail bin 'Amr ad-Dawsi came to the Prophet, peace be upon him, and said: 'Daws has disobeyed and refused. So, call on Allah to destroy Daws. The Messenger, peace be upon him, raised his hands to the sky. At-Tufail said 'All people are destroyed'. The Messenger, peace be upon him, said "O' Allah, guide Daws and bring them to Islam as Muslims; guide Daws and bring them to Islam as Muslims" (Narrated by Al-Bukhari). Following this all of Daws embraced Islam.

#### I think and infer:

- Where do you find wisdom in the methodology of the Prophet, peace be upon him, in da'wah as exemplified in the story of At-Tufail bin 'Amr ad-Dawsi.

- In your view, what changed in the lives of the Companions after witnessing this situation?



**Fair Exhortation:**

The Messenger, peace be upon him, made sure of instilling in the Companions a methodology in da'wah that is rooted in leniency and kindness. He used to address people with a language that suits their conditions and capacities to understand while imbuing his address with courtesy and kindness. **Allah, glory be to Him, says:** ﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنِ الْفِتْرُ مِنْكُمْ لَأَنفَضُوا بَيْنَ يَدَيْكُمْ وَأَسْتَغْفِرُ لَهُمْ وَاَسْأَلُكُمْ فِي الْأَمْرِ﴾ [آل عمران: 159] 159. Fabimā Raḥmatin Mina Allāhi Linta Lahum Wa Law Kunta Faẓẓāan Ghalīẓa Al-Qalbi Lānfaddū Min Ḥawlika Fā'fu `Anhum Wa Astaghfir Lahum Wa Shāwirhum Fī Al-'Amri

“And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harshhearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh’s) Forgiveness for them; and consult them in the affairs...” (Sūrat ‘Āli ‘Imrān: 159).

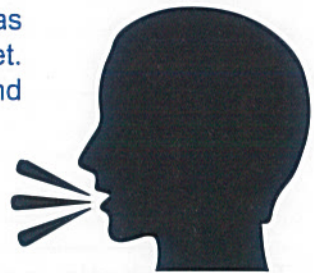
The Messenger, peace be upon him, said to Aisha, may Allah be pleased with her: “Allah loves kindness in all matters” (Narrated by Al-Bukhari). Allah, glory be to Him, said to Musa and Harun when He sent them to the Pharaoh: ﴿فَقُولَا لَهُ قَوْلًا لَّيْسًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾ [طه: 44]

Faqūl Lahu Qawlāan Layyināan La'allahu Yatadhakkaru'Aw Yakhshá

“And speak to him mildly, perhaps he may accept admonition or fear Allāh.” (Sūrat Ṭahā: 4)

**I respond with an argument:**

- How do you respond to someone who says: “The current generation has changed because societies have opened up to one another via the Internet. Hence, it is alright to adopt sternness in da'wah until youths are deterred and adhere to their religion.



**Arguing in a courteous manner:**

**Allah, glory be to Him, says:**

﴿وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [النحل: 125]

125. Wa Jādilhum Bi-Atī Hiya ‘Aḥsanu ‘InnaRabbaka Huwa ‘A’lamu Biman Ḍalla `An Sabīlihi Wa Huwa ‘A’lamu Bil-Muhtadīna

“...and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided...” (Sūrat An-Naḥl: 125).

The Messenger, peace be upon him, did not get angry or become emotional when someone argued with him in religion. Even if he got angry, his anger was not reflected on his arguing. Contrary to this, he used to argue with people in a courteous manner. **Allah, glory be to Him, says:**

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ [العنكبوت: 46]

Wa Lā Tujādilū ‘Ahla Al-Kitābi ‘Illā Bi-Atī Hiya ‘Aḥsanu

“And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better...” (Sūrat Al-‘Ankabūt: 46).

The Messenger, peace be upon him, acted with the Companions in the same way. Abu Umamah, may Allah be pleased with him, reported: A young man came to the Prophet, peace be upon him, and he said, “O Messenger of Allah, give me permission to commit adultery.” The people turned to rebuke him saying, “Quiet! Quiet!” The Prophet said, “Come here.” The young man came close and



he told him to sit down. The Prophet said, "Would you like that for your mother?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their mothers." The Prophet said, "Would you like that for your daughter?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their daughters." The Prophet said, "Would you like that for your sister?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their sisters." The Prophet said, "Would you like that for your aunts?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their aunts." The Prophet placed his hand on him and he said, "O Allah, forgive his sins, purify his heart, and guard his chastity." After that, the young man never again turned to anything sinful.

**I think and propose:**

- What is the proposal you make to your classmates to protect themselves from adultery?

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- What will you do to ensure that your advice is heartily received by your classmates?

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Many polythesists embraced Islam wholeheartedly when they realized that the words of the prophet, peace be upon him, were inseparable from his deeds and that both were embodied in his personality. He was an example and a role model to the Companions; this was so much so that **Allah, glory be to Him**, described him saying: [الأحزاب: 21] ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

Laqad Kāna Lakum Fī Rasūli Allāhi 'Uswatun Ḥasanatun Liman Kāna Yarjū Allaha Wa Al-Yawma Al-'Ākhira Wa Dhakara Allāha Kathīrān

"Indeed in the Messenger of Allāh (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much..." (Sūrat Al-'Aḥzāb: 21).

Saiyda Aisha, may Allah be pleased with her, described him saying: "The morals of the Prophet were based on Qur'an" (Narrated by Muslim). So, when ordering Muslims to observe truthfulness, honesty, good neighborhood or fearing Allah, glory be to Him, the Companions did not exert effort to glean the meaning intended by the Prophet, peace be upon him; they only had to observe his action and follow his example. The Messenger, peace be upon him, used to take the initiative himself when setting people tasks- he carried clay in his hands to participate in building the Prophet's mosque (al-Masjid an-Nabawī) and took an axe to help in digging the trench (al-khandaq).

◆ I specify:

the facets of 'good example' you would like to possess personally.

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## 5 Lesson Five

### Facilitation and announcement of glad tidings:

The Prophet, peace be upon him, instilled in the souls of the Companions, may Allah be pleased with them, a tendency to facilitate things. This is because whenever he was given a choice between two matters, he would choose the easier one unless it was sinful. When he sent Abu Musa al-Ashari and Mu'adh bin Jabal to Yemen, he advised them saying: "Show leniency (to the people); don't be hard upon them; give them glad tidings (of Divine favors in this world and the Hereafter); and do not create aversion. Work in collaboration and don't be divided" (Narrated by Muslim). Facilitating things was coupled with giving glad tidings; the Prophet, peace be upon him, used to give the Companions good tidings relating to rewards from Allah, glory be to him. In this regard, he said: "Give glad tidings to those who walk to the mosque in darkness, for it will be completely light on the Day of Resurrection" (Narrated by al-Tirmidhi).

### I infer:

Through conversation and discussion, the necessary qualities that a Muslim must possess in order to be characterized by a capacity for facilitation and announcement of glad tidings.

### The Prophet's methodology in a Muslim's life:

The Companions grew up under the influence of the methodology of the Messenger, peace be upon him, until this methodology turned into behavior in life, which was adhered to in rearing children. They followed this methodology after the death of the Prophet, peace be upon him, one generation after another until Islam spread by virtue of this methodology. In East Asia nations embraced Islam owing to the conduct of Muslim merchants and the benevolent treatment in words and deeds that they meted out to people there.

### I design:

a presentation illustrating the real image of Islam as I have understood it from the Prophet's, peace be upon him, methodology in da'wah.

### I summarize:

The hazards of fanaticism to Islamic Da'wah.





I organize my concepts

The concept of the Prophet's methodology In da'wah

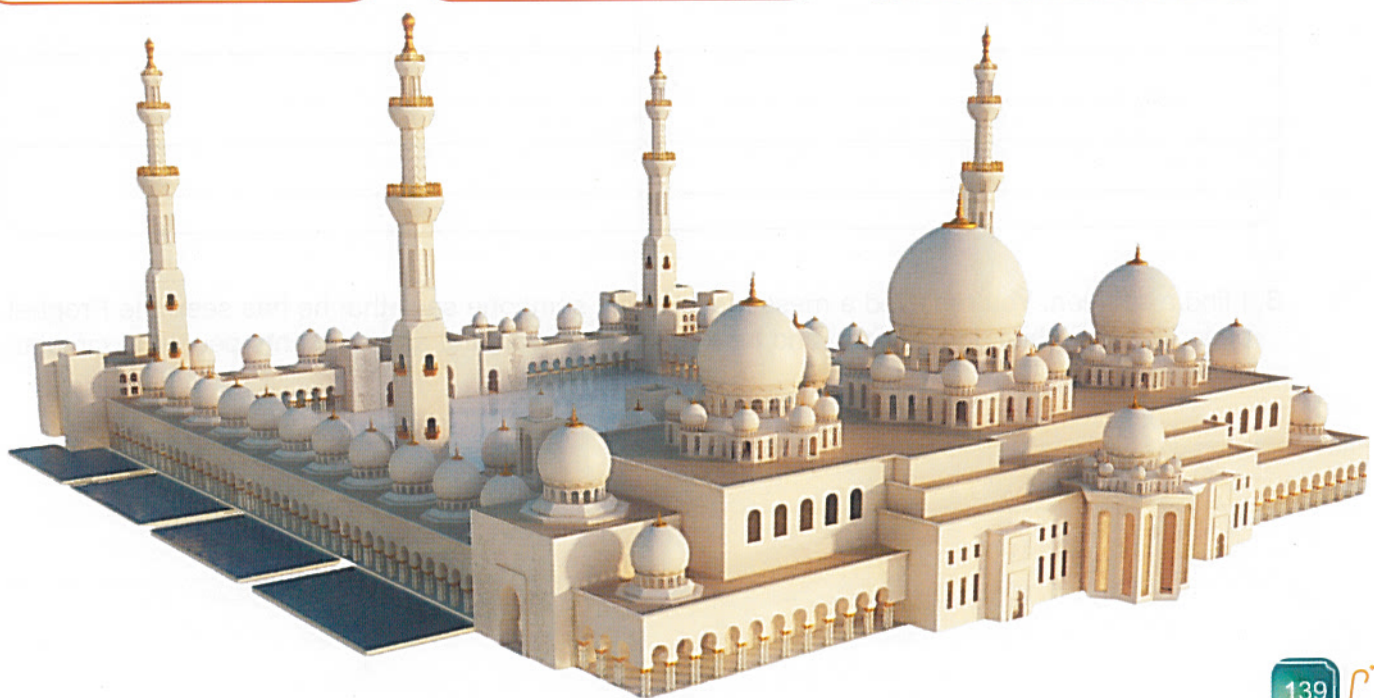
Characteristics of the Prophet's methodology in da'wah

Styles of the Prophet's methodology in da'wah

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Blank lined writing area for notes under 'Characteristics of the Prophet's methodology in da'wah'

Blank lined writing area for notes under 'Styles of the Prophet's methodology in da'wah'





Student Activities

I answer by myself:

1. What is the concept of the Prophet's methodology in da'wah?

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2. I classify the characteristics of the Prophet's, peace be upon him, methodology and styles in the da'wah in the table below:

Characteristics of the Prophet's methodology	Styles of the Prophet's methodology in da'wah
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

3. I find a solution: You received a message in which someone says that he has seen the Prophet, peace be upon him, in his sleep and he was give a command and he wants people to circulate this message.

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## Enriching my experience

4. I design a scheme in which I explain the methodology of a Muslim student as regards calling to the way of Allah, glory be to Him, through adhering to ethics and taking guidance from the Prophet's methodology in da'wah.

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## I assess myself

5. I assess the effect of the lesson on the Prophet's methodology in da'wah on my behavior and acts of devotion.

SN	Aspect of application	Degree of achievement		
		Average	Good	Excellent
1	I maintain clarity in my words and conduct.			
2	I make sure of representing Islam in my conduct.			
3	I always endeavor to serve the religion of Allah, glory be to Him.			
4	I work hard in my studies and avoid negligence and laziness.			
5	I look to my teacher as an example and respect him and recognize his worth.			



*End of Book*  
*Praise be to Allah*





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# Enriching Activities

PROGRAM OF REINFORCING NATIONAL IDENTITY  
Belonging, allegiance, public safety, volunteering



## Attended the event

Choose which events you  
volunteer at

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